

LUTHER
—
DIVINE
DISCOURSES

—
LONDON

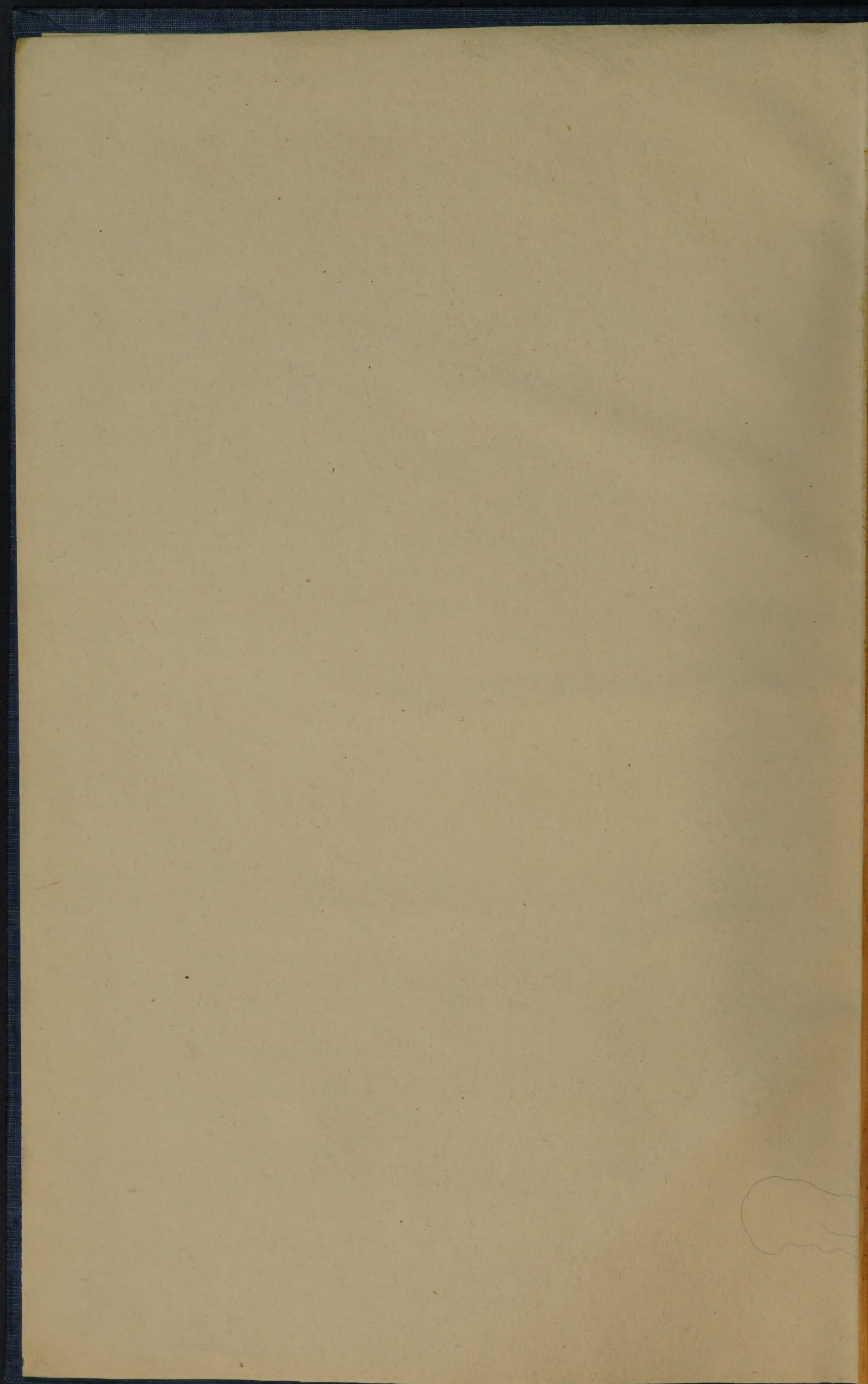
1652

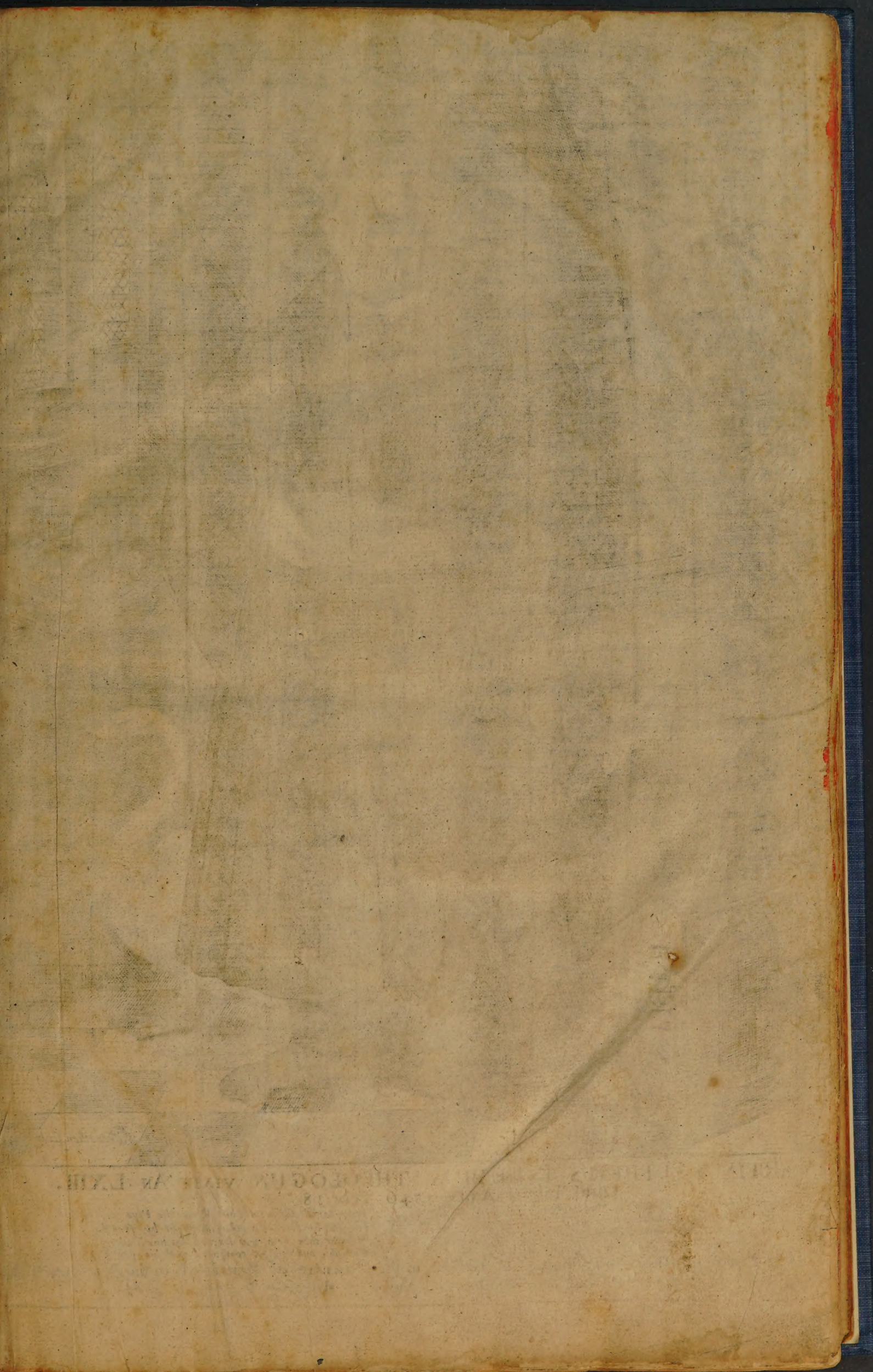


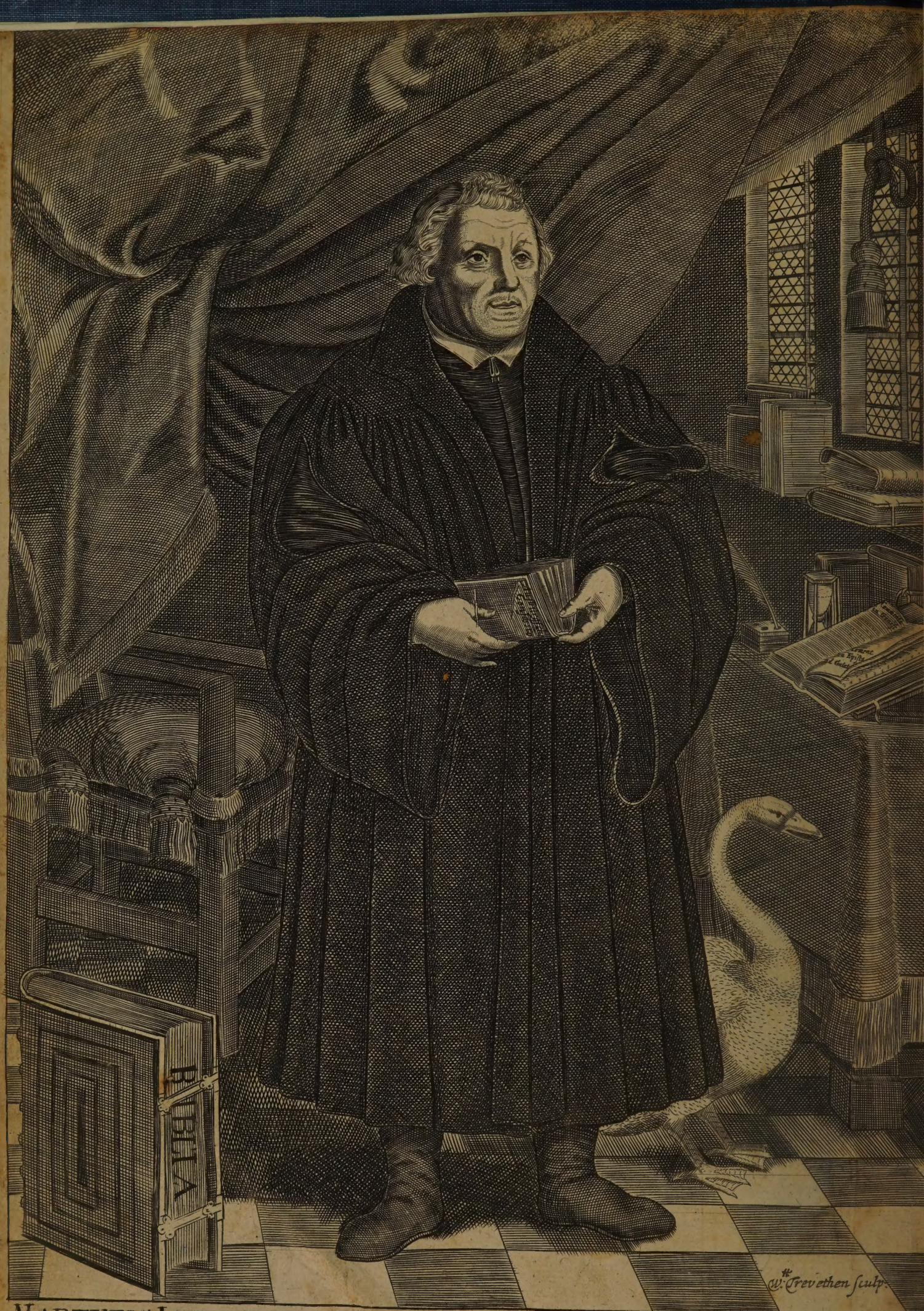




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MARTINUS LUTHERUS ISLEBIUS THEOLOGUS VIXIT AN LXIII.

Obiit Islebii Anno 1546 Febr 18

Roma orbem domuit, Romam sibi Papa subegit;

Viribus illa suis, fraudibus iste suis.

Quanto isto major Lutherus, major et illa.

Isium illamq. uno qui domuit calamo.

Rome tam'd the world: but Rome the Pope ore-aw'd:

The one by force, the other wrought by fraud:

Greater then both was learned Luther, when

Both this and that hee conquer'd with his pen.

Doctor Martin Luther was born at Isleben, in y^e Countie of Mansfield, in the Yeare 1483 the 10 day of November: and was also buried there February y^e 18 1546.

D^{ris} Martini

LUTHERI

Colloquia Mensalia :

OR,

D^r MARTIN LUTHER'S DIVINE DISCOURSES

At his Table, &c.

Which in his life Time hee held with divers Learned Men
(such as were *Philip Melancthon, Casparus Cruciger, Justus Jonas,*
Paulus Eberus, Vitus Dietericus, Joannes Bugenhagen,
Joannes Forsterus, and others) conteining Questions and
Answers touching Religion, and other main Points
of Doctrine, as also many notable Histories,
and all sorts of Learning, Comforts, Advises, Pro-
phesies, Admonitions, Directions and Instructions.

Collected first together by D^r *Antonius Lauterbach*, and
afterward disposed into certain *Common places* by
John Aurifaber D^r in Divinitie.

Translated out of the high Germane into the English Tongue
By Capt. *HENRIE BELL.*

John 6. 12. Gather up the fragments, that nothing bee lost.

1 Cor. 10. 31. Whether therefore yee eat or drink, or whatsoever yee do, do all to the Glorie of God.

Tertull. Apologet. cap. 39. The primitive Christians eat and drank to satisfie nature, and discoursed at their Tables
of the holie Scriptures, or otherwise, as became those that knew God did hear them, ut non tam coenam coena-
verint, quam disciplinam.

Antient Writers, Councils, and our Universitie-College-Statutes require Sacra ad mensam.

Luther in Gen. 2. Sermones vera sunt condimenta ciborum.

Melchior Adamus in Vita Lutheri. Inter prandendum & cenandum non raro conciones aliis dictavit.



L O N D O N,

Printed by *William Du-Gard*, dwelling in *Suffolk-lane*, near London-stone. 1652.

113404



To the Right Honorable
JOHN KENDRICK
 Lord Major,

The Right Worshipful the Sheriffs
 and Aldermen, the Common Council, and the other
 W^{or}thie Senators and Citizens of the
 famous Citie of L O N D O N.

Light and Learning have ever been the glorious helps and instruments
 for the beeing and well-beeing of the world. In the beginning
 when the earth was without form and void, and darkness was
 upon the face of the waters, *God said, let there bee light, and there
 was light, Gen. 1. 1, 2.* And the most illustrious Fabrick of this
 Univers was soon after seen; that visible and everlasting won-
 der of men and Angels; and in the *καινὴ κτίσις*, in the new Crea-
 tion or Creature, light and learning, or knowledg, are the neces-

sarie ingredients: it is delivered from the power of darkness, before it can bee meet
 to bee made partaker of the inheritance of the Saints in light: *Col. 1. 12.* For the
 new man is *renewed in knowledg after the image of God that created him: Col. 3. 10.* And
 in the great Creation, when the other Chaos and confusion of ignorance, error, and
 impietie did overspread any part of mankind, that darkness was ever dispelled by
 light and learning. When Israel came out of Egypt, and was now to bee formed into
 a Common-Wealth, *Moses* must bee the man for that work, and hee must bee a man
 of knowledg, and of great skill, incomparably learned, as indeed hee was *learned in
 all the wisdom of the Egyptians. Act. 7. 22.* And the word is *ἐπαιδευθῆναι*, hee was instruct-
 ed therein from a childe; by strange providences hee was preserved from drowning,
 owned by *Pharaoh's* daughter, commended to the nurserie of his own mother, but in
 opinion and care hee became Son to that great Woman: *Exodus 2.* *Josephus* add's
 much more concerning *Thermuthis*, (so hee named the King's daughter) her care for
Moses, with his growing excellencies and perfections: hee is called *Moses* from the
 Egyptian tongue, wherein *MO*, signifie's *water*, and *YSES*, *saved*. That the Eryp-
 tians had much learning and wisdom, and that *Moses* surpassed therein, is exprefs from
 Scriptures: wee have not indeed thence the particulars thereof, but much is related
 of it, by very ancient and approved humane writers: *Dionysius* the Alexandrian, re-
 porteth that Egypt produced men of admirable sufficiencies; to them hee attribute's
 the invention of severall Arts and excellencies; and *Sixtus Senensis*, a man judged by a

*Joseph. Anti-
 quit. 2. C. 5.
 Philo Judæus,
 and Josephus.*

*Diadorus Si-
 culus. Læ-
 tius. Ælian.
 Strabo, lib. 17.
 Jamblichus.*

*De sicu Orb.
 pag. 7.*

The Epistle Dedicatorie.

* Montag. A8. * known Scholar, to bee of infinite reading, and which is seldom seen, in great and
 & Men p.55. diffused readers, of a solid judgment to discern what hee read, hath methodically
 from them and other good Authors demonstrated the severall parts of that Egyptian
 learning. I. *Mathematicks* distinguish'd into 4 parts: First *Geometrie*, to the studie
 whereof, they were necessitated by the inundation of *Nilus's* overflowing and disturb-
 ing the borders of their possessions, which by line and measure in the fall of that River
 were re-distinguish'd. 2. *Astronomie*, facilitated to them by the clearness of the nights,
 not at all darkned by clouds and rain, so that Stars in their rising, progress and aspects
 were continually to them more obvious and observable. 3. *Arithmetick* also was
 studied by them as very subservient to the two other. 4. *Musick* also they were no
 strangers unto, for so they sung the praises of their Gods, Kings and Heroes.

II. Their *Physicks* were much after the natural Philosophie of the Peripatericks;
 materia the principle of things from whence the four elements, &c. III. *Theologie*
 they were also acquainted with in the general, and had a peculiar waie of writing the
 secrets thereof by Hieroglyphicks; described by *Diodorus Siculus* and *Clemens Alexan-*
 drinus. IV. Their Morals and Ethicks contained their Laws and politick constitutions:
 The Egyptians wisdom was so exact, and of such large extent, that *Jamblichus*
 affirm's *Mercurius Trismegistus* to have written thereof 36525 books: certain it is
 from Scripture that Egypt before the time of *Moses* was a well governed nation:
Genesis 12. 43. and 50. Yea such the Egyptians wisdom was, that as *Jacob* sent his
 Sons thither to buy corn, so several people went as it were on Pilgrimage thither, for
 knowledg and learning: and the Spirit of God extolling *Solomon's* gifts and abilities,
 hath this expression, *Solomon's* wisdom excelled all the wisdom of all the children of
 the East Countrie, and all the wisdom of Egypt, 1. *Kings* 4. 30. But what ever that
 learning and wisdom was, *Philo* the Jew professeth *Moses* was so happily instructed
 therein, that hee outstripped not onely his fellow-students, but his masters and teachers:
 And som think hee left in *Levit.* 11. 3. Hieroglyphical sprinklings, condemning
 in the Swine intemperance, rapine in the Eagle, injustice in the Hawk, and in the Crow
 avarice. If any bee inquisitive how the Egyptians came by so great wisdom, *Josephus*
 saith expressly they had it from the Patriarch *Abraham*, who taught them Arithmetick,
 Astronomie, and other Arts: Yea, and the learning of *Moses* was famous among the
 Heathens, which gave *Numenius* occasion to deride *Plato* for his Plagiarism, called
 therefore by him *Moses Atticissans*, *Moses* speaking Greek. The Elect people of God
 the Jews were alwaies after this lovers and preservers of learning; having Schools of
 the Prophets, a Citie of Books, as *Kiriath-Sephar* signified, *Iosh.* 15. 15. *W. Pinchion*
 of *New England* sheweth that Jesus Christ at first erected Schools of Learning for the
 breeding of a succession of able men for Pastors, Teachers, Elders, Judges, &c. to
 the end of the world. Jesus Christ (hee saith) stirred up *Samuel* to keep a School
 at *Naieth* in *Ramah* 1 *Sam.* 19. 24. Another Prophet's School was at *Bethel* in the hill
 of God, 1 *Sam.* 10. 3. and though *Jezabel* destroyed many Prophetical Schools, yet in
 those persecuting times som godlie friends preserved divers of them, as *Obadiah* hid an
 hundred of the Prophets by 50 in each Cave. 1 *King.* 18. 4. with 19. 10. 14. *Elisha*
 built many such in the ten tribes: hee kept a Prophet's School at *Gilgal*, 2 *King.* 2. 1.
 with 4. 38. there was another at *Jericho* 2 *King.* 2. 4, 5. another at *Bethel* *Verf.* 23. ano-
 ther at *Carmel* *Ver.* 25. with 4. 25. 23. and at *Samaria* 2 *King.* 2. 25. and 5. 3. and at
 Mount *Ephraim*, 2 *King.* 5. 22. It may bee conceived there were many other Schools
 in other parts: and 'tis not recorded what number of such Schools were in the King-
 dom of *Judah*, yet hee suppoeth them to bee more then in the 10 Tribes, becauf
 they had som godlie Kings that would cherish and nourish such Seminaries of Learn-
 ing and Pietie. Hee hath other such sprinklings there, I shall onely add, that I may
 have leav to use the language of these times and our own Nation. The Jews also had
 their Academicks, children of the Prophets, their Schools or Colleges, their Masters
 also and Tutors; for 2 *King.* 6. from the beginning the sons of the Prophets had a pe-
 culiar place to dwell in; and that upon their encrease was too small for them: *Elisha*
 was their Master, they desire him their College might bee enlarged; every Scholar
 put's to his helping hand, their Tutor goe's along with them in it, and God himself
 blesteth

I. Ex Egypto
 intotum mun-
 dum Mathe-
 mata trans-
 mearunt.
 Amian. Marcel.

II. Laertius, lib. 1.
 III.

IV.

Clem. Al. libid.

Antiq. l. 1. c. 9

Hesych. N.

Government
 of the Church
 of the Jews,
 cap. 3.

The Epistle Dedicatorie.

bleffeth their endeavors therein, even to a famous miracle: Verſ 5. 6. There bee ſome who pretend to gifts and inſpired faculties, yet if the ſpirit of theſe Prophets may bee ſubject to the Prophets; 1 Cor. 14. 32. or to pious and unbiaſed men, it would I think ſoon appear, that which ſome call gifts and inſpirations, are onely parts natural or acquired, or elſe their own conſciences will teach them to ſaie of their beſt matter as the young Scholar did of the Ax-head 2 King. 6. 5. Alas ſir it was but borrowed: And as for Solomon's wiſdom in 3000 Parables, his ſkill in Muſick to 1005 Songs, and his great learning in the nature, qualities, and uſe of trees, hearbs, beaſts, fowl, and fiſhes the Scripture ſpeak's expreſly: and how ſome of all people in the earth from their Kings were ſent to hear the wiſdom of Solomon: 2 Kings 4. 32. And it were no hard matter to ſhew, that as all nations in a manner, received from God's people the Jews much of their Religion, to them they ow alſo the greateſt part of their learning; knowledg, and wiſdom: Further when Chriſtianitie was firſt to bee planted in the world, and the Judaical rules were to receiv an honorable burial, as impoſed onely till the time of Reformation, Heb. 9. 10. There was then a neceſſitie for the knowledg and uſe of language and learning: and tis meet to bee obſerved, that our dear Lord before hee took the Office of Mediator, was found in the mid'ſt of the Doctōrs, both hearing them, and aſking them queſtions, Luk. 2. 45. And the place where Chriſt ſate among the Doctōrs, may bee was like the College at Jeruſalem, where Huldah dwelt: 'tis named the College, 2 King. 22. 14. an Houſe of Doctrīne near the Temple; where the Learned aſſembled, &c. Say the Geneva notes, our Lord among the learned did ſo much excel, that all who heard him were aſtoniſhed at his underſtanding and Anſwers, ver. 47. his parents alſo were amazed at that ſight and doing, ver. 48. and it is as remarkable as any thing elſe, that when hee was thus diſputing with the Doctōrs, hee was then about his father's buſineſs, ver. 49. And though our dear Lord and maſter Chriſt choſe ſome illiterate men for his Diſciples and followers, yet hee made them learned before hee employed them, and by the effuſion of his Spirit they did ſo artificially, or rather ſuper artificially behave themſelves, that the people of Iſrael marvelled when they ſaw their boldneſs, and perceived they were unlearned, Act. 4. 13. the word is *ἀγνοῦντες*, had not ſo much as learned their letters, as they before did wonder concerning our Saviour himſelf, How know's this man letter, having never learned? Jo. 7. 15. But then they Commenced *per saltum*, and were taught immediately of God, whoſe ſpirit was their maſter, ſuddenly and inſenſibly inſtilling into them all needful light, language and learning: and therefore when according to their Commiſſion they were to goſpellize the world, Mat. 28. 19. They are commanded once and again to ſtay at Jeruſalem, till Chriſt ſhould ſend the promiſe of his Father upon them; and they ſhould bee clothed with power from above, Luk. 24. 40. Act. 1. 4. 8. While they were thus waiting for abilities to their work; when *Whitſundae* or *Pentecoſt* was fully com, they were all with one accord in one place; and ſuddenly there came a ſound from heaven as of a ruſhing mightie winde, and it filled all the houſe wherein they ſate, and there appeared cloven tongues like as of fire, and it ſate upon each of them, Act. 2. 1, 2, 3. Tongues appeared, the chief inſtrument of their work, which was to diſciple all Nations, and to preach repentance and remiſſion of ſins, Luke 24. 47. Cloven Tongues, becauſe they were to divide the Word aright, that every one in all Nations and Languages might have his portion: They were as of fire, to ſhew the zeal, light, efficacie and ſucceſs of their endeavors; and therefore was this ſtrange miracle uſher'd in with ſuch a ruſhing mightie winde, becauſe none ſhould bee able to reſiſt the power by which they ſpake, Act. 6. 10. And thus they were all filled with the Holie Ghoſt, and began to ſpeak with other tongues as the Spirit gave them utterance, Act. 2. 4. *Ἀποφθγγίζου*, they ſpake Apophthegms, ſerious ſayings, and ſacred ſentences; and they might well bee amazed, ver. 11. when near twentie Nations of ſeveral Languages affirmed, wee do hear them ſpeak in our Tongues the wonderful works of God, every man in our Tongue where wee were born: and venerable Bede doth well expreſs the reaſon, *Sancta Eccleſia per mundi terminos dilatanda, omnium gentium voce erat locutura*, i. e. Chriſtianitie was to ſpeak all languages, becauſe it was to bee preached to all Nations: and it is meet to bee obſerved, though ſome of the Apoſtles and

Wind-Sunday
i. e. holie
Sunday.
Saxon, bec. of
the deſcent of
the holie
Ghoſt.

In Act. 2

The Epistle Dedicatorie.

Disciples were thus onely learned by miracle, yet som others of them had knowledg by industrie and acquisition, otherwise perhaps som enemies might have said, that men had been deceived into Christianitie, through their own weakness and simplicitie: or that learning and language should bee judged in after times a needless accomplishment of the servants and Ministers of Christ: Thus *Nicodemus* by our Lord's own Testimonie was a Master in Israel, *Joh. 3. 10.* and *Nathanael*, *Joh. 1. 46, 47.* and *Paul* the Apostle a chosen vessel of Christ abounded in humane literature, as beeing in Judaicals brought up at the feet of *Gamaliel*, &c. *Act. 22. 3.* and for other learning hee had his education in *Tharsus* a Citie in *Cilicia*, *Act. 21. 39.* where was a famous Universitie also, far surpassing *Athens* and *Alexandria*, and all other places for the studie of Philosophie, and the Liberal Sciences; and there 'tis like hee was informed in humane learning, wherein hee did excel, as appears by his Writings, citing in his discourfes with the Gentiles their own sayings to their own confutation, as was long since observed by *S^t Jerom: Aratus*, *Act. 17. 28.* *Menander*, *1 Cor. 15. 33.* *Epimenides*, *Tit. 1. 12.* and these are *versiculi per spiritum sanctum sanctificati*, as *Tertullian* expresseth himself, Gentile sentences sanctified by the Scriptures: As 'tis thought *Moses* had seen som writings of the Ammonites, conteining the songs of their victories, which hee also mention's *Numb. 21. 14.* as hee doth expressely in the Chap. 23. 7. and the next after it, 24. 15. intermingling *Balaam* the Sorcerers Oracles with his own words: after the death of the Apostles this learning shined gloriously a long while among Christians, to the envie and admiration of their enemies, *Porphyrus*, *Julian*, *Plotinus*, and other knowing Gentiles.

Origen is said to com into *Plotinus* School, who blushed at his entrance, and was about to rise, till *Origen* desired him to read forward, but *Plotinus* answered, Why should I speak to him that already know's what I am about to say: In proceſs of time that Sun of knowledg was eclipsed, and went down at noon, *Amos 8. 9.* In the mid'st of the Church's external pomp and prosperitie, and the earth was again covered with darkness, like the smoke out of that bottomless pit, *Rev. 9. 2.* but these gros and thick clouds were again dissipated by the breaking forth of the light of Learning and Religion, which never were, never will be separated; for as ignorance & impietie introduce one another, so godliness and learning were alwaies mutual helps to each other. The corporallie blinde wish for the light, but blindenes of the minde hath made som crie out against knowledg and learning. The lazie Monks were wilde against *Luther* when hee awaken'd them out of their errors, idleness, and ignorance; as not long before even Pope *Paul* the second shewed how much hee hated and despised Universities and learning, calling commonly these Students Hereticks: hee exhorted the Romanes no longer to bring their Children in studying and knowledg; it would bee sufficient if they learned to read and write: so Pope-like do they look that are no friends to Academies or Universities, Colleges and learning: but this black darkness of *Rome* was dispelled by the present assistance of the tripple providence: the exile of the learned Greeks upon the Turkish invasion and conquest, together with the happie invention of Printing; and the erecting of publick Schools suddenly in most parts of Europe: *Scultetus* name's severall learned men of that age in divers nations; and our Countrie branded of old by *Porphyrus*, as *fertilis Provincia tyrannorum*, was now very fruitful in the Masters of Arts and Languages. But the fame of *Martin Luther* did soon arise to the clouding of many other lights: and *Ulenbergius* (none of his friend) report's, that when *Mellerstadius* saw him, and heard his disputations hee said, This Monk hath deep eies, marvelous phantasies, and hee will trouble all the Doctors: 'Tis true, his appearing against the Court and Church of *Rome* quickly raised tempestuous adversaries against him, and those armed also with wit, learning and power; but *magna est veritas*, they could do nothing against the Truth, but for the Truth, *2 Cor. 13. 8.* and though *Genebrard* was resolved to finde or make in his name the numerals of Antichrist לוֹלֶתֶר *Lulter, Luther*, 666: Yet hee so fiercely battered the walls of the Pope's Pallace, that the breaches have not been made up to this daie, nor shall, till that great Citie *Babylon*, that mightie Citie bee fallen, *Rev. 18. 10.* And others give of *Luther* another kinde of character and commendations, not onely his own followers, but Calvinists and Pontificians, so that it may bee said of him, his praif is throughout all the Churches,

2 Cor.

Strabo, p. 123.

T. 2. ep. p. 331.

Rhen. p. 187.

Ainsw. in loc.

In vit. Plotini.

Gildas, p. 496.
Bale Cent. 8.

Vita Lulberi,
p. 9.

Chronol. An.
1522.

The Epistle Dedicatorie.

Fabrie. ep. ante
loc. com. Luth.
Judicium Me-
taphisicæ de
lect. one Au-
tor:
Ep. ad Jul. de
Colloq. Lips.

Epist.

Page. 558. 649.

*Fabrit. ubi su-
prà.*

Cautio de fur-
tivâ Edit.
Francof..

Captain Bell's
Relation fol-
lowing:

ἀποδοῦναι τῷ θεῷ, ἐκχαριστήριος εἶμα.

Melchior Adamus in Vita Lutheri.

† D^r Corbet, &
Mr Harl, with
those other
mentioned in
the following
Attestation.

The Epistle Dedicatorie.

Stat. Relig. in
Gall. p. 80.
Epic. Cent. 16.
p. 136.
Brevet in
Revel. pag 44.

In Vita Me-
lancti b.
Declar. of
Palsgr. Chur-
ches pag. 29.
Hospinian Hist.
Sacram past.
2. p. 1537.
Epist. ad
Helvet.

Vit ante lib.

De divinat.

De cura agen-
da pro mor-
tuis.

M. Samuel
Smith.

nie, viz. the acknowledging of his error which hee formerly held, touching the Re-
al Presence, *Corporaliter in Cæna Domini.*

The King of *Navar* said once to the Danish Embassador, Anno 1561, that *Luther* and *Calvin* differed from the Pope in 40 things, and agreed betwixt themselves in 39. There is but one thing onely in controversie amongst them, which is also averred by others, and confessed by *Ulenbergius* (a friend to neither) *Unicum remansit caput differens, viz. de Eucharistia* : there beeth that extenuate this difference as a matter about the sign onely, not the thing signified ; each part affirming all the benefit to arise not from the corporal but spiritual eating of the bodie of Christ : *Luther* did himself sorrow for this breach : *Dissidium hoc neque me, neque quenquam alium juvit* ; other things are recorded to this purpose by *Hospinian*, from *Melancthon* and others, yea and som such whispers there are amongst the Papists also, though upon another score ; but an hopeful foundation might bee laid thereby of reconciliation betwixt the *Lutherans* and the *Calvinists*, if those former would not bee wiser, nor more unteachable then their Master. I did not intend to exceed the bounds of an Epistle, give mee leave then I praie to add som few words of the Translator, his Work, and the Dedication.

I was not unwilling, upon request, to premise these lines in memorie of the noble Captain (unknown to mee, yet) my cuntry man both by birth and education, of *Norfolk* and at *Elie* ; His familie is of great note and nobilitie in the former : his father was Dean of the later : hee had been a militarie man it seemeth in *Hungarie* and *Germanie*, but was afterwards employed in State-affairs by the two last Kings ; which with the success is related by himself, as also the manner how hee came by the Original Copie. *Diclys Cretensis* was appointed to write the annals of the Trojan war, wherein himself had served, hee commanded his book should bee buried with him at his death, and so it was in a leaden Cabinet, but long after in the 13 year of *Nero*, by an earth-quake the grave was uncovered, and the little chest discovered, supposed to contain som other kinde of treasure : but the treasure of the following discours was usher'd into the world, by a double miracle, one by the strange preservation and conveyance of the Dutch Copie hither, the other in the displeasing and unexpected opportunitie given to the Gentleman to english it : especially if the vision dream or apparition, or what elf it may bee called, that so terribly provoked him to it, bee taken into consideration : it is a notable narration of *Tullie* ; two men journeyed together in the daie, parting at night one to a friends house, the other to an Inn ; the former dream't that the later called for his help, the Inn-keeper intended to murder him : upon his awaking and thoughts to rise, hee remembred it was a dream, and so fal's a sleep again, and then dream's that his friend call's more earnestly, and awaking hee made hast to dress himself, but considered it was still but a dream, therefore hee goes to bed again, and then in his sleep hee verily thought, his friend importuned him, that seeing hee had not helped him before, hee would now punish the murderer, who had killed him, covered up the bodie, and was now carrying it out of the Citie in a Dung-cart ; he then arose hastily, and found all to be more then a dream *S^t Austin* tell's almost such another historie of *Eulogius* the Rhetorician, who beeing to read a part of *Cicero* to his Scholars, fell upon som difficultie, which with all his studie hee could not understand, hee turned over his books and mused in his bed, but in the night while hee slept saith *Saint Austin*, I did expound the place to him or rather my image, *me nesciente nihil- que de illius curis curante*, for I was far enough from beeing a guide to him. These were doubtles marvelous phantasms and representations ; but that is a wonder of wonders, and so it is said to bee called and commonly seen in *Ireland*, which had been much spoken of before by persons of credit, but it is now reported, by the mouth and under the hand of a minister, who had relation sometime to Colonel *Hambden*, and thus hee write's subscribing his name : It is most certain that there is a visible Ghost which walk's in the shape of a Christian, and most probably in a woman's shape, it walketh the whole length of one street and part of another, in the daie time it is seen onely as a woman's head of hair upon the top of the water, in the night it constantly passeth over the bridg, it's all white, refrain's none, hurt's none it meet's withall, but onely

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onely passeth softly by and goeth it's course: it hath formerly spoken with a loud voice, saying, *Revenge*, and no other word, now it onely hisseth as a Snake or a Goof, &c. hee addeth I have seen this wonder five severall times; and *Giraldus Cambrensis* Itin. Camb. pag. 174. writeth of one that dreamed three nights together, that hee should go to *S^t Barnachs* well and take thence a Gold chain, at length hee went, but a Viper bit him to death: yet som hee saith have so found treasure, but hee end's, *Sicut rumoribus, sic & somniis credi oportere, & non oportere locum communem esse*: it might bee a dangerous determination of a Probleme, whether all reports and dreams bee to bee credited, or not to bee credited: I will not take upon mee to pass a judgment upon any of these, in their truth, causes or reasons: but it is certain the fancies of women, yea and of some men too are of a nimble apprehension, and of deep impressions; and Satan can yet do stranger things then these, even transform himself into an Angel of Light: 2. Cor. 11. 14. Books modern and ancient tell of marvellous apparitions and actions, and among the Monks especially: of later times *Corvinus*, who disputed with *John a Leyden*, that upstart and short-lined King at *Manster*, telleth of strange revelations said to bee among them; inspired by Satan doubtless into those monsters of man-kinde; which by the suggestion of the same grand Imposter, they afterward put in practice: men are men still; and the Diuel hath not forgotten his old snares, methods and wiles: the Lord the great God who is stronger then that strong man, give His servants Grace to see and resist the delusions of Satan, and finde the difference betwixt *Dei revelatio*, the inspired of God and *inhomine*, such as are acted by another, the evil spirit; which must needs bee, when in any thing it contradict's the holie Scriptures, Christians must walk by this rule, *To the Law and to the Testimonie*, not from the living to the dead, but to the Law and to the Testimonie, if they speak not according to this word, it is becaus there is no light in them: *Isaiah* 8. 19, 20. and surely that of the other Prophet is verifiable in every age. The wise men are ashamed, they are dismaied and taken, lo they have rejected the Word of the Lord, and what wisdom is in them? *Fer.* 8. 9. Yea what wisdom can bee in them that forsake the Scriptures the wisdom of God? *Luke* 1. 49. which alone are able to make us wise unto salvation. 2. *Tim.* 3. 15. and can without Euthusiasms, raptures, visions or revelations, make the man of God perfect, and what can bee further wished unless it bee to hear from God himself, when and how wee com to bee perfect, which is, if by the Scripture wee are furnished throughly to all good works *V.* 17. And *Daniel* the holie Prophet of God that had a very large measure of the Divine Spirit, by which hee had knowledg and skill in all learning and wisdom, with understanding in all visions and dreams *Dan.* 1. 17. least any should pretend a spirit, raptures, and revelations, to prejudice Scripture, Books and Learning, here *Daniel* himself saith, *Dan.* 9. 2. *I Daniel understood the Books, the number of the years whereof the Word of the Lord came to Jeremiah the Prophet, &c.* So exquisite hee was in natural, acquired, and spiritual perfections, that it was then a Proverb among God's people, *Art thou wiser then Daniel?* *Ezekiel* 28. 3.

And now 'tis time to remember, that as the Original Dutch Book was Dedicated to the Imperial Cities and Senates of *Germanie*, it was the desire of the noble Captain, when hee lived, to honor his Translation with your Names, Right Honorable and worthie Senators: and to you my Lord, the Book is with the more confidence presented, becaus your Lordship hath been conversant in, a lover of, and related to that Nation; what other reference hee had to your renowned Citie I know not, but as nature hath taught men to call their Countrie their mother, so the Metropolis of the nation hath justly universal respect; all wish well to it, every one hath a share in it's happiness, safetie and honor: but the exaltation of a Citie is the uprightness of the Inhabitants: *Pro.* 11. 11. It's glorie is not in sumptuous buildings, *Ninive* abounded in them even to twelv Myriads of stately ædifices: nor in the multitude of people: *No*, thought to bee *Alexandria*, is surnamed populous by the Prophet *Nahum*, 3. 8. Neither is it in the largeness of it's circuit and extent: such was *Babylon* the great: *Dan.* 4. 30. So great that one part of it was taken, before another part knew thereof, as *Aristotle* hath affirmed: which seems also to bee intimated by our Prophet *Jeremiah* 51. 31. One Post shall run to meet another, and one messenger to meet another, to shew

Sulpit. Sev. Pallad. Theod. alii.

Chrysost. Eph. Hom. 10.

Pol. 1. 2. c. 2.

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shew the King of *Babylon* his Citie is taken at one end ; but this will bee your glorie and wals inexpugnable, if you cleav in truth and practice to God's holie service, worship and religion : That Religion and Faith of the Lord Jesus Christ, which is pure and undefiled before God even the Father, which is to visit the fatherless and widows in their affliction, and to keep your selvs unspotted from the world, *James* 1. 27. in these daies especially when so many start aside from the right, to erroneous waies :

* Hollingsh.

* Our Chronicles saie that in the raigñ of *Henrie* the second the Jews had libertie to live in severall places of *England*, but when they died, their Corps were all brought to *London* from every part of the Realm ; they could burie their dead no where els, till that King by a grant assigned them places about their own dwellings ; I wish and praie that all ungodlines error and blasphemie may bee banished from your coasts, and have *Cain's* curl : *Gen.* 4. 12. to bee fugitives and vagabonds in the earth, and finde no resting place ; let them wander in the wilderness in a solitarie waie, and not have any part among you to dwell in *Psal.* 107. 4. Your God give you the honor that *London* may bee as *Jerusalem*, a Citie of truth, the mountain of the Lord of Hosts, the holie mountain, *Zach.* 8. 3. the compassionate *Samaritane* indeed not long since seemed to speak his own sorrow, but your praie, and I would also commend him for it if I could learn who, or what hee is ; Presbyterian hee is not, for them hee hath no compassion, but lasheth in their persons, ministrie, university, learning, arts, and languages ; and professedly hee is neither Anabaptist, Antinomian, Brownist, Seperatist, or Independant, this hee saith of himself, but concerning You his words are, the Separatists though they draw many people after them, yet not the devout honorable women, nor the chief men of the Citie : it would bee well if men and women, great and small, would remember cordially to practise, the most holie counsel of the Lord's Prophet *Jeremiah*, 6. 16. Thus saith the Lord, Stand yee in the waies and see, and ask for the old paths, where is the good waie, and walk therein, and yee shall finde rest for your souls : *Vincentius Lirinensis* first a souldier, afterwards a Godly Zealot against Novell Doctrines, discoursing upon that of *S^t Paul* 1 *Tim.* 6. 20, 21. Avoid profane and vain babbling, and opposition of science falsly so called, which som professing have erred concerning the Faith, what do they profess and promiss saith hee, *nisi novam nescio quam, ignoratamque Doctrinam* : I know not what new and unknown Doctrine thou must hear som of them saie, Com ô yee unwise and learn the true Faith which none but wee understand, which hath been hidden for many ages, but is lately shoven and revealed to us, but learn it closely and secretly, for it will delight you, and when you have learned it, teach it to others, but privately, let not the world hear it, nor the Church know it, for 'tis granted but to few to understand, the secret of so great a myserie, and are not these (hee add's) the words of the Harlot in the *Proverbs* of *Solomon*, 9. 15. That calleth passengers who go right on their waies, whoso is so simple let him turn in hither, and as for him that wanteth understanding, shee saith to him, stolen waters are sweet, and bread in secret is pleasant, but hee knoweth not that the dead are there, and that her guests are in the depths of hell. 'Tis observed among us, som turning aside from the good old waie, have slipt first into Doctrinal errors, then into vain loof and evil practices ; and no marvel if they reel to and fro and stagger like a drunken man, and finde no rest for their souls, when they go out of the good old waie, set down in the Scriptures ; according to which are the former Articles of Religion, and the late confession of Faith : wee differ not at all Doctrinally from each other ; though neither can pleas som, and there bee that inveigh against both : there are also which affirm with confidence that the hand of *Joab* is in all this : the heads and hands of the men of *Rome* have been deep in all our distractions ; and that hence they have sucked no small advantage, but very large ampliacion and encreas : and indeed the late reprinted book of Doctor *Carrier*, name's divers English and Scots converted to them, by the palpable confusion and unconscionable effects sprouted and sprouting out of the late Reformation begun by *Luther*, which yet further appear's by that which is now very lately Printed, where bee named divers others of another sort and sex lapsed to *Rome* : but woe to the world becauf of offences, *Mat.* 18. 7. and there must bee also heresies, that they which are approved may bee made manifest, 1 *Cor.* 11. 19. Godly Christians

Passim. p. 68.
69. 31. 32. 33.
p. 81. 83.

p. 46.

Præfati.

p. 62. 63.

Venite ô insipientes, discite fidem veteram, quam præter nos nullus intelligit, quæ multis ante seculis latuit; nuper vero revelata & ostensa est: sed discite furtim atque secretim; delectabit enim vos & cum di diceritis, latenter docete, nè mundus audiat, nec Ecclesia sciat, &c. cap. 26. contra Hæreses, A. 440. Anno 1562.

1649, Fits
D. Vane, Fre-
son, M. Creigh-
ton, &c.

Second part of
Catholick mo-
deration.

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Christians therefore should make it their business, seeing they know these things before to beware lest they also beeing led away with the error of the wicked, do fall from their own steadfastness, 2 Pet. 3. 17. Many are the caveats and holie counsels in the Scriptures for our establishment in the present truth: and several other treatises are written for our confirmation.

There is now a book of great promise and hope that want's help to walk abroad; it is an Historie of the Church taken out of some * Manuscripts and authors of note; * Of Mr. Harding deceased. such as the Popish partie cannot well disallow, as is said: It take's in the affairs of the Empire, and among others, of this Nation, beginning Anno 858: it reacheth thence to some part of King James's reign. † Men of approved pietie, learning and judgment say † Bp. usher, Mr. Gataker, Mr. Francis Taylor, of it farther under their hands, to be a work very useful, representing in a continual series the progress of the Gospel in most parts; the times wherein, means whereby, persons by whom, and manner how the Reformation of abuses came in several places to be attempted. The Citie of London is famous for many glorious actions, let not such a child as this is said to be, stay any longer in the place of the breaking forth of Children, Hos. 13. 13. Learned men have been wont to call their Writings their Off-spring: παιδάς ἐγὼ λόγους ἐγεννήσαυκα saith Synesius, my books have I begotten as my Children; give mee then leave to saie 2 King. 19. 33. *The children becom to the birth, and there is not strength to bring forth.* The Book, like to be three Volumes, is com to the Press, and the Charge of Printing is so much, that it is hard to make an adventure: yet the appointed Printer is willing to undertake it, if so much monie onely be brought in before hand as will defraie the charge of Paper: in lieu whereof hee will also engage himself for every sum of fortie shillings so deposited, to deliver a perfect Copie of the whole work in Quires so soon as it shall be finished; or else restore the monie to those Depositors. Thus right noble and worthie Senators, your selves may be benefitted, and this giddy world assisted, if not preserved from further staggering.

This Book of Luther's now printed, and under your Patronage coming abroad, ask's onely your countenance, favor and protection: others have furnished and apparell'd it as you see, and fitted it for publick view and use; and I will saie of it, and to it as *Themius* of his, *Egredere liber libenter, te laudârunt mille, dum vix unus vituperat*, i. e. Go willingly into this wide world and make good cheer, if one chance to look a squint, a thousand will bid thee welcom: many of thy father's children have don virtuously, do thou surpass them all, do thou out-live them all.

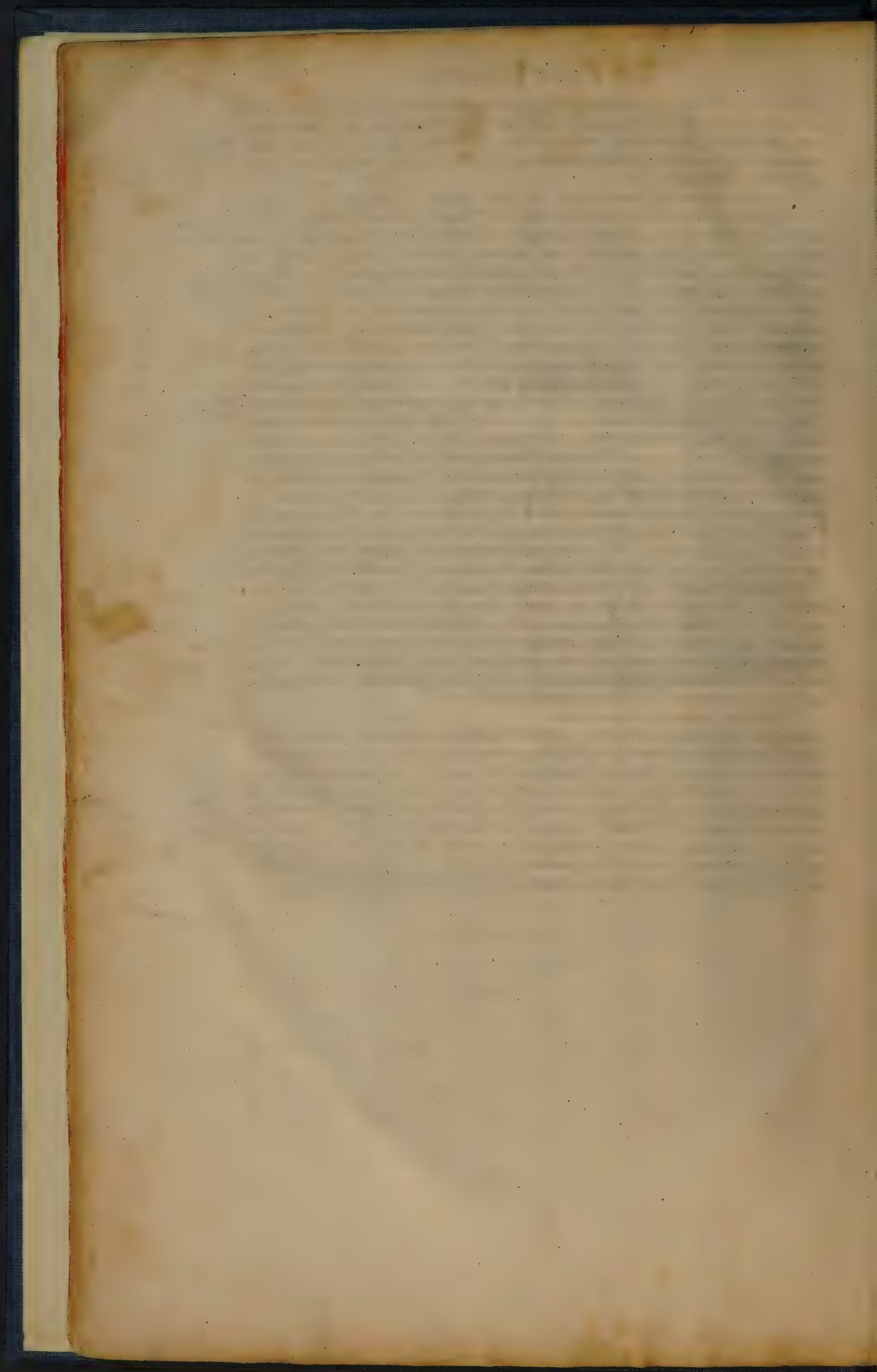
Victurus genium debet habere liber.

Even paper-works are durable, if they have in them spirit, and truth, and life; this promise's longevitie not onely from it's Native genius and worth, together with it's miraculous preservation and discoverie, but even from your selves, under whose title and shelter the Translator desired it might walk into this English world, and about into all the territories thereof; I shall add no more, *Ut non sim tardis molestus, nec paucis multus, nec occupatis onerosus*: as St. Austin said upon his like occasion, I will delaye you no longer, but take leave to commend you all to God, and the Word of his Grace, which is able to build you up, and to give you an inheritance among all them that are sanctified: In that God, in that Grace, in that Communion I subscribe my self,

Your devoted servant

in all Christian and soul-matters

Thomas Thorowgood.



D^{ris} Martini Lutheri Colloquia Mensalia:

OR,

Captain Henrie Bell's Narrative, or Relation of the miraculous preserving of D^r Martin Luther's Book, entituled *Colloquia Mensalia*, or, his Divine Discourses at his Table, held with divers learned men and pious Divines, (such as were Philip Melancthon, Casparus Cruciger, Justus Jonas, Paulus Eberus, Vitus Dietericus, Joannes Bugenhagen, Joannes Forsterus, and others) containing divers discourses touching Religion, and other main points of Doctrine, as also many notable Histories, and all sorts of Learning, Comforts, Advices, Prophecies, Admonitions, Directions and Instructions: and how the same Book was by God's Providence discovered lying under the ground, where it had lain hid 52 years; and was few years since sent over to the said Captain Henrie Bell, and by him Translated out of the High-Germane into the English Tongue.



Captain Henrie Bell, do hereby declare both to the present Age, and also to Posteritie, that being employed beyond the Seas in State-affairs divers years together, both by King James, and also by the late King Charls; in Germanie I did hear and understand, in all places, great bewailing and lamentation made, by reason of the destroying and burning of above four-score thousand of Martin Luther's Books, entituled, * His last Divine Discourses.

* This was the common appellation; and

so represented to the Parliament under that title; and so called by Doctor Aurifaber in his Preface to the Book: and true, in respect of the Divine matters contained in these Discourses: yet in regard wee finde the book quoted by divers Autors under the Title of *Lutheri Colloquia Mensalia*, wee thought meet to retain that name as the grand Title of the Book, that the world may see, that Religious discourse or conference ought not to be banished from our Tables.

For after such time as God stirred up the Spirit of Martin Luther to detect the corruptions and abuses of Poperie, and to preach Christ, and clearly to set forth the simplicitie of the Gospel, many Kings, Princes, and States, Imperial Cities, and Hans-Towns fell from the Popish Religion, and became Protestants, as their Posterities still are, and remain to this very daie.

And for the further advancement of the great work of Reformation then begun, the foresaid Princes, and the rest did then order, that the said Divine Discourses of Luther should forthwith bee printed; and that everie Parish should have and receive one of the foresaid Printed Books into every Church throughout all their Principalities and Dominions, to bee chained up for the Common people to read therein.

Upon which divine work, or Discourses the Reformation begun before in Germanie was wonderfully promoted and encreased, and spread both here in England, and other Countries beside.

But afterward it so fell out, that the Pope then living, viz. Gregorie 13. understanding what great hurt and prejudice hee, and his Popish Religion had already received by reason of the said Luther's Divine Discourses; and also fearing that the same might bring further contempt and mischief upon himself, and upon the Popish Church, hee therefore, to prevent the same, did fiercely stir up and instigate the Emperour then in being, viz. Rudolphus 2. to make an Edict thorow the whole Empire, that all the foresaid printed books should be burned; and also, That it should bee Death for any person to have or keep a Copie thereof, but also to burn the

Captain Henrie Bell's Narrative.

same: which Edi& was speedily put in execution accordingly; in so much that not one of all the said printed Books, nor so much as any one Copie of the same could bee found out, nor heard of in any place.

Yet it pleased God, that Anno 1626 a Germane Gentleman, named Casparus Van Sparr, with whom, in the time of my staying in Germanie about King James's busines, I became very familiarly known and acquainted, having occasion to build upon the old foundation of an house, wherein his Grandfather dwelt at that time, when the said Edi& was published in Germanie, for the burning of the foresaid Books, and digging deep into the ground under the said old foundation, one of the said Original printed Books was there happily found, lying in a deep obscure hole, beeing wrapped in a strong linnen cloth, which was waxed all over with Bee's wax within and without; whereby the Book was preserved fair without any blemish.

And at the same time Ferdinandus 2. beeing Emperor in Germanie, who was a severe enemy and persecutor of the Protestant Religion, the fore-said Gentleman, and Grand-childe to him that had hidden the said Books in that obscure hole, fearing that if the said Emperor should get knowledg that one of the said Books was yet forth-coming, and in his custodie, whereby not onely himself might bee brought into trouble, but also the Book in danger to bee destroyed, as all the rest were so long before; and also calling mee to minde, and knowing that I had the High Dutch Tongue very perfect, did send the said Original Book over hither into England unto mee; and therewith did write unto mee a letter, wherein hee related the passages of the preserving and finding out of the said Book.

And also hee earnestly moved mee in his letter, that for the advancement of God's Glorie, and of Christ's Church, I would take the pains to translate the said Book, to the end, that that most excellent Divine work of Luther might bee brought again to light.

Whereupon I took the said Book before mee, and manie times began to Translate the same, but alwaies I was hindered therein, beeing called upon about other business; insomuch that by no possible means I could remain by that work. Then about six weeks after I had received the said Book, it fell out, that I beeing in bed with my wife, one night between twelve and one of the clock, shee beeing asleep, but my self yet awake, there appeared unto mee an antient man, standing at my bed's side, arraied all in white, having a long and broad white beard, hanging down to his girdle steed, who taking mee by my right ear, spake these words following unto mee; Sirrah! Will not you take time to Translate that book which is sent unto you out of Germanie? I will shortly provide for you, both place and time to do it: And then hee vanished away out of my sight.

Whereupon beeing much thereby affrighted, I fell into an extreme sweat, insomuch that my Wife awaking, and finding mee all over wet, shee asked mee what I ailed? I told her what I had seen and heard; but I never did heed nor regard visions nor dreams. And so the the same fell soon out of my minde.

Then about a fortnight after I had seen that Vision, on a Sundaie I went to White-hall to hear the Sermon, after which ended, I returned to my lodging, which was then in King's-street at Westminster, and sitting down to dinner with my Wife, two Messengers were sent from the whole Council-board with a warrant to carrie mee to the keeper of the Gate-house Westminster, there to bee safely kept, until further Order from the Lords of the Council; which was done without shewing mee any * caus at all wherefore I was committed. Upon which said Warrant I was kept there ten whole years close Prisoner: Where I spent five years thereof about the Translating of the said Book: insomuch as I found the words very true which the old man in the foresaid Vision did saie unto mee, I will shortly provide for you both place and time to Translate it.

* Whatsoever was pretended, yet the true cause of the Captain's Commitment was, because he was urgent with the Lord Treasurer for his Arrears: which amounting to a great summe, hee was not willing to paie; and to bee freed from his clamors, hee clapt him up into prison.

Then after I had finished the said Translation in the Prison, the late Archbishop of Canterbury Dr Laud, understanding that I had Translated such a Book, called, Martin Luther's Divine Discourses, sent unto mee his Chaplain Dr Bray into the Prison with this Message following:

"Captain Bell!

"My Lo. Grace of Canterbury hath sent mee unto you, to tell you, that his Grace hath understood that you have Translated a book of Luther's, touching which book, his Grace many years before did hear of the burning of so many thousands
"in

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"in Germanie by the then-Emperor. His Grace therefore doth desire you that you
"would send unto him the said Original Book in Dutch, and also your Translation;
"which after his Grace hath perused, shall bee returned safely unto you.

Whereupon I told Doctor Bray, that I had taken a great deal of pains in Translating the said Book, and was very loath to part with it out of my hands; and therefore I desired him to excuse mee to his Grace, that I could not part from it; with which answer hee at that time returned again to his Master.

But the next daie, after hee sent him unto mee again, and bid him tell mee that upon his honor, the Book should bee as safe in his custodie, if not safer, then in mine own. For hee would lock it up in his own Cabinet, to the end no man might com unto it, but onely himself. Thereupon I knowing it would bee a thing bootlesse for mee to refuse the sending of them, by reason hee was then of such great power, that hee would have them nolens, volens, I sent them both unto him. Then after hee had kept them in his custodie two months, and had daily read therein, hee sent the said Doctor unto mee, to tell mee that I had performed a work worthie of eternal memorie. And that hee had never read a more excellent divine work: Yet saying that some things therein were fitting to bee left out, and desired mee not to think long, that hee did not return them unto mee so soon again. The reason was, because that the more hee did read therein, the more desire hee had to go on therewith; and so presenting mee with 10 li. in gold, hee returned back again.

After which, when hee had them in his custodie one whole year, and that I understood hee had perused it all over, then I sent unto his Grace, and humbly desired, that his Grace would bee pleased to return mee my books again. Whereupon hee sent mee word by the said Dr Bray that hee had not as yet perused them so thorowly over, as hee desired to do; then I staid yet a year longer before I sent to him again.

In which time I heard for certain, that it was concluded by the King and Council, that a Parliament should forthwith bee called. At which News, I did much rejoice. And then I sent unto his Grace an humble Petition, and therein desired the returning of my Book again; otherwise I told him I should bee enforced to make it known, and to complain of him to the Parliament, which was then coming on. Whereupon hee sent unto mee again safely both the said Original book, and my Translation, and caused his Chaplain, the said Doctor, to tell mee, that hee would make it known unto his Majestie, what an excellent piece of work I had translated, and that hee would procure Order from his Majestie to have the said Translation Printed, and to bee dispersed throughout the whole Kingdom, as it was in Germanie, and as hee had heard thereof; and thereupon hee presented mee again with 40 li. in Gold.

And presently after I was set at libertie by warrant from the whole Hous of Lords, according to his Majestie's direction in that behalf: But shortly afterwards the Arch-bishop fell into his troubles, and was by the Parliament sent unto the Tower, and afterwards beheaded. In somuch that I could never since hear anie thing touching the Printing of my Book.

The Hous of Commons having then notice that I had translated the fore-said Book; they sent for mee, and did appoint a Committee to see it, and the Translation, and diligently to make enquirie whether the Translation did agree with the Original or no; Whereupon they desired mee to bring the same before them, sitting then in the Treasurie-Chamber. And Sir Edward Dearing beeing Chair-man said unto mee, that hee was acquainted with a learned Minister benefic'd in Essex, who had lived long in England, but was born in high Germanie, in the Palatinate, named, Mr Paul Amiraute, whom the Committee sending for, desired him to take both the Original, and my Translation into his custodie, and diligently to compare them together, and to make report unto the said Committee, whether hee found that I had rightly and truly translated it according to the Original: which report hee made accordingly, and they beeing satisfied therein, referred it to two of the Assemblie, Mr Charls Herle, and Mr Edward Corbet, desiring them diligently to peruse the same, and to make report unto them, if they thought it fitting to bee Printed and published.

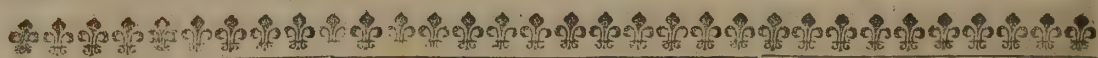
Whereupon they made report dated the 10. of Novemb. 1646. that they found it to bee an excellent Divine Work, worthie the light and publishing, especially in regard Luther, in the said Discourses, did revoke his opinion, which hee formerly held, touching Consubstantiation in the Sacrament. Whereupon the Hous of Commons the 24. of Februarie 1646. did give Order for the Printing thereof.

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Thus having been lately desired to see down in writing the relation of the passages abovesaid concerning the said Book, as well for the satisfaction of judicious and godlie Christians; as for the conservation of the perpetual memorie of God's extraordinarie providence in the miraculous preservation of the foresaid Divine Discourses, and now bringing them again to light: I have don the same according to the plain truth thereof, not doubting but they will prove a notable advantage of God's glorie, and the good and edification of the whole Church, and an unspeakable consolation of every particular member of the same.

Given under my hand the third daie of Julie 1650.

Henrie Bell.



To the Committee of the honorable Houf of Commons concerning PRINTING.

According to an Order directed unto us by this Honorable Committee, wee have perused so much of Mr Henrie Bell's Translation of the Book entituled, MARTIN LUTHER'S Divine Discourses, as will enable us to give this Testimonie and judgment of the whole:

Wee finde many excellent divine things are contained in the Book wor-thie the light and publick view. Amongst which, LUTHER professeth that hee acknowledgeth his error which hee formerly held touching the real preface corporaliter in Cœna Domini.

* And no marvel, that among so much serious discourse in matters of Religion, sometimes at Table some impertinent things might intermix themselves, and some things liberius dicta to recreate and refresh the Company.

But wee finde withall many * impertinent things: some things which will require a grain or two of Salt: and some things which will require a Marginal note or a Preface.

CHARLES HERLE.
EDW. CORBETT.

Novemb. 10. 1646.

24 Febr. 1646.

A Copie of the Order from the hous of COMMONS.

Whereas Captain Henrie Bell hath strangely discovered and found a Book of Martin Luther's, called, His Divine Discourses, which was for a long time very marvellously preserved in Germanie: The which book, the said Henrie Bell at his great costs and pains hath Translated into the English out of the Germane Tongue, which Translation and substance thereof is approved by Reverend Divines of the Assemblie, as appears by a Certificate under their hands:

It is Ordered and Ordained by the Lords and Commons assembled in Parliament, that the said Henrie Bell shall have the sole disposal and benefit of Printing the said Book Translated into English by him as aforesaid for the space of fourteen years to commence from the date hereof. And that none do Print or Re-print the same but such as shall bee licensed by the said Captain by Autoritie under his hand.

Vera Copia

Henrie Elsyng.
ATB.

The TESTIMONIE of Jo. Aurifaber Doctor in Divinitie, and of other learned and pious Divines concerning LUTHER'S Divine Discourses.

— **A**nd whereas hitherto I have caused certain Tomes of the Books, Sermons, Writings and Missives of Luther to bee printed at Eisleven, so have I also now finished this Tome of his Discourses and have ordered the same to bee printed, which at the first were collected together out of the Manuscripts of these Divine Discourses, which that Reverend Father Anthonie Lauterbach himself noted and wrote out of the holie mouth of Luther, and afterwards the same by mee were collected into sure and certain Loci Communes, or, Common places, and distributed.

And whereas I Joannes Aurifaber (in the years 1545 and 1546 before the death of that most famous Divine Luther) was much with and about him, and with all diligence writ and noted down many most excellent Histories and Acts, and other most necessarie and useful things which hee related: I have therefore set in order and brought the same also into this Tome.

Now forasmuch as very excellent declaration is made in this Tome of all the Articles and chief points of Christian Religion, Doctrine and Faith; and also therein are found necessarie Rules, Questions and Answers, many fair Histories, all sorts of Learnings, Comforts, Advices; Prophecies, Warnings and Admonitions; I have therefore thought it a thing fitting to Dedicate the same to your Highnesses, Graces, Honors and Worships, &c. as special favorers, protectors and defenders of the Doctrine which God, through Luther, hath cleared again; to the end that by diligent reading therein, you may bee President, and give good examples to others, to your Subjects, Citizens, &c. diligently to love, to read, to affect the same, and to make good use thereof, as beeing fragments that fell from Luther's Table, and therewith may help to still, to slake and to satisfie the spiritual hunger and thirst of the soul. For these most profitable Discourses of Luther, containing such high spiritual things, wee should in no wise suffer to bee lost, but worthily esteem thereof, whereout all manner of Learning, joie and comfort may bee had and received.

D^r AURIFAB. in his Pref. to the Book.

SIR!!

To my Reverend friend J. L.

I Have sent you Captain Bell's Translation of Luther's Divine Discourses; a work of immens labor, and eternal memorie, if you consider God's wonderful providence in preserving the Book, as the Narration from Captain Bell concerning the same will fully inform you. I have, with a great deal of care and diligence, perused som pieces thereof, to the end, I might speak somthing of mine own knowledg: And I finde so many excellent and pretious things contained in it, and the work so full fraught with Divine truths, pious meditations, familiar discourses with learned men concerning most points of Religion, excellent expositions of Scripture, particular experiences of God's waies of Providence and dealing with his children, cordial comforts in times of distress, wholsom counsels, serious exhortations, solid instructions, profitable and pleasant histories; and all laid down in so plain a manner to the capacitie of the meanest Christian, and according to the simplicitie of the Gospel, that I wonder not that the Pope was so much enraged against it, as well knowing that the divulging of it would more weaken his power, then an Armie of twentie thousand men. And wee may well admire the Divine light of God's gracious Spirit, breaking out of, and utterly dispelling the foggie clouds of ignorance in those approaching times of the Gospel. In a word, 'tis a Book so pious, profitable, and so pleasantly insinuating into the soul of a Christian, that the Reader shall hardly ever bee wearie, but never satisfied. My humble suit to you therefore is, that you would pleas (if your leisure will permit) to peruse the work and to pass your judgment upon it. Your approbation (whereof, upon perusal, I doubt not) will much advantage the business. And who know's whether God in His wise dispensation, hath reserved it to these times, who have now opportunitie to get eternal honor in encouragement of so rare a piece of service to the Church and people of God: which notwithstanding som would suppress.

The Parliament were once pleased to take cognizance of it, and of Captain Bell's pains therein: and were willing to give him a privilege for the printing of it. I could wish, that by your good help and means, they would pleas to resume so honorable and pious design, and to add the stamp of Autoritie for the advancement of it, for which all good Christians shall have caus to bless God for them. Thus in hast, commending the work, and your self to God's special providence, I take my leav and ever rest.

Your verie loving friend and Servant W. D.

(REVEREND SIR!)

I Have had the good opportunitie to read several pieces (as they came to hand) of that excellent Manuscript of Martin Luther's familiar Colloquies with friends upon emergent Occasions: and (to mee) it is not without a special Providence, that this one Book (of many thousands that were burnt in Germanie by a strict Edict of Rodolphus the 2^d then Emperor) should yet 'scape the fire, and lie hid for many years, imprison'd under ground, till (to a Miracle) it was brought forth, and sent over into England, where (not without a Miracle neither) after many years Imprisonment of the painful Translator of it out of the high Dutch, it was taught to speak English. I see the Book is large, and fill'd with many pages, but and withall, there are great enlargements and discoveries of a gracious and Divine Spirit in the Matter of it, which yet, I observ, run's not (all) in one and the same Channell, but emptie's it self into divers precious and pleasant streams of Comforts, Counsels, Historie, directions to the weak, encouragements to stronger Christians, resolving doubts, clearing dark places of Scripture; and (as the Spirit of Luther was abundantly drawn out in that Age) hee convinceth powerfully in the book, and by Scripture-Argument, of the follie and madness of the Popish religion, and discover's with much evidence the subtilties, and sophistries of that abomination. In all which, the Man of God, this faithful Servant of Jesus Christ hath shewed himself not onely a workman that needeth not to be ashamed, and deserv'd well of the past generation, but hath don a work very well worthie the present times: and surely, would the State pleas to recommend it to the Press, and make it publick, it might be of singular use to the Saints and people of God in this Nation.

I remain

(Sir!)

Your very affectionate friend and brother
in the work of the Gospel.

J. L.

SIR!

THE Pieces of Luther's familiar Conferences which you have sent unto mee, I have perused, and, as my leisure would permit, cursorily: the rest which I have not yet seen, are no doubt, like unto these. I shall therefore, *ex ungue leonem*, tell you my opinion of the whole; which is, that herein is a full Character of the free, and zealous spirit of Doctor Luther, who was a man whom God raised in his generation, with invincible courage, to beat down the strongest holds of Satan, wherein for manie Generations hee had captivated the spirits of our Fore-fathers under Poperie. The depth, and soliditie of his judgment may be discerned in the Writing which hee himself did publish in his life-time; but in this collection of his Extemporarie Discourses, published since his death, the fulness of his Affection, and genuine readines of his Spirit may be seen, which did incline him to advance the Truth of the Gospel, and manifest the Testimonie of Jesus upon all occasions; whence it appear's that hee did intend to Preach the Word, and to be instant, not onely in season, but out of season also. And truly I have met (in that which I have lookt upon) with many excellent and fundamental Truths, necessarie to be minded in this Age, as well as in that wherein hee spake them; and the gracefulness which they have in their familiar, and careless dress, doth make them the more commendable to all men of ingenuitie, not onely of popular Capacities, but even of more raised thoughts. Whence I do probably conjecture, that the plainness, and great varietie of matters contained in these Discourses did in the first Reformation ingratiate the deliverie; and insinuate the consideration of most eminent Truths, with acceptance unto all men's apprehensions, so far, as to caus the enemies of those Truths to endeavor the suppressing of this Book, which they found to be so much taking with every bodie; and so full of deadly blows given to their Superstition, and Hierarchie; to their Profaness, Hypocrisie, and Impietie. And although it cannot rationally be expected, that at that first dawning of the Gospel light, all spiritual Truths should be known in that perfection whereunto God hath brought the knowing professors of this Age, yet I am perswaded that the defects which are in some parts which speak him a man like to others, will not be prejudicial to the evidence of Truths in other parts; but that unto the popular, and vulgar reader among us, the whole will be no less useful now, then in former time it was unto the German Professors. If the State should not be willing to recommend it to the Press; yet the name of Luther will be able to draw most mens affections to look after it; and the discreet Reader will not finde caus to repent him of the perusal thereof, but rather much good matter of Edification, and Confirmation in the Truth, and mysterie of Godliness, whereof the Lord make us all, by all means more and more partakers, in him I rest,

Sir

Westminster this

30 Decemb. 1650.

Your truly affectionate friend and
servant in the Gospel,

J. D.



To the Honorable and Right worship-
ful my great respected good Friends and Favorers, the
Head-Governors, the Maiors and Aldermen of the Im-
perial Cities *Strasburg, Aussurg, Ulm, Nurenberg,*
Lubeck, Hamburg, Braunsheigke, Frankfurt on the Main,
and *Regenspurg, &c.*

Grace and peace from G O D the Father, through Christ
J E S U S our Lord.



He Holie and Roial Prophet DAVID
in the 78th Psalm saith; *God made a
Covenant with Jacob, and gave Israël a
Law, which hee commanded our Fathers to
teach their Children, that their posteritie
might know it, and the children which were
yet unborn. To the intent, that when they
came up, they might shew their children the
same. That they might put their trust in
God, and not forget the works of God, but
to keep his Commandements.*

In these words, the great benefits
of God are set forth and praised, in
that hee revealeth to mankinde his holie Word, his Covenants and Laws,
and maketh himself known, teacheth and instructeth us of Sin and Righte-
ousness, of Death and Life, of Condemnation and Salvation, of Hell and
Heaven, and in such wise hee gathereth and assembleth a Christian Church
to live with him everlastingly; and not to bee lost in darkness, in blinde-
ness, in ignorance of God, and in the power and kingdom of the Divil.
And the Prophet will's also, that wee should learn God's Word with dili-
gence, and should teach and instruct others therein, and should make it
known to all people, and in no wise should forget, nor slight, nor throw
into the winde the wonderful works of God, but should render thanks to
Almightie God for the same.

Therefore, when God had suffer'd the Children of Israël a long time to
be plagued with severe servitude in Egypt, and thereto fall into Idolatrie and
B fals

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Egyptian captivitie and deliverance of the children of Israël.

fals serving of God ; to bee in great and eminent dangers of bodie, of persecutions, and manie other miseries. Then hee sent unto them *Moses* and *Aaron*, who kindled the Light of God's Word again, and drew them from the abominable Idolatrie of the Heathen, and opened unto them the knowledg of the true God.

Then hee led them also with a powerful hand out of the bondage of Egypt, brought them with drie foot through the red sea, and before their eies hee overthrew and drowned the Tyrant *Pharaoh* with all the Egyptians. Hee shewed unto them great goodness also in the wilderness, namely hee gave his Commandements unto them on mount Sinai; hee fed them with Manna, or bread from heaven, and with Quails, and gave them water to drink out of the Rock; and moreover, hee gave manifold victories unto them, as, against the Amalekites and other enemies.

Command not to forget God's benefits.

Then hee gave unto them strict charge that they should alwaies remember those unspeakable benefits, that they should speak therof unto their children, and should bee thankful for the same.

For this caus they were yearly to observ and keep the Feasts of Easter, of Whitsontide, and of the Tabernacles, to the end they might alwaies bee mindeful of God's goodnesse towards them; as is written *Exod. 13, Thou shalt shew thy son in that daie, saying, This is don becaus of that which the Lord did unto mee when I came out of the land of Egypt. And it shall bee for a sign unto thee upon thine hand, and for a memorial between thine eies, that the Lord's Law may bee in thy mouth: for with a strong hand hath the Lord brought thee out of Egypt.* In like manner, God putteth the children of Israël in minde aswel in *Moses* as in the Prophets, *That hee is the God which brought them out of Egypt*, that thereby they might earnestly retein in fresh memorie his wonderful works and benefits; for commonly, the benefits which one receiveth are soon forgotten; and people in the world are unthankful like the children of Israël, who after their wonderful deliverance gave no great thanks to God, but so manie graces and great benefits they printed soon in melting wax. For not long after they erected the golden Calf, and danced about the same. As also at the waters of strife they manifoldly murmured against God, angered him, and drew his punishments upon them.

Of such unthankfulness have the Heathen complained, and said; *Omnia sunt ingrata nihil fecisse benignè est. Also, Nihil citius senescit, quàm gratia. And, Beneficium in pulvere scribitur, in marmore noxa.* Experience also witnesseth to this daie, that people are ingrateful both towards God and their Neighbor.

Necessarie admonition for these times.

Wee should also place before our eies this admonition of the 78 Psalm, and should wel and thoroughly consider the example of the children of Israël, that soon had forgotten their deliverance out of Egypt. For wee may well rejoyce, that now in the last daies and times of the world wee have recovered and gotten God's Word so gloriously, so plain and bright-shining, and wee should shew this inestimable treasure to our children's children. And wee should never forget that wee are delivered and free'd out of the King-

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Kingdom of Antichrist the Pope of Rome, and from the Traditions of Men, nay rather, the Laws and Traditions of Satan, which was a right Egyptian captivitie, yea, a *Babylonian* imprisonment; in which our fore-fathers were worst tormented and plagued then the children of Israel were in Egypt. For God hath given also unto us in *Germanie* a *Moses* and an *Aaron* to bee our Caprain and Leader, namely the much enlightned and famous man *Martin Luther*, who, through God's special Providence hath brought us out of the Egyptian Bond-house, and hath unveiled and cleered all the chief Articles of Christian Religion And God so truly hath protected and defended this Doctrine of *Luther*, that the same (as God's Word) hath remained and stood fast against all the Gates of Hell.

For, although so manie Learned Men, all Universities, Popes, Cardinals, Bishops, Friers, and Priests; and after them Emperors, Kings, and Princes and at last the Diuel himself, did make their strong and powerful batterie, and assaults against this one man *Luther* and his Doctrine, intending quite and clean to smother and to suppress the same; yet notwithstanding, all their labor was lost and vain. And this Doctrine (which is the true and antient Doctrine of Christ, and of his Apostles) remain's and standeth fast to this present daie.

And wee should look back, and should heartily consider, how, and in what lamentable manner it stood fiftie years past, concerning the Religion and Government of the Church, and in what miserable Bondage wee have been in Popedom. (For the same is now unknown to youth, yea wee that are old have almost forgotten it). And at this time, manie are among us whose mouths do stink (looking back towards Egypt, and after the flesh-pots) of base Garlick and Onions: that is, they do collogue with the Pope, and endeavor to maintein, and to color the deceits, the errors and tyrannie of Popedom, and instead of resisting, they would rather assist and help to erect again, to build up and to support that ruinate, torn, and tattered Kingdom.

Witnesses hereof in this our time are the rotten sects, the seducers and dissembling spirits. And so it stood with Christendom, even as the Prophet *Daniel*, also as the Son of God Christ Jesus himself, as the Apostles *S^t Paul* and *S^t Peter*, and the Revelation of *S^t John* did shew; that (for the punishments of the last world) in stead of the Truth, powerful Errors and Lies, deceits, wickednesses and doctrines of Divels have been taught. Insomuch that no man (no, not the greatest Doctors in the world) knew what the Bible was, or the *Catechism*, what the Gospel, what Christ, Baptism, or what was the Sacrament of the Lord's Supper. Neither did they know how one should serv God aright, how to believ and live, how to teach, to suffer, to praie, or how to bee satisfied in point of conscience, and how to die; neither knew they where wee are to remain everlastingly, nor by whom the same were to bee sought for. But all dependence was meerly upon men's Fables, their owngood works, and upon dreams.

And first sate in the Temple of God the man of sin, and the childe of Per-

Prophecie fulfilled of Antichrist.

The Pope's Celistude.

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The Pope's
Celsitude.

dition, namely, the *Romish Antichrist*, of whom *S^t Paul* did prophesie, *2 Thes. 2. Who exalteth himself above all that is called God*, or that is worshipped, hee altereth and perverteth *God's Word, Lawes, and Statutes*; and on the contrarie, hee Instituteth all manner of divine services, ceremonies, and ordinances after his own will and pleasure, and in manifold wise and meanings; yea, oftentimes also the one contrarie to the other, so that in *Pope-dome* no man could know what was certain or uncertain, what was true or false, nor what was commanded or forbidden.

Hee sold all these away for monie; hee forced all people under his yoke, insomuch that Emperors were constrained to kisse his feet, and from him to receive their Crowns; No King or Prince dared to oppose him, nor once to frown at his commands or prohibitions.

Pope's boasting.

From hence hee boasted in his Decrees and Bulls, that hee was *God's general Vicar on Earth*, that hee was *head of the Church, supremest Bishop*, and a Lord of all Bishops and Learned men in the universal world; that hee was a *natural heir and an inheritor of the Empire*, and of all Kingdoms when they fell void. His Crown at Rome was named *Regnum mundi*, everie man must bow to him as to the most holie Father and God on earth. And his hypocritical Canonists in their disputes maintained, that hee was not onely a *Man*, but that hee was both *God and Man together*, who could not sin, and who had all divine and humane wisdom in the cabinet of his heart, from whose stool or chair even the Holie Scriptures must have and receive their power, virtue, and autoritie.

Hee was the *master of Faith*, and onely hee that was able to expound the sacred writ, and to understand the same; yea, hee was so sanctified, and so far from reproach, that although hee did lead the third part of all the souls of mankinde into the pit of hell, yet no man must dare to question or reprove him, or to demand why hee did it? For everie one ought to believe, that his *sacred celsitude*, and sanctified power neither would, should, nor could Err. Hee had autoritie to make void and to annihilate both the New and Old Testaments. The Church was built upon him, hee could neither err nor fail, from whence it followed of necessitie that hee was higher and more eminent then all the Apostles.

Hee had also power and autoritie to erect *new Articles of Faith*, which must bee equal in value to holie Scripture, and which ought to bee believed, if people intended to bee saved.

Hee was likewise far above all Councils and Fathers, and to bee censured by no terrestrial jurisdiction, but all must bee subject onely and alone to his Judgments and Decrees.

Hee made his *Romish Church* the *Mother of all other Churches*, from whence it came that all the world appealed thither. Hee was onely and alone the *Governor of the Church*, as beeing far more able and fitter to govern then the Apostles themselves if they had been living.

Hee had power to command all people on earth, the Angels in heaven, and the Divels in hell. To conclude, the Chair of Rome was so holie of it

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it self, that although a wicked villain had been elected to bee Pope, yet so soon as hee was but set upon that Chair, then instantly hee was altogether holie.

These odious and fearful brags and boastings the Pope gave out of himself, and also his dissembling Trencher-Chaplains (the Recorders of his Decrees, Decretals, of his Clementines and Extravagants) divulged the same of him in writing; inasmuch that his gorged paunch vvas puffed up, and hee became so full of pride (as by his Acts hee shevved) that as a *Contra-Christ* hee brought all into confusion. For it is apparent, in what manner hee raged in and about the doctrine of the Law, or Ten Commandements, and how the same by him were demolished and taken away.

Hee utterly threw down the first three Precepts; for hee made a God of *Man's Free-will*, in that hee taught, (with his School-divines) That the natural strength of Man, after the fall, remained sound and unspoiled; and that a man by his own humane strength (if hee did but that which onely laie in his own power to do) was able to observ and fulfil all the Commandements of God, and thereby should stand justified before God. Hee taught also, it was not grounded in the Scriptures, that the assistance of the Holie Ghost, with his graces, was needful to accomplish good works; but that everie man, by his own natural strength and abilitie, hath a Free-wil in divine duties, to do well, good and right.

The Pope casteth down the preaching of the Law.

The other seven Commandements the Pope hath quite beaten down, and hath exalted himself above Parents and Magistrates, and above the Obedience due unto them, and hath instigated and stirred up children against their parents, and subjects against their rulers, (as it plainly appeareth by the Imperial histories) which are great and fearful sins and transgressions against the Fifth Commandement.

Hee hath also usurped and drawn to himself the Temporal Sword, and taught, That it is right and lawful to resist and drive away power with power; and that it is not an absolute command (but onely an advice) to love our enemies, to suffer wrong, and to turn the other cheek to the blow, &c. such doctrine is quite opposite to the Sixth Commandement.

Then contrarie to the Seventh Precept hee forbade his holie Friers, Priests, and Nuns to marrie; and gave waie for them to live in whoredom, and in lecherie, without reproof; yea, and moreover hee received a yearly In-com and Rent of such whorish wretches; and thereupon hee dispenced Matrimonial causes, which God expressly hath forbidden.

Contrarie to the Eighth Commandement hee hath also usurped and pulled to himself kingdoms, principalities, countries, people, cities, towns and villages, and hath taken possession of the most delightful places and dwellings in the world, hath sucked out the sweat and blood of poor people, and filled his theevish purf in such manner, that those of his spiritual shavelings are richer then temporal Princes.

Hee tore also in pieces and made void all manner of solemn vows, promises, and covenants of peace which were made and erected without

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his Popish consent and autoritie, directly against the Ninth Commandement.

Lastly, and against the Tenth Commandement hee held and taught, that the wicked lusts and concupiscence of mankinde were no sins, but proceeded onely out of humane weakness.

In such manner and wise, and out of a Diabolical Instinct, did the Pope throw down all *God's commandements*, and in stead thereof did erect *Humane Laws* and Precepts.

*
note

The Pope suppressed the preaching of the Gospel.

The like course hee took also touching the preaching of the Gospel: They preached nothing at all of Christ, of his Person, Works, pretious Merits, and benefits; neither did they anie waie comfort the distressed sorrowful consciences: And people were altogether ignorant how or where they might obtain true remission of their sins, eternal life and salvation.

They declared also to the people in their sermons, that the onelie Mediator between God and mankinde, our Lord and Saviour Jesus Christ, was a severe and an angrie Judg, that hee neither could nor would bee reconciled with us, except wee had other Advocates and Intercessors besides him.

By this doctrine, people were seduced and carried away to Heathenish Idolatrie, and they took their refuge to dead Saints that should help and deliver them, and made them to bee their Gods, in whom they put more trust and confidence, then in our blessed Saviour Christ Jesus, and specially, they placed the Virgin Marie (in stead of her son Christ) for a Mediatrix and a Throne of Grace.

From hence proceeded the *Pilgrimages to Saints*, where they sought for pardons and for remissions of sins. Also they sought for pardons of the Pope, of the Fraternities, of Friars, and of other Orders. And people were taught, that they must purchase heaven by their own making of satisfaction, by their own good vvorks, strict kinde of lives, by fastings and such like vvorks.

And whereas (next and immediately after the Office of Preaching) Prayer is the highest comfort of a Christian; yea, his *Asylum*, his shield and buckler against all adversities; therefore hath the Pope out of Prayer made a naked work, a tedious babbling without spirit and truth. And people prayed in Latine Psalters and books which they understood not; they observed in praying the *Horæ Canonice* (or the seven times) with garlands of roses, with so manie *Bridget-prayers* and other Collects to the dead Saints, and thereby they wrought Terrors of Consciences, and from hence people received no hope or true comfort at all, neither to bee helpt nor heard. Yet notwithstanding, they were made to believ that such divelish prating should merit pardons and remissions of sins for the space of manie thousand years.

Baptism stained.

The holie *Baptism* in Popedom likewise, hath almost lost its beautilous lustre, for it was not onely fouled and stained with humane toies, and additions (as with Holie-water, with Salting, vvith Lights, Oil or Chrizume) but also it was celebrated in the Latine Tongue, to the end the Laity standing by

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by neither should nor could understand it; and in its place they constituted *Monkerie* as a second Baptism, in complete and equal value and operation, through which they took themselves to bee as pure and clean as those that received Christ's Baptism; from whence they gave to the Celebrated new names, (as they use to give to the Popes in their Elections) conceiving their first names to stink which they formerly received in Christ's Baptism. They taught also, that whosoever fell into sin after Baptism, to him his Baptism was altogether fruitless, and was utterly lost again; and to bee restored, hee must take hold on Penance as on a scape-board from Baptism's shipwrack, and so must make himself partaker thereof again by his own deserts, or else hee must buie with monie Good Works of others, insomuch that this manner of Penance, or Repentance in Popedom was nothing but an abominable cave of murder to the consciences, through which hell was filled, and Christ's Kingdom fearfully laid waste.

The *Lord's Supper*, in Popedom also, was in manifoldwise dishonored, corrupted, turned into Idolatrie, and wickedly abused; for they used the same not in Christ's remembrance, (as wee ought in publick to preach of him, and to bee thankful for his bitter Passion, death, and blood-shed, according to his command) but it was made in the Mass the offering of some wicked Priest, and a self-merit of some despairing wretch that daily devoured the same without Faith and the right use, and afterwards hee sold it (as his break-fast) to others for monie, to bee imparted to the souls in Purgatorie, thereby to redeem them thereout. Insomuch that out of the Lord's Supper they made meerlie a market or a pedling-fair.

Moreover, the Pope treacherously stole away from the Laity, the one kinde or part of the most venerable Sacrament, namely the *Wine*, and the other part (which was left for them) was closely shut up and preserved; and yearly, in *die Corporis Christi*, with great solemnitie, was carried about and worshipped, and therewith they wrought fearful Idolatrie.

It is also as clear as the Sun at noon-daie, in what manner the Pope dealt and proceeded with the Keies of the Church (with Absolution and Excommunication) out of which hee made but onely a Temporal restraint and an Impost, thereby to bring Emperors, Kings, and Princes into subjection, and, *fulmine excommunicationis*, to exalt and to throw them down, to exercise tyrannie, to give them over to the devil, to demand Customs and Taxations from the Laity for his spiritual shavelings. With the Confession the Pope likewise brought into confusion the consciences of the whole world, and the souls of manie into despair, and imposed upon people full Absolutions in regard of their own good works and merits, and thereby (in stead of solace and comfort) hee brought fearful frightings, disquietnesses, and discouragements into the consciences of distressed and sorrowful people, and (in stead of true Keies) hee made false theevish pick-locks, of which hee made use in all his wicked proceedings.

The Pope out
of the Keies
made false
pick-locks.

Now, when hee had darkned and falsified God's Word, and the doctrine of the Law and Gospel, had made frustrate and annihilated the

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sweet and comfortable praier and true devotion towards God, had dishonored Baptism, the Lord's Supper, and the power of the Keies; then at last hee proceeded to tread under foot the diuine state and orders in the world; insomuch that, of the Pulpit, and Church Government, hee made a Temporal Discipline, where hee (the Pope) sate as the head and Monarch; and under him the Cardinals, Archbishops, Bishops, Prelates, Abbats, Friers, Nuns, Priests, and an innumerable multitude of manie other Orders, all which must be styled Holie Fathers, who lived in the state of accomplishing full satisfaction for sins. On the contrarie, the poor Laitie stunk altogether in their sacred noses; for they (as Holie Fathers) served God daie and night, early and late with Celebrating Mass, which observing the Canonical Hours, they sang Latine in the Churches, fasted and accomplished manie other good works: therefore they sold to the Laie people good works and deserts (which they had in *over-plus*) for monie.

Rulers.

In like manner the Pope contemned the state of *Magistracie* and of *Rulers*; hee taught, that people therein could not serue nor please God; that it was a sinful state wherein blood was shed. By such Doctrine hee cast down and overthrew the Authorities, Scepters, and Crowns from the heads of Rulers and Governors; and thereby hee made Emperors, Kings, and Princes to abandon and to forsake their Empires, Kingdoms, and Territories, and to run and betake themselvs into Monasteries, and to become Friers. For they received no comfortable instructions in their Vocations, (as if they were pleasing to God) and that they could not remain therein with good and safe consciences.

Hous-keeping.

Neither did the Pope anie waies esteeme of *Hous government*, but taught, that Parents and Children, Masters, Mistresses and Servants, Married-people, man and wife did live altogether in a meer carnal and an insufficient state and calling. And on the contrarie, hee highly applauded the single kinde of life, of the Vows of his Priests, Friers and Nuns in abstaining from Matrimonial Coniunction.

By this short *Relation* a man may easily collect, in what state and condition the Christian Church stood in Popedom. For there God's Word was darkened, and contrariwise, the teachers and preachers of the diuel did rule and govern: God's Lawes and precepts were quite altered and perverted, and (instead thereof) statutes and traditions of men were taught and ordered, from whence the destructions and condemnation of manie hundred thousands of souls did follow. Such fearful darkness did God suffer to go over the wicked unthankful world as a just judgment. For, inasmuch that they refused to receiue the light of the truth to salvation. Therefore they were justly left to belieue powerful Errors to condemnation.

Popish servitude.

This was a heauie and a lamentable *servitude*; yea, a right Egyptian Captiuitie, wherein our Forefathers, under the Pope, (as under that *Pharaoh*) were deteined in miserable bondage, the Pope himself exercising the office of a right hangman over peoples consciences.

But God, who is abundant rich in grace and mercie, hath caused his sun and

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and light of the Gospel again to rise in our time, which did shine in darkness, and hath expelled such dark nights; yea, hath dispersed such foggie, black and gloomie clouds of humane traditions and learnings; and hath awakened that most famous man of God *Luther*, who, with his Preaching and Doctrine, joined battail with Popedom, and (through God's Word) threw the same to the ground, and thereby delivered us from the bonds, chains, and captivitie of Popedom, led us again into the land of promise, and placed us in a Paradise, where God's Word is cleared, and (God bee praised) the Church cleansed from the Spider-webs of men's Traditions, and is purified and gloriously reformed, so that wee never can bee able to render sufficient thanks to Almighty God for the same.

For God hath shewed such benefits unto us by and through *Luther*, that *first*, hee hath brought forth the Bible, or the Holie Scripture, which formerly laie (as it were) under the Bench, all covered with dust, and clearly did Translate the same *ex ipsis fontibus*, out of the Hebrew into the High Germane tongue, which easily may bee read and understood of young and old, rich and poor, Clergie men and Laie people.

Luther translated the Bible out of Hebrew into High-Dutch.

And now a house-father may daily read the Holie Writ to his wife, to his children and servants, and may instruct them of God's grace, and direct them in the truth and true service of God. Whereas before in Popedom, the Bible was known to none; nay, the Doctors in Divinitie themselves read not therein, as *Luther* oftentimes affirmed in my hearing, That Dr *Andrew Carlestad* was a Doctor in Divinitie eight years before hee began to read in the Bible.

Moreover also, God, through *Luther*, hath given unto us very excellent Posills and Expositions of the Epistles and Gospels used for Sundaies, and for chief Feasts, and Apostle-daies.

Luther's profitable Books.

Likewise wee have received from *Luther*, Sermons and Declarations out of the Books of *Moses*, out of *David's* Psalter, and out of all the other Prophets in a most excellent and comfortable wise.

Lastly, *Germanie* enjoied also, from *Luther*, the Doctrine of the holie Catechism, wherein all the chief and principal Articles of Christian doctrine are collected together, handled and declared so clear and bright, that the like hath not been since the time of our Saviour Christ and the Apostles these fifteen hundred years.

In these books of *Luther*, the Pope is discovered and revealed to bee the *Antichrist*, and the fals, erroneous, lying and deceivable doctrine of the School-Divines, therein is brought to light, insomuch, that the Church of Christ (as a Deluge) hath sunk, drowned, spoiled and destroyed the same. And now Antichrist is slain by the spirit and mouth of CHRIST, and his whole Kingdom cast down to the ground, as St *Paul* prophesied of the same. And now wee may saie with the Angels in the Revelation of Saint *John*, *Cecidit cecidit Babylon.* Also *Apocalyps* 18, *Exite ab eo popule meus.* And now wee know the Pope to bee that Bear-wolf and devourer of people, and

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and wee know also how to take heed of him, and to warn our children and posteritie of histyrannie.

Luther brought again the doctrine of the Law into the Church.

It is also plain, that *Luther* in his books taught and brought again into the Church, the right and true sens and doctrine of the Law and Ten Commandements, and the true use and profit of the same; hee shewed the virtues and good works which therein are commanded; and again, the sins and wicked actions that are committed against them, and of God forbidden. Hee expressed also the difference of the Law and Gospel so cleerly, that since the Apostle's time the like hath not been known in the Church.

Luther purified the preaching of the Gospel.

In like manner, the doctrine of the Gospel which *Luther* revealed, giveth a right knowledg and understanding of GOD, of his Will and Essence, and placeth before our eies the wholsom doctrine of a sinner's justification before God, and teacheth; That onely by Faith in CHRIST wee do obtain Remission of Sins, and not through our own Good Works, Uprightness and Sanctitie, as the Pope, with his Priests and Friers taught touching the same. And besides wee have from *Luther* sound Instructions why, and wherefore a Christian should do Good Works.

Praier.

Luther excellently taught likewise of *Praier*, whereunto a Christian hath his highest refuge and comfort: and now wee seek help no more by the dead Saints, but onely and alone by Christ our Mediator and Redeemer.

Baptism.

The doctrine of the holie *Baptism* is by him cleansed in such sort, that now the Pope's abuses, the errors of the Anabaptists and fall teachers almost are put to silence. Likewise the Pope's Idolatries, his prophanations and abuses concerning the *Lord's Supper*, are now discovered and thrown down, and now the *Mass* lieth in the mire (which was the onely pillar and supporter of whole Popedom) and contrarie thereunto, Christians do now use the whole Supper according to Christ's Institution, and do know how to discours of the true fruits and benefits thereof, and how to solace and to comfort themselvs with that inestimable treasure.

The Lord's Supper.

The power of the Keyes.

The doctrine concerning the *Power of the Keyes* of the Church, is by him also most divinely taught and declared; so that now the Confession and Absolution is no more a *Carnificina*, or a Rack of the Conscience, but it is a refreshment and a solace for sorrowful, broken, contrite and penitent hearts (that are molested by the diuel) where they may daily fetch and obtain learning, counsel, peace and comfort. And now wee know also what Excommunication is, and what use of the same is to bee made against stubborn, stiff-necked and wilful sinners, and how to soften and to win them again, so that although their bodies bee given over to the destroying of the flesh; yet, their souls may bee preserved and saved.

Likewise, the doctrine of people's Vocations and Calling (as the Office of Preaching, of temporal Magistracie, of Matrimonie and of house-keeping) was by *Luther* out of God's word so plainly set down and illustrated, and their authorities, their dignities, offices and works so exquisitely portraied

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Lastly, the Schools of Learning, and the Universities in Germanie were by *Luther's* means Reformed, exalted and restored in such wise, that not onely Divinitie, but also *Juris-prudentia & medicina, Grammatica, Dialectica, Rhetorica, Arithmetica, Ethica, Physica, Astronomia, Geometria*, and also *Musica* were delivered, and laid before the youths in most copious and excellent manner, and could not bee taught and learned in greater power, as is evident, such Arts beeing now grown and com to the highest.

Schools reformed.
med.

Now, if wee *Germanes* were not stark blinde like the Moles, wee should acknowledg these unspeakable graces and benefits of God; yea, if the skins and cauls over our hearts were but tender and thin skins (and that the Devil had not covered our hearts with thick and tough Bears, Bulls and wilde Boar-skins, through which a man can neither cut nor pierce) then should wee justly consider these wonderful deliverances, that wee are free'd out of Popedom, (as out of that miserable Egyptian servitude) and with bended knees should daily render heartie thanks to God for the same; and with the 34 Psalm wee should saie; *I will alwaies praise the Lord, his praise shall ever be in my mouth: my soul shall ever make her boast of the Lord.* And wee should also cheerfully sing with the 103 Psalm; *Praise the Lord O my soul, and what in mee is praise his holie name: Praise the Lord O my soul, and forget not the good that hee hath done for thee.*

Thankfulness
for such divine
benefits.

Wee should also praise heartily to God, that hee would not extinguish this light of the Gospel, but would suffer the same long to light and shine, that our childrens children and posteritie might walk also in this saving light, and might in the same rejoyce, and with us eternally bee saved.

The Devil is a great enemy to this Treasure of God's Word and his holie Sacraments, hee assaulteth the same in wonderful wise to quench this light, as it plainly appeared after the death of this holie man of God, *Luther*: for first, strong attempt was made by the *Interim*, how and by what means the doctrine of Faith's Justification, of Good Works and a Christian kinde of living, of the Sacraments and well ordered Cerimonies in our Christian Church might utterly bee overthrown.

The raging of
seducing spi-
rits to falsifie
Luther's do-
ctrine.

Afterwards also approached the *Conciliators*, or the Qualifiers, who intended to mediate and to decide the Controversies between us and the Pope, and would undertake to qualifie the same. For, (as in *John's* Revelation is noted) after they had received the mark of the Beast, and fell down before the same and worshipped it, they taught, that the nearer one kept himself about the Pope, the better it was: and therefore they intended to restore again the Jurisdiction of the Church to the Popish Bishops; and, with great offence, they endeavored to erect the decayed Cerimonies, and who so refused to follow them therein, the same fell into great danger.

note

These would willingly have lifted the Pope again into the saddle and would have brought him upon his legs to have domineered over us with his Egyptian Captivitie.

Neither were slack herein the *Anabaptists*, the *Antinomians*, *Swenckfelders*, *Enthusians*, co-agents and the maintainers of the Doctrine, That Good Works

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works are necessarie to salvation, with other Philosophical Divines. These were very diligent to eclips again the true doctrine of Baptism, of the Law, of the Gospel, and of the strength and Free-will of mankinde in divine causes, as also of a sinners Justification by Faith, and such like; all which *Luther* most excellently had cleared and brought again to light.

That wee
ought to re-
sist falsifying.

Now, here Christians and upright Teachers and Preachers should have wakened, watched, stroven and resisted these fals and wicked Errors. But manie of them were dumb dogs that would not bark nor set themselvs against the ravening wolvs to drive them from Christ's sheepfold, to feed the poor sheep, and to povid for them sweet and wholsom pasture. Neither were they anie waie careful of *Joseph's* miseries as the Prophet saith.

But others, who like true and constant teachers, fought against those enemies of God, they were reviled and held for Rebels, for boisterous and stiff-necked brains that would raise needless strifes and divisions, and would bring in *Bellum Grammaticale*, therefore they were hated of everie one, persecuted and plagued.

Note bene.

In like manner the Schools and Universities began to fall on again, and the pure doctrine of God's Word by them was not much regarded, but School-divinitie was held again in great repute, and manie new phrases and other eloquent Arts were brought into the Church which gave occasion to falsities and errors.

Then also thereupon, the politicians, the Lawyers and Courtiers sallied out, these would rule the Church and pulpits, they would set in, and put out Ministers and Church men, would censure and determine Causes of Religion according to their own fancies as in temporal affairs; insomuch that (with grief) wee plainly see the falsifying of the doctrine, and also the devastation of the well-disciplined orders of the Church in *Germanie*; so that the Egyptian captivitie and the Popes tyrannie is again hard at the door.

Luther's said prophesie

Luther's prophesie of the
falsifying of his
doctrine.

Of this *Luther* in his life time did oftentimes prophesie, and highly lamented, that after his death the Word of God would bee again sophisticated and brought to declination by fals brethren, by sectaries and seducers. For, Anno 1546, *Luther* beeing at Mansfield, in the time of Christmas, spake these words following to *Philip Melancthon*, to *Justus Jonas*, to *Michael Coeleus*, and to my self: I have (said hee) with great pains and labor brought to light again the doctrine of God's Word, and all the Articles of Faith, out of the filth and mire of the school-divines, and out of the Popes decrees, and I give and leav the same to you, and you have them pure and clean, yee now reap and gather in what I have sown. But it will cost you manie a sower drop of sweat to keep what I leav you; yea, yee will hardly keep it.

The course of
the divine
Word.

Hee was wont likewise oftentimes to saie unto us: That as the doctrine of God's hitherto had grown and highly encreased, so now again the same would lessen and decreas when it had run its course. Hee said also that Anno 1530, at the Imperial diet at *Ausburg*, the true doctrine of the divine Word was at the highest, and in full flourish, but now it would decline again; for (said hee)

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hee) God's Word very seldom hath remained above fortie in one place, which hee approved by manie precedent examples.

Wee read (said *Luther*) in the book of the Judges, that commonly in the space of fortie years happened an alteration of Religion among the Judges. In like manner it fell out so in the times of the Kings and prophets. Neither was the doctrine of the Gospel in the time of our Saviour Christ and his Apostles of longer standing in the Land of Jewrie, in *Grecia*, *Asia*, and in other Territories preserved pure and unfalsified.

S^t Paul Preached but little above thirtie years, yet nevertheless in that short space, yea, and in his life time, the Church (which by him so well was ordered and disciplined) was torn, and in such sort devastated at *Corinth*, at *Thessalonica*, at *Ephesus* and elsewhere, that hee was constrained with great labor and pains to restore and to reedifie it again.

In the time of the Holie Fathers it went even so likewise, for *S^t Austine* did preach and write not longer then fortie years.

In this *Tomo Colloquiorum* it is also shewed, that the holie man *Luther* did prophesie touching the declination of the true doctrine of the divine Word; for fol. 4. in the Title, that the Bible is the head of Arts, &c. hee spake thele words following: So long as this people do live which have heard mee, *Philip Melancthon*, *John Calvin*, Doctor *Pommern* and other upright and true Preachers, so long (said hee) the case may stand well; but when wee are gon, and when this time is past, then there will bee a fall; wee have an evident example concerning this point in the book of the Judges, where in the second Chap. it is said: When *Joshua* was dead and all the Elders that out-lived him, and had seen the works of the Lord, then arose another Generation after them which knew not the Lord, nor the works which hee had don for Israel, and they did evil in the sight of the Lord and served Baal; and they forsook the Lord God of their Fathers, which had brought them out of the land of Egypt and followed other gods.

After the time of the Apostles likewise (said hee) when they and their Ministers were gon; nay, when the Apostles themselvs were yet alive, (as *S^t Paul* lamenteth) then was a great fall in the Church by the *Galatians*, by the *Corinthians*, and in *Asia* (as to our great grief wee finde also) now by the Anabaptists, by the Antinomians and such like. And in the Title, That the unthankfulness of the world doth hunt God's Word away; hee said: The great ingratitude and the contemning of God's Word, and the wicked world's wilfulness maketh mee to fear that this light will not shine long; for God's Word hath alwaies had its certein course and race.

In the time of the Patriarchs (said *Luther*) the Word of God remained but a while, and then departed again when *Adam*, *Noah*, *Lot*, *Moses*, *Joshua*, and *Samuel* lived. Afterwards also under the Kings of *Juda*, under *David*, *Solomon*, *Josias*, *Jehoshaphat* and *Ezechias*, Baal came alwaies between them, and the light of God's Word was darkned, and much ado they had to pull Baal out of the people's hearts again.

Let us also, (said the holie man *Luther*) call to minde how God's Word

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held his race in the time of Christ, it continued not full fiftie years, and soon after the Apostles time Heresies arose, fals doctrine and errors scattered out by fals brethren, whereupon *Arrius* presently followed; all these darkened God's Word, but it was afterwards brought to light again and cleared by the holie Fathers *Ambrose, Hillarie, Austin, Athanasius*, and others more. Then presently after that, it was extinguished again by the *Vandals* and *Lombards* which devastated *Italie*. *Grecia* likewise, and other countries more had God's Word, but it soon departed from them again. And (said *Luther*) I much fear, that the light of God's Word will vanish and be again extinguished in *Germanie*.

Luther's earnest Admonition.

Moreover, in this *Tom fol. 6. lat. B.* (in the Title, *That the contemning of God's Word will bee sorely punished*) it is shewed by the holie man *Luther*, that no sooner cometh God's Word into a place, but the same hour it is there also slighted and contemned. The same was seen by the Jews. God sent to them the Prophets *Isaiah, Jeremie, Amos*, and others; at last he sent unto them Christ his son; yea, hee sent the Holie Ghost on Whitsundaie, whenas the Apostles separated themselvs and went into the whole world. All these cried and called out, *Repent, &c.* but all was in vain, nothing would help, they must all to the rack, all the Prophets were slain, Christ was crucified, and the Apostles were hunted away; but the Jewes paid soundly for it; for soon after *Jerusalem* was made a dunghill, and the Jewes, of God, were utterly rejected: such raging continueth still to this daie, and even so will it go likewise with us in *Germanie*. I believ (said *Luther* at the same time) That a great eclips and darkness will follow after this Light, insomuch that the Gospel scarcely will bee openly preached in the Church, and not long after the Last and dreadful daie will follow. *Luther* herein was a true Prophet, for the true doctrine of God's Word is now so contemned, and people are cloied therewith in such sort, that of set purpose the name of the Gospel is no more mentioned, neither are the Articles of Faith anie more much set by or regarded. And (God knoweth) it is now com to that pass, that whoso intendeth to finde out *Luther's* doctrine of God's Word pure and unfalsified, and will search out the Confession of *Ausburg*, the *Apologies* and the Articles divulged at *Smalkalden*, the same must have and use very clear spectacles, which is a fearful thing to be spoken of, and it should drive and induce us much and highly to lament such downfal of Religion, and with earnest and fervent praiers should rais our hearts to call upon God, that hee would not take from us and from our posteritie, his most holie and all-saving Word, but graciously would preserv the same to us and to our childrens children, and for that end wee ought with the prophet *Isaiah* to praie: *Obfirma legem Domine in discipulis, &c.*

Praier for Christian Governours.

Wee should also truly call upon God for Christian, good and godly Governours, for Emperors, for Kings, Princes and Potentates, that they earnestly may stand for the Christian Church, for the true Religion and doctrine which GOD, through *Luther*, hath caused to bee taught among us; that the same may bee brought pure and clean upon their children and successors

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sors and that they may resist erroneous and fals doctrine. As now in our time God hath raised up certain high and mightie heads and Princes, which have been nurses and protectors of the Church, God preserv them mercifully by the same.

Also manie good and godly hearts have the hope and confidence in the Imperial Cities, that as in the time of *S^t Paul* the Cities in *Asia*, as, *Corinth*, *Ephesus*, *Colosse*, *Theffalonica*, *Philippi*; and in *Syria*, *Antioch* and others remained longest by the doctrine of *S^t Paul* and the other Apostles; that so likewise the Imperial and other Cities, will still stand for, spread abroad and defend the doctrine which God, by *Luther*, hath brought again to light, and steadfastly will remain therein.

Pietie in Cities.

It is a pretious Jewel, that the Pulpits in the upper *Saxonian* Cities (God bee praised) are yet clean; they have not put their Churches and necks under the yoke of the Egyptian Bondage the Kingdom of Antichrist the Pope. They have not fallen down before the Babylonian strumpet and worshipped her; nor in those parts are favored and harbored seducers and sectaries to spit and to spew out their poisoned errors, but they resist the corrupters and falsifiers of the divine Word.

The Churches in *Saxonie*, in the time of the *Interim*, did caus the Confession of their Faith to bee published in print with great danger, and openly divulged their Censures and Confutations against the Papistical alleged necessitie of Good Works to Salvation.

And lastly through their Divines Assemblie at *Luneburg*, they published the acknowledgment of their Faith against the chiefeest sectaries that now work great mischief in the Church; which is a certain sign that in Imperial Cities they are willing to propagate and to retein *Luther's* doctrine pure and clear for posteritie, to the end, that in the same blessed Light (which God hath kindled in Germanie, and, as it were, hath set on a candlestick to burn) they might walk and serv God. And it is the Office of Christian Governors and of Parents, that they take care for their children and subjects, and watch lest they bee plunged into errors and seducements; and specially, that they take good heed thereof at this time, seeing the world is near to an end, and even heeled (as it were) up to the dregs, and seeing the Diel with all his ungodly crew do rage and swell against them.

Office of Christian Governors.

The doctrine of the Gospel, at this time, is brought into Germanie so clear and bright, that sure it is, since the Apostle's time, no countrie elsewhere hath had the same more pure. And verie like it is that God, with the preaching of the Gospel, will shut up the end of the world. For like as a candle (when it is readie to go out) will give up a sudden blaze and burn clear and bright, and then unawares will quite extinguish; even so the Gospel is now the last blaze and sermon that giveth a glorious light, and soon after will vanish.

Therefore wee ought to make good and right use of this light, and seriously to exercise our selvs in the doctrine of God's Word as Christ commandeth and saith: *Walk in the light while yee have the light, that yee may bee chil-*

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Psalm. 119. *dren of the Light.* And the holie Psalmist also praith, *That the divine Word may bee a lanthorn to his feet and a light to his paths,* that thereby hee might direct his waies, and bee preserved from darknes and stumbling. And *S^r Peter* chargeth us: *That wee should take good heed to God's word, as unto a light that shineth in darknes.*

*A wish for the
preservation
of Luther's do-
ctrine.*

GOD Almighty, the Father of our loving Lord and Saviour JESUS CHRIST, grant his holie spirit, that Christian Kings and Princes, Cities and Towns may acknowledg these unspeakable benefits of the revealing again of the Gospel, and the deliverance out of the Egyptian bondage, the Kingdom of Antichrist, and to bee heartily thankful to God for the same, and to live thereafter in holiness, and not to drive and to hunt God's Word away by contemning thereof, and through sinful and wicked actions to bereav our selvs of God's Word again, to cast and to lead the posteritie into such distres and miserable captivitie of Popish tyrannie, wherein our forefathers and predecessors have been.

But that this treasure and *Depositum* of God's Word may remain in Germanie, and that this begun work may bee set forward and proceed to God's glorie, honor and prais, and to the preservation and salvation of the Christian Church.

*Out of what
Books this To-
me Coll. quia
rum Lutheri
is collected.*

And whereas hitherto I have caused certain Tomes of his books, Sermons, Writings, and Milsives of *Luther* to bee printed at *Eisleven*, so have I also now finished this Tome of his *Discourses*, and have ordered the same to bee printed, which at the first were collected together out of the Manuscripts of these Divine Discourses, which that Reverend Father *Anthony Lauterbach* himself noted and wrote out of the holie mouth of *Luther*, and afterwards, the same by mee were collected into sure and certain *Loci Communes* or Common Places and distributed.

And whereas I *Joannes Aurifaber* (In the years 1545, & 1546. before the death that most famous Divine *Luther*) was much with and about him, and with all diligence writ and noted down manie most excellent histories and acts and other most necessarie and useful things which hee related; I have therefore set in order and brought the same also into this Tome.

*The profit of
this Tome.*

Now forasmuch as verie excellent declaration is made in this Tome of all the Articles and chief points of Christian Religion, Doctrine and Faith; & also therein are found necessarie Rules, Questions and Answers, manie fair Histories, all sorts of Learnings, Comforts, Advices, Prophecies, Warnings, and Admonitions; I have therefore thought it a thing fitting to Dedicate the same to your Highnesses, Graces, Honors and Worships, &c. as special favorers, protectors and defenders of the Doctrine which GOD, through *Luther*, hath cleared again, to the end that by diligent reading therein, you may bee *Presidents* and give good examples to others, to your Subjects, Citizens, &c. diligently to love, to read, to affect the same, and to make good use thereof, as beeing *fragments that fell from Luther's Table*, and therewith may help to still, to slake and to satisfie the spiritual hunger and thirst of the soul. For these most profitable Discourses of *Luther*, conteining such high spiri-
tual

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tual things wee should in no wise suffer to bee lost, but worthily esteeme thereof, whereout all manner of Learning, Joie and Comfort may bee had and received.

GIVEN at *Eisfeven* the 7th daie of Julie, on which daie the Citie of *Jerusalem* (under King *Zedechias*, by *Nebuchadnezzar* King of Babylon) was besieged, overcome and burned, the Children of *Israël* led away into the Babylonian Captivitie, and were kept seventie years in that exile and servitude. But *Zedechias* the King in the pursuit was taken prisoner, his eies were put out, his children and Princes were slain: which punishment and miserie the King, with his subjects, had occasioned and brought upon themselves through their contemning of God, of his holie Word and Prophets. Therefore God's anger was so fierce upon them, that there was no preservation for them but they were delivered into the hands of the King of *Babel*.

This fearful punishment may bee also a Looking-glass for *Germanie*, that by praier wee ungodlie people may prevent the assault of God's anger towards us, and by the true fear of God, by unfeigned repentance & amendment of life may turn away from us the deserved plagues and punishments. And that one daie or other the Turk may not bee God's scourge and our school-master, as the Babylonians were to the Jews.

But in case God's Wrath bee kindled, and such miseries com upon us (wee beeing even now ripe for punishment) then ought wee heartily to crie and sigh to God, that hee would spare his Church, or (at least) would deliver out of the fire som christian godlie hearts, as (in the time of the Babylonian Captivitie) the Prophet *Jeremie*, the *Morian Abimelech* and other good and godlie hearts besides were preserved, who found favor in the sight of *Nebuchadnezzar*, that hee suffered them to remain in the Land of Jewrie, and with the rest, were not led away captive to *Babel*, as God still well knoweth how in times of danger to deliver those that are his.

Anno 1569.

Your Honor's and Worship's

Most humble, faithful

Servant, and very loving friend,

JOHN AURIFABER

Doctor in Divinitie.



A REGISTER of the Chief points and Heads
contained in these *Last Discourses* of
MARTIN LUTHER.

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Also manie other Discourses of Luther touching all manner of Affairs collected to-
gether out of his Written books.



COL.



COLLOQUIA; OR, THE FAMILIAR DISCOURSES

Of that pretious man of God

D^r MARTIN LUTHER,

Of happie memorie, which hee held for manie years
together with Learned men, also with Strangers, and
those that ordinarily conversed with him; taken from his own mouth,
and committed to Writing by several godlie Divines; and diligently
gathered together and set down here, according to the
Articles of our Christian Religion.

CHAP. I.

*Of the Word of GOD; or the holie Scriptures,
contained in the Bible.*



THE Bible or Holie Scripture (said LUTHER) is like a fair
and spacious Orchard, wherein all sorts of Trees do grow;
from which wee may pluck divers kinde of Fruits; for in the
Bible wee have rich and pretious comforts, learnings, admo-
nitions, warnings, promises and threatnings, &c. There is
not a tree in this Orchard on which I have not knock't
(said Luther) and have shaken at least a couple of Apples
or Pears from the same.

*Luther's com-
paring of the
Bible.*

Proofs, that the Bible is the Word of GOD.

THAT the Bible is the Word of GOD (said Luther) the same I prove as followeth:
All things that have been, and now are in the world; also, how it now goeth and
standeth in the world, the same was written altogether particularly at the begining,
in the first Book of Moses concerning the Creation. And even as God made and
created it, even so it was, even so it is, and even so doth it stand to this present daie.
And although King Alexander the Great, the Kingdom of Egypt, the Empire of
Babel, the Persian, Grecian, and Romane Monarchs; the Emperors Julius and Au-
gustus most fiercely did rage and swell against this Book, utterly to suppress and de-
stroye

*Preservation
of the Divine
Word.*

Who prefer-
ved God's
Word.

stroie the same; yet notwithstanding, they could prevail nothing, they are all gon and vanished, but this Book from time to time hath remained, and will remain unre- moved in full and ample manner as it was written at the first. But who kept and pre- served it from such great raging and power? or, who defendeth it still? Truly (saith *Luther*) no humane creature, but onely and alone God himself, who is the right Ma- ster thereof: And it is a great wonder that it hath been so long kept and preserved, for the diuel and the world are great enemies unto it. The diuel (doubtless) hath de- stroied manie good books in the Church, as hee hath rooted out and slain manie Saints, concerning whom wee have now no knowledg. But (no thanks unto him) the Bible hee was fain to leav unmeddled with. In like manner Baptism, the Sacra- ment, and the Office of Preaching hath remained among us against the power of manie tyrants and hereticks that have opposed the same. These, our Lord God hath kept and mainteined by his special strength. *Homer, Virgil*, and such like, are profita- ble and antient books, but in comparison of the Bible, they are nothing to bee re- garded.

By whom and at what times the Bible was Translated.

Translators of
the Bible.

1. Septuagint.
Interpreters.

TWO hundred fortie one years before the birth and humanitie of Christ, the Five Books of *Moses* and the Prophets were translated out of the Hebrew into the Greek tongue by the *Septuaginta Interpreters*, the seaventie Doctors or Learned men at Jerusalem in the time of *Eleazer* the High-priest, at the request of *Ptolomeus Philadel- phus* King of Egypt, which king allowed great charges and expences for the translating of the same.

2. *Aquila*.

Then, one Hundred twentie four yeares after the birth of Christ, his death and passion, the Old Testament was Translated out of Hebrew into Greek by a Jew, named *Aquila* (beeing converted to the Christian Faith) in the time of *Adrian* the Emperor.

3. *Theodosius*.

Fiftie and three years after this *Aquila*, the Bible was also Translated by *Theodosius*.

4. *Symmachus*.

In the three and thirtieth year after *Theodosius*, it was translated by *Symmachus* un- der the Emperor *Severus*.

5. Translatio
Anonyma.

Eight years after *Symmachus*, the Bible was also translated by one (whose name is unknown) and the same was called the fifth Translation.

6. *Hieronymus*.

Afterwards the Bible was Translated by *Hieronymus* (who first mended and cor- rected the *Seventie Interpreters*) out of Hebrew into the Latine tongue, which Trans- lation wee use to this daie in the Church. And truly (saith *Luther*) hee did enough for one man; *Nulla enim privata persona tantum efficere potuisset*. But hee had not don a- miss, if hee had taken one or two learned men to his Translation besides himself, for then the Holie Ghost would more powerfully have been discerned, according to Christ's saying; *Where two or three bee gathered together in my name, there will I bee in the midst of them*. And indeed (saith *Luther*) Translators or Interpreters ought not to bee alone, for good and apt words do not alwaies fall to one single man. And so long as the Bible was in the Church of the Gentiles, it was never yet in such perfection, that it could have been read so exactly and significantly without stop, as wee have prepa- red the same here at *Wittenberg*, and (God bee praised) have Translated it out of Hebrew into the High Germane Tongue.

The Bible by
Luther Trans-
lated.

Of the differences between the Bible and other books.

The Holie
Scripture, and
Heathen
books.

THE Holie Scripture or the Bible (saith *Luther*) is full of divine gifts and virtues. The books of the Heathen taught nothing of Faith, Hope and Love; nay, they knew nothing at all of the same; their books aimed onely at that which was present, at that which with natural wit and understanding a humane creature was able to com- prehend and take hold of; but to trust in God and to hope in the Lord, nothing was written thereof in their books. In the *Psalter* and in *Job* wee may see and finde how those two books do treat and handle of Faith, of Hope, of Patience and Praier.

Psalter.
Job.

To

To bee short, the holie Scripture (said *Luther*) is the best and highest book of God, full of comfort in all manner of trials and temptations; for it teacheth of Faith, Hope, and Love, far otherwise then by humane reason and understanding can bee comprehended. And, in times of troubles and vexations, it teacheth how these virtues should light and shine; it teacheth also, that after this poor and miserable life, there is another which is eternal and everlasting.

What wee ought chiefly to seek for in the Bible, and how wee ought to studie and learn the Holie Scriptures.

THe chief lesson and studie in Divinitie (said *Luther*) is, well and rightly to learn to know Christ, for hee is therein verie friendly and familiarly pictured unto us. From hence *S^t Peter* saith: *Grow up in the knowledge of Christ*; and Christ himself also teacheth that wee should learn to know him onely out of the Scriptures, where hee saith: *Search the Scripture, for they do testifie of mee.*

John 5.

Wee ought not (said *Luther*) to measure, censure and understand the Scriptures according to our own natural sence and reason, but wee ought diligently by praier to meditate therein, and to search after the same. The Divil and temptations also do give occasion unto us somewhat to learn and to understand the Scriptures by experience and practice. Without trials and temptations wee should never understand anie thing thereof; no, not although wee diligently read and heard the same. The Holie Ghost must bee the onely master and Tutor to teach us therein, and let youth and scholars not bee ashamed to learn of this Tutor. When I (said *Luther*) finde my self in temptation, then I quickly laie hold and fasten on som text in the Bible which Christ Jesus laieth before mee; namely, *that hee died for mee*, from whence I have and receiv comfort.

That wee should diligently read the Texts of the Bible, and staie our selvs upon it as the onely true Foundation.

WHoso laieth a good Foundation and is a substantial Text-man: that is, hee that is well grounded in the Text, the same hath whereupon hee surely may keep footing, and runneth not lightly into Error. And truly (said *Luther*) the same is most necessarie for a Divine; for, with the texts and grounds of the holie Scriptures, I dazied, astonied, and overcame all my Adversaries; for they approach dreamingly and lazily, they teach and write according to their natural sens, reason and understanding, and they think the holie Scripture is a slight and a simple thing; like the Pharisee who thought it a business soon don, when our Saviour Christ said unto him, *Do that, and thou shalt live.* The Sectaries and seducing spirits, understand nothing in the Scriptures, but with their fickle, inconstant and uncertain books which they have devised they run themselves into error.

Wherewith
Luther over-
came his Ad-
versaries.

Luke 10.

Who is the
best Divine.

Whoso is armed with the Text, the same is a right Pastor, and my best advise and counsel is, (said *Luther*) that wee draw water out of the true Fountain, that is, diligently to read in the Bible. Hee is a learned Divine that is well grounded in the Text: for one text and sentence out of the Bible is of far more esteem and value then manie writings and Glosses, which neither are strong, sound, nor armour of proof. As, when I have that text before mee of *S^t Paul*, where hee saith: *All the creatures of God are good, if they bee received with thanksgiving*: This text sheweth, that what God hath made is good. Now eating, drinking, marrying, &c. are of God's making, therefore they are good. But the glosses of the Fathers are against this text: for *S^t Bernard*, *Basil*, *Dominicus*, *Hieronymus*; and other holie Fathers have written far otherwise of the same. But (said *Luther*) I prefer the text before them all, and it is far more to bee esteemed of then all their glosses: yet notwithstanding in Popedom, the glosses of the Fathers were of higher regard then the bright and clear text of the Bible. Through which great wrong oftentimes is don to the holie Scriptures; for the good Fathers (as *Ambrose*, *Basil*, and *Gregorie*) have oft-times written very cold things touching the Divine word.

Collections
of the senten-
ces of the Bi-
ble, and glos-
ses of the Fa-
thers.
Tim. 4.

That

That the Bible is the Head of all Arts.

The Bible
must bee pre-
served pure.

Let us not lose the Bible (said *Luther*) : but with all diligence, and in God's fear read and preach the same; for if that remaineth, flourisheth and bee taught, then all is safe; shee is the head and Empress of all faculties and Arts: if Divinitie falleth, then, whatsoever remaineth besides, is nothing worth.

Of the Art of the School-Divines in the Bible.

School-Divi-
nitie a fanta-
sie.

Upright Divi-
nitie.

*Mystica Theolo-
gia.*

THe art of the School-Divines (said *Luther*) with their speculations in the Holy Scriptures) are meerly vain and humane cogitations, spun out of their own natural wit and understanding, of which I have read much in *Bonaventura*, but hee had almost made mee deaf; I fain would have learned and understood out of that Book, how God and my sinful soul had been reconciled together, but of that there was nothing to bee found therein. They talk much of the union of the will and understanding, but all is meer fantasie and fondness. The right and true speculation (said *Luther* is this: *Believe in Christ; do what thou oughtest to do in thy vocation, &c.* This is the onely practice in Divinitie. Also, *Mystica Theologia Dionysii* is a meer fable, and a lie, like to *Platoe's* fables: *Omnia sunt non ens, & omnia sunt ens*; All is something, and all is nothing, and so hee leaveth all hanging in frivolous and idle sort.

Speculativa
Theologia.

True and upright Divinitie consisteth in the practice, use and exercise, her foundation is Christ, shee taketh hold by faith on his passion, death and Resurrection. All those (said *Luther*) that concur not with us, and have not this doctrine before their eyes, the same do feign unto themselves but onely a speculated Divinitie, according to their carnal sense and reason, and according as they use to censure in temporal causes; for, no man can divert them from these opinions, namely, *who so doth good works, and liveth an honest and civil kinde of life, the same is an upright Christian, and hee is well and safe*; but they are therein far deceived, for this is the truth indeed: *who so feareth God, and trusteth in him, the same most surely will be well and safe at last.*

Therefore (said *Luther*) these speculating Divines belong directly to the Devil in hell, they follow onely their cogitations, and what with their five senses they are able to comprehend; And such is also *Origen's* Divinitie. But *David* is of another minde, hee acknowledgeth his sins, and saith: *Miserere mei Domine*, God bee merciful to mee a sinner. At the hands of these sophisticated Divines, God can scarcely obtain, that hee is God alone, much less can hee finde this favor of them, that they should allow onely to bee good and just, nay, very hardly will they yield, that hee is an immortal God.

That no man is able to search, or to studie out the depth of the Bible.

God's word
not to bee
learned out.

Original sin is
not sufficient-
ly to bee ac-
knowledgeed.

1 Pet. 4.

Epicures con-
temn the Scri-
ptures.

THe holie Scripture (said *Luther*) is such a wisdom which no man is able to learn and studie out, wee must continually remain scholars therein, for wee cannot sufficiently sound out the depth of one word in holie Scriptures, wee have and keep but onely the firstlings, and when wee think, wee understand much therein, then have wee scarcely learned A. B. C. who (said *Luther*) is able to know himself? wee see and finde, how badly man's heart is spoiled and poisoned by Original sin, which is deeply rooted in us, so is likewise God's will far deeper, which with our five senses wee can neither comprehend nor understand. who is able to comprehend this one sentence? where Saint *Peter* saith: *Rejoice, inasmuch as yee are partakers of Christ's sufferings.* Here Saint *Peter* will have us to rejoice in our deepest miserie and trouble, yea, surely, even as willingly as a Childe kisseth the Rod. But let those Epicures go, those proud and insolent worldlie-wise men that contemn and scorn the holie Writ, and think they have studied out the same, as *Doctor Jacob Schenck*, and *Michael Cocleus*, who are a plague and a poyson to Religion, and whose fruits and ends of their con-
temning

temning of God's Word will turn to madness and blindness. Ah Lord God (said *Luther*)! how dare wee presume to deal so wickedly in thy holie Sanctuarie, and cast under feet thy Word and Scripture, to master and to wrest the same after our carnal wisdom and understanding, and to bee so slow and cold in thy Divine Word, whenas the Gentiles in their fals Religion were so fervent and zealous, that the women and matrones swept their Temples and Churches with the hairs of their heads?

And (said *Luther*) as on the one side wee understand not God's Word, so on the other side wee are not able to conceiv and censure anie thing of God's doings and proceedings in this world. And this was well seen in *Adam*, when hee had but two sons, the first-born named *Cain*, that is, a House-father: this son (as *Adam* and *Eve* thought) should have been the Man of God, and the Blessed Seed that should have crushed the Serpent's Head. Afterwards, when *Eve* became with child again, then they hoped to have gotten a daughter, that their loving son *Cain* might have a wife; but shee bearing again a son, called his name *Abel*, that is, Vain and nothing worth, as if shee would saie: My hope is now gone, and I am deceived. But this was a figure of the world and the true Church: from whence wee learn, how it useth to go in this world; for *Cain*, that ungodly wretch, was a great man, and Lord in the world; but *Abel*, that uprigh, good and godly man, must bee the out-cast, nothing at all esteemed of, hee must bee subject to his wicked brother, and of him suppressed.

But before God the case was quite and clean contrarie, for *Cain* was of God rejected, but *Abel* accepted and received, and was the loving childe of God. And (said *Luther*) the like is daily seen and practised here on earth, therefore wee ought not to regard the court and proceedings in this world. *Ismael* had also a fair name, and was called a hearer of God, but *Isaac* was nothing worth; *Esau* was named the Actor, and the man that should do the deed, *Jacob* was of no value. Likewise, the name *Absolon* is a father of Peace; such fair and glorious colors the ungodlie do alwaies carrie in this world, but in truth, and in the act they are contemners, scoffers and rebels. These and the like fellows wee (God bee praised) out of God's Word are able to censure and to know them: therefore let us hold the Bible in pretious esteem, and diligently love and read the same.

To the understanding of the worldly-wise, (said *Luther*) there is no lighter nor more easie Art then Divinitie, and to understand God's Word: for the children of the world (and almost everie man) will bee held and reputed for experienced people in Divinitie, but they shoot far from the mark; I (said *Luther*) would give all my fingers (three excepted) on condition that I could finde Divinitie so easie and so light as they take it to bee. The caus which maketh people think Divinitie so easie and light, and so soon to bee learned, is this; they are soon wearie of the same, they are quickly filled and cloied therewith. And even so wee found it by experience in the world, and so wee must leav and let it remain, *sed, in fine videbitur cujus toni.*

I intended manie times (said *Luther*) well and throughly to search and finde out the Ten Commandements; but when I began at the first words, *I am the Lord thy God*, there stuck I fast, the verie first word [*I*] put mee to a *non-plus*. Therefore, hee that hath but one onely word of God to his Text, and out of that word cannot make a sermon, hee will never bee a good Preacher. I am content and satisfied (said *Luther*) that I know but a little, what God's Word is, and do take great heed that I murmure not against such my smal knowledg which God hath given mee.

I have grounded my preaching upon the literal word; whoso pleaseth may follow mee, hee that will not may chuse. I challenge *St Peter*, *St Paul*, *Moses*, and all the Saints, who were not able fundamentally to understand one onely word of God on which they had not continually to learn; for the *Psalm* saith: *Sapientia ejus non est numerus*, his wisdom is infinite, &c. True it is, the Saints do know God's Word, and they can speak thereof; but the practise will not follow; therein wee are and remain alwaies scholars.

The School-Divines gave a fine comparison touching the same. It is therewith (saie they) as with a *Sphere*, or round Globe, which, lying on a table, toucheth upon it but onely with one point, whenas, notwithstanding, the whole table supporteth the

D

Globe

The zealousness of the He-then in their Religion.

What other arts and Books are, in comparison of the holie Scriptures.

God's affairs are not to bee understood.

Picture of the world and of the Church.

Glorious names of the ungodlie.

Divinitie to the world is an easie art.

No man is able to studie out God's Word.

Whereupon *Luther* grounded his preaching.

Luther's confession of his ignorance in God's Word.

The Cross is a proof of faith.

These words [Thine] or [Our] are heave.

The meaning of the holie Scripture is hard to bee understood.

Globe wholly and altogether. I (said *Luther*) am an old Doctor of Divinitie, yet to this daie I am not com out of the Children's learning; that is, the *Ten Commandments*, the *Creed*, and the *Lord's Praier*. I confesse seriously, that as yet I understand them not so well as I should: For if I rightly understood and did believ but onely these few words [*Father which art in heaven*], that God (who made heaven and earth, and created all creatures, and hath all things in his hand and power) were my Father, then I should certainly conclude by my self, that I also am a Lord of heaven and earth, that Christ is my brother, that *Gabriel* is my servant, that *Raphael* is my coachman, that all the Angels in my necessities are my attendants; for they are given unto mee of my heavenly Father to keep mee in all my waies, that unawares I should not dash my foot against a stone. To conclude, it must needs follow, that everie thing is mine. But to the end our Faith may bee exercised and confirmed, our heavenlie Father therefore suffreth som of us to bee cast into the dungeon, som to bee drowned in water, &c. As then wee see and finde how finely wee understand these words, and how faith quivereth and striveth, and how great our weakness is, then wee begin to think and to saie: Ah, who knoweth whether that bee true or not which is written in the Scriptures?

Therefore (said *Luther*) this one word [*Thine*] or [*Our*] is the hardest in holie Scripture, as is to bee seen in the first Commandement, *I am the Lord thy God*. The Heretick *Campanus* (and also others like himself) do call this *plerophoriam*, or a certaintie of the Doctrine, the inherited and natural pride of the heart, and presumption when one persisteth stiff in his opinion which hee hath conceived and fastned upon, and which, according to his natural understanding, hee hath set forth in writing.

Let no man think (said *Luther*) that hee hath tasted of the Scriptures, except hee had governed one hundred years in the Church with the Prophets, with *John Baptist*, and with the Apostles. To conclude, It was a work of great wonder, rightly to understand God's Word, concerning which, *Luther* (two daies before his death at *Islebia*, Anno 1546) did write these Latine lines following, and left them lying upon his table, which afterwards I, *Joannes Aurifaber*, copied out, and Doctor *Fustus Jonas* took the paper, on which they were written, away with him.

1. Virgilium in Bucolicis nemo potest intelligere nisi fuerit quinque annis Pastor.

Virgilium in Georgicis nemo potest intelligere nisi fuerit quinque annis Agricola.

2. Ciceronem in Epistolis (sic præcipio) nemo integrè intelligit, nisi viginti annis sit versatus in Republica aliqua insigni.

3. Scripturas Sanctas sciat se nemo degustasse satis, nisi centum annis cum Prophetis, ut *Elia*, *Eliseo*, *Joanne Baptistâ*, *Christo* & *Apostolis Ecclesias* gubernârit.

Hanc tu nè divinam *Æneida* tenta,
—Sed *Vestigia* pronus adora.

Hoc est verum. 16^o Februarii, Anno 1546.

The wise of the world, and the great ones (said *Luther*) understand not God's Word; but God hath revealed it to the poor contemned simple people, as our Saviour Christ witnesseth, where hee saith; *I thank thee O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto Babes, &c.* from whence St *Gregorie* saie's well and right; That the Holie Scripture is like a water, wherein an Elephant swimmeth, but a little sheep goeth therein upon his feet.

Matth. 11.
Saint Gregorie's sentence of the holie Scripture.
World remain's world.
John 7.

The world (said *Luther*) remain's world; that is, shee is the spous of the Diavel. The world saith now, as the Pharisees said to their servants: (whom they had sent to take Christ prisoner) *Are yee also deceived? have anie of the Rulers or Pharisees believed in*

in him? This people that knoweth not the Law are accursed. Even so saith now the world: Do anie of the great Princes and Popish Bishops believ in the Doctrine of the Gospel, which God, through *Luther*, hath brought again to light?

Before the Gospel came amongst us (said *Luther*) no labor nor cost was spated (meaning) to obtain a gracious God; nay, people hazarded their lives: they marched heavie loaden to St. *James*, they tormented themselves to death, and were plagued with wonderful darkness and blindness. But now when God, in his Word, freely and for nothing, doth offer to people the remission of their sins, and with the holie Sacraments confirmeth the same, (nay, hee earnestly threatneth, and saith; *Except yee believ yee shall surely perish*) wee will have none of that. Insomuch that wee will bee either the vilest wicked wretches, or elf the most abominable seeming workers of holiness.

Charges in
Popedom to
obtain a gra-
cious God.

I remember a Fable (said *Luther*) which fitteth very well for these times, and for this purpose, discoursed of before. A Lion (said hee) making a great feast, invited all the Beasts thereunto, and with them also hee invited swine: Now, as all manner and sorts of dainties were brought and set before the guests, the swine demanded if Brewer's grains might bee had for them? Even so in these daies it is with our Epicures: wee Preachers bring and set before them in the Church, the most daintie and costlie dishes, as, Everlasting Salvation, Remission of Sins, and God's Grace; but they (like swine) cast up their snouts, and root after Dollars, Crowns, and Duccats: and indeed (said *Luther*) *What shall a Cow do with Nutmegs?* shee would rather content her self with Oat straw.

Luther's com-
paring of the
Epicurean co-
vetous throats.

Covetous
throats are
swine.

The caus why such great wickedness, unthankfulness, contemning and falsifying of God's word ariseth in the world (after the Gospel now shineth again, and Antichrist is revealed and beat down to ground) is this: Before the light of the Gospel was brought in again, people did not plainly see, nor know their sins; but now, seeing the bright morning star doth arise and shine, the whole world therefore (like drunken bolts) do awake, as out of a dead sleep, and do see their sins, which before, in the dark night, they could neither know nor discern.

From whence
the wickedness
of the world
ariseth.

I hope (said *Luther*) the Last daie of Judgment is not far, I perswade my self verily it will not bee absent full three hundred years longer; for God's Word will decreas and bee darkned for want of true shepherds and servants of God. The voice will sound and bee heard ere long: Behold, the Bridegroom cometh. God neither will nor can suffer this wicked world much longer, but must strike in with the dreadful daie, and punish the contemning of his Word, and so wil quite beat out the Barrel's head.

That the last
daie is at hand.
Prophecie of
the Epicurean
life in the
world.

I will (God willing, said *Luther*) provide and use diligence, that after my departure an upright Church and Schools bee left to our posteritie, to the end they may know how they ought uprightly and Christian-like to teach and govern. Although the great unthankfulness, contempt of God's Word, and the world's wilfulness maketh mee to fear, that this Light wil not stand nor shine long, for God's Word hath alwaies had its certain cours.

Luther's care
and provi-
dence.

The cours of
the divine
Word.

Such heaviness and miserie (said *Luther*) will follow upon the future famine of God's Word, as the like was never known from the begining of the world, according as Christ saith, *Mat. 24.* and as now already such calamitie begineth, and is hard at hand; namely the suppressing of God's Word and his servants through Tyrants and Hereticks, plaguing and tormenting people's consciences through sects and seducements in such fearful sort that they know not which waie to turn themselves; or which doctrine is true or fall. No greater mischief can ever happen to Christian people, then when God's Word is taken from them and falsified, that they have it not pure and clear. God grant (said *Luther*) that wee and ours may not live to see such mischief take effect.

Luther's Pro-
pheticie of the
present times.

When wee have God's Word pure and clear, then wee are secure thereby, wee are negligent and regard it not, wee think it will alwaies so remain: wee do not watch and praie against the Divil who is readie to tear the Word out of our hearts. It goeth with us as with Travellers, who, so long as they are on the right waie, are secure and careles, but when they go astray into woods or by-waies, then they are careful which waie to take, whether this or that waie bee the right? Even so are wee secure by the pure Do-

Secureness by
the divine
Word.

ctrine of the Gospel, wee are sleepe and negligent, wee stand not in God's fear nor defend our selvs with praier against the Diuel. But those that entertein Errors are highly busied, yea, they are very careful and diligent how to keep and maintein the same.

Of the future want of upright and true Preachers of God's Word.

Wee have
more need of
Preachers
then of Law-
yers.

IN short time (said *Luther*) will bee such want of upright Preachers and Ministers, that people would bee glad to scratch out of the Earth these good and godly Teachers now living, if they might but get them: then they will see what they have don in molesting and contemning the Preachers and Ministers of God's Word. Of Physicians and Lawyers there are enow (if not too manie) to serv the world, but a Countrie hath need of two hundred Ministers, where one Lawyer is sufficient. My most gracious Lord (said *Luther*) the Prince Elector of *Saxon*, hath enough of twentie Lawyers in all his Territories, but hee must have near six thousand Preachers and Ministers.

Where God's Word is truly taught, there the people are most wicked.

The wicked-
ness of the
world when
the Gospel
shall bee
preached.

AT all times, and in all places, from the beginning of the world (said *Luther*) where God's word hath been taught and preached pure and clearly, there the people have been most wicked and all manner of sins have florished. As in the time of *Noah*, of *Abraham*, of our Saviour *CHRIST*, and the Apostles, for then the world lived most ungodly, they were ingrateful people, and went on in all wickedness. Even so now in our time, people are more presumptuous, more proud and covetous then at anie time before they have been. Wee will now unwillingly help a poor man with a farthing; yet at last, wee would willingly hasten to Repentance, but (I fear) too late.

Luther's prophesie concerning his Doctrine, which now wee see fulfilled.

To make use
of the Gospel
in time.

John 8.

THose that in my life time do refuse to have the Kernel of my Doctrine, will after my death bee glad to enioie the shell if they could get it. Let everie one in time prepare himself to reap while it is yet harvest: and as Christ saith: *Hee that followeth mee shall not walk in darknes..*

That wee are wearie of God's Word, and do contemn the same.

To contemn
the servants of
God, is to
contemn God
himself.
Luke 10.
Zach. 2.

The govern-
ment of the
Pope and pa-
pists.

KINGS, Princes, Lords, Gentry, and almost everie one will understand the Gospel far better then I, *Martin Luther*, yea, or *St Paul* himself (as they think) for they take themselves to bee wise and full of policie. But they scorn and contemn not us poor Preachers and Ministers, but they scorn and despise the Lord and Governor of all Preachers and Ministers, who hath sent and commanded them to preach and teach, hee will scorn and contemn them again in such sort, that they shall feel it with smart; even hee that saith: *Whoso heareth you, heareth mee, and whoso toucheth you, toucheth the Apple of mine eye.* The great ones will rule and govern, but they know not how. The Pope, indeed (said *Luther*) knoweth how to rule all and everie where, for the meanest Papist can rule more then ten of the chiefeft Protestant Courtiers, neither must they once frown or bee displeased thereat.

That the World's unthankfulness is great for God's Word.

WE have (God bee praised, said *Luther*) the Divine Word, and the Sacraments pure; but wee know not what an inestimable treasure this is, that the son is given and delivered to death for the servant; in requital of such goodness and benefit, the servant is not onely unthankful, but proceedeth also to slaie the father, together with the son that hath redeemed him. This is too too much, and therupon must follow all manner of heave punishment. The

The Gospel now (God bee praised) is com into *Swedeland, Denmark*, and other forrein parts, yea also, it is preached (said *Luther*) in *Hungaria*, even where the Turks do rule; and from thence they send hither to *Wittemberg*, such as are called to bee Ministers, to receiv Orders here from us, witness, the Reformation of the Church in *Karinthia*. The Lord's name bee praised, who will prevail in the midst of his enemies, and who, under the Crofs will bee known. For (said *Luther*) tyrannie, persecution, and the raging of the Pope, neither must nor can expel and drive away God's Word from us, but it is our cursed ingratitude, our weariness and loathing of the Gospel (I fear) will banish it away.

Unthankfulness driveth away God's Word.

That the Hereticks do contemn God's Word.

ALL Hereticks and Seducers (said *Luther*) do contemn God's Word, but wee must not suffer our selvs to bee seduced from the same. The Apostles (when Christ appeared unto them onely in person, without the Word) thought, they had seen a spirit, or a vision; but so soon as hee spake, then they were thereby comforted. The Diuel laboreth onely to ungirt this sword off from our sides, namely, the Word; but the Holie Scripture saith: *Gird thy sword upon thy thigh, O thou most mightie, &c.* that is as much as to saie: Draw thy sword, cut and slash valiantly among the cursed blasphemers of God's Word.

Seducers contemn the literal Word.

Psal. 45.

The Pope (said *Luther*) usurpeth and taketh to himselfe the power to expound and to construe the Scriptures according to his pleasure; what hee saith, must stand and bee spoken as from heaven.

The Pope's insolencie who onely will expound the Scriptures.

Therefore let us love and pretiously value the Divine Word, that thereby wee may bee able to resist the Diuel and his swarm.

That the Antinomians are contemners of God's Word.

I Am credibly advertised by letters (said *Luther*) that in the Bishoprick of *Wurtzburgh*, more then six hundred rich parishes lie now vacant without Preachers or Ministers, whereout little good will ensue. It will go even so with us, if wee still go on in contemning God's Word, and his servants.

Luther's prophetic of the devastation of Ministers.

I discern such presumption at this time by the *Antinomians*, (the assaulters of the Law) that under the color of fixing their trust in God's mercie, they dare presume to do what they list and pleas, as if a believing person could not sin, but that the same is so holie, just and upright, that hee hath no need at all of the preaching of the Law; for they flatter themselvs, that the Church is so upright and sincere, as was *Adam* in Paradise; to whom, notwithstanding, God's wrath was revealed from heaven, when God said: *Adam, thou shalt eat of everie fruit, but if thou eatest of this tree thou shalt die the death.*

Presumption of the *Antinomians*.

That the persecutors of the Christians, and of God's Word, have no good fortune nor success.

THe persecution of *Dioclesian* the Emperour was exceeding great (said *Luther*) for hee did intend to slaughter and to destroye all the Christians; at one time hee caused twelv thousand to bee murdered, and when all his hangmen were over-wearied with slaughtering, and their axes and knives blunted, hee then caused *Nero's* murdering tools to bee brought, and so proceeded with slaughtering; hee thought, through such tyrannie to scare and affright them from God's Word; but when hee saw the same would not help, then hee raged horribly against the women and female kinde with whom hee dealt cruelly; for hee caused two trees to bee forced and bowed down the one against the other, and on each tree to binde an arm and a leg of a woman, and then to let the trees swiftly flie up again, and in that sort to rend and tear them in pieces: som hee caused to bee hanged naked and bare on a tree by one arm or leg untill they died; would they cover their privie parts, they might do it with the other arm

Persecution of *Dioclesian* against the Christians.

which was free. At last, seeing all this was in vain, and that the Christian matrones and women would not leav and forsake their loving Saviour Christ Jesus, then hee caused hot melting lead to bee powred into the women before and behinde, and so made an end of them. Now when the Romane Empire was thus devasted of people, and had neither husbandmen, shoo-makers, nor tailors, then his subjects made suit unto him to surcease his tyrannie; for they feared if all the Christians should bee destroyed, that then his Kingdom would bee left desolate, and lie like a wilderness. When the Emperor understood the same, and that all his raging and tyrannie was fruitless, and fearing therewith that God's punishment would fasten upon him, then hee forsook his Kingdom and became a Gardiner, planted hearbs and pruned trees, insomuch that this tyrant was glad to suffer the Christians, and Christendom to remain, which hee intended utterly to have rooted out.

Emperor Dioclesian became a Gardiner.

Luther's prophesie of Emperor Charls.

Prophecie found out at Lubeck.

I believ (said *Lutther*) that our Emperor *Charls* will undertake som deadly cours and proceeding against the Gospel, so that thereby hee, or his posteritie will lose and abandon all his Territories in the Low Countries.

Doctor *Pommer* (said *Luther*) told mee not long since, that at *Lubeck* in the Council-hous was found an old Chronicle, or a Prophecie, signifying, that about the year 1550 a great tumult would arise in *Germanie* concerning Religion, and in case the Emperor should mingle himself therein, hee would lose all that hee had.

But (said *Luther*) I perswade my self, that the Emperor will not at this time entangle himself in wars for the Pope's sake or pleasure, specially seeing wars cost much monie; but if it were to bee taken in hand without monie, I then verily think, the Emperor, for his part, had long since begun som ungodlie enterprise; but to disburse monie for the Pope's cause hee is not very liberal.

Anno 1546 (said *Luther*) Emperor *Charls* took a war in hand against the states of the *Auspurgh Confession*, in which *John Friderick* Prince Elector of *Saxon* was taken prisoner before the town of *Mulbergh*, at which time the Landgrave of *Hessen*, upon a safe conduct, went to the Emperor at *Hall*, where (notwithstanding his safe conduct) hee also was cast into prison. Soon after this war an alteration of Religion was taken in hand at the Imperial Diet at *Ausburgh*, Anno 1548, which they called the *Interim*, and which caused all manner of disquietness in *Germanie*. After this war, the Emperor never had prosperous success neither at *Cosintz*, at *Magdeburg*, nor at *Metz*, which Cities hee intended to win again to the Empire, two of which Cities were then under the French King; at last, the Emperor gave his Empire over to his brother King *Ferdinand*, and himself retired into Spain, and in a pleasant-built hous, near to a Monastrie, hee ended his life. Hee caused twentie pieces of rich Arras to bee made, and therein wrought his *Res gestas*, i. e. his Acts, of purpose (to bee hung up in the Cloisters of that hous) to behold the same. Hee would oftentimes cause himself to bee carried about those Cloisters, viewing the said pieces, and would call to minde and consider what Actions had passed in those wars, what besiegings, what battails hee had fought, what Commanders hee had had, and vvhhat fortunes and disasters befel him therein. And when hee was brought to that piece wherein was portraied the war at *Smalkalden*, hee would alwaies there make a stand, and would behold the manner of the imprisoning of that most famous and virtuous Prince *John Friderick* Prince Elector of *Saxon* (of ever happie memorie) and with deep sighs would utter these words: *Ah had I let thee alone to remain what then thou wast, so had I now been the same that then I was.* And so (said *Luther*) it truly had been, for after the imprisoning of that good and godlie Prince, the Emperor never had anie fortunate victories against his enemies.

That people, out of meer wilfulness, do set themselvs against God's Word.

Luther's cogitations as hee began to write.

HAD I known at first (said *Luther*) when I first began to write, what I now see and finde, namely, that people had been such enemies to God's Word, and so fiercely had bended themselvs against the same, truly I had held my peace; for I never should have been so courageous as to have fallen upon the Pope, and to have angered him, and almost the whole Christian world with him. I thought at first that people had

had sinned ignorantly, and out of Humane weakness; and not of set purpose, and wittingly to endeavor to suppress God's Word. But it pleased God to lead mee on in the mouth of the Cannon, like a Bar-hors that hath his eies blinded, and seeth not who runneth upon him: Even so was I (as it were) tugged by my hair to the Office of Preaching; but had I then known what now I know, ten horses should scarce have drawn mee to it. *Moses* and *Jeremias* also complained that they were deceived.

To a glorious
Act, belongs
a glorious
courage.

That the contemning of God's Word will bee severely punished.

I Have lived (said *Luther*) to see the greatest plague on earth, namely, *the contemning of God's Word*, which is so great and fearful, that it surpasseth all other plagues in the world; for thereupon most surely followeth all manner of eternal and corporal punishments. If I intended to wish to one all bitter plagues and curses, I would wish him the contemning of God's Word, for then hee would have them all at once com tumbling down upon him, both inward and outward mis-haps, and what afterwards will follow they shall know to their costs. The contemning of God's Word is the fore-runner and messenger of God's punishments, as the examples do witnes in the time of *Lot*, of *Noah*, and of our Saviour *Christ*.

The contemning of God's Word is the greatest plague.

Upon the contemning of God's Word follow punishments.

Whoso contemneth God's Word, with such a person wee ought not to enter into dispute.

Whoso yieldeth, that the writings of the Evangelists are God's Word, such an one (said *Luther*) wee are willing to encounter with dispute; but whoso denieth the same, with him wee will not so much as change a word, and wee ought not to convers nor dispute with such an one as rejecteth *Prima principia*, the first Principles; that is, the first grounds and chief points; as also the Heathen have said: *Contra negantem prima principia non esse disputandum, i. e.* Wee ought not to dispute with one that denie's the first Principles; yet notwithstanding, the Gentiles, the Jews, and the Turks do confess, that the Bible is the Holie Writ, and indeed (said *Luther*) it hath the greatest and highest testimonie.

Wee must hold fast on the chief grounds.

Som are of opinion that the first book, among the five books of *Moses*, was not writ by *Moses* himself. But (said *Luther*) what were that to the purpose though *Moses* did not write the same? it is nevertheless *Moses's* book. Such and the like cold and fruitless opinions and questions wee should reject, wee should not hearken unto them, but rather shun them. Like unto this, another said: *Moses* wrote, that the birds and fowl lived in the water, when as, notwithstanding, *Moses* in the same place will have it to bee understood of the Aër: such questions ought to bee answered with the like ridiculous question: as to demand, *Whether the beard, or the man was made first?* for God on the fourth daie created Goats with beards, but it was the sixt daie before *Adam* was created.

The contents of the first book of *Moses*.

Unprofitable questions wee ought to contemne.

The Bible was unknown in Popedom (said *Luther*) and Doctor *Carlstad* began to read in the Bible eight years after hee had been Doctor in Divinitie, at which time hee, and *Petrus Lupinus* were hunted by the Adversaries to read *S^t Austin*.

Bible unknown.

Of the Archbishop of Mentz (one of the Spiritual Princes Electors) his Censure of the Bible.

Anno 1530, at the Imperial Assemblie at *Ausburg*, *Albertus* Bishop of *Mentz* by chance had got into his hands the Bible, and for the space of four hours hee continued reading therein; at last, one of his Council on a sudden coming into his bed-chamber unto him, who, seeing the Bible in the Bishop's hand, was much amazed thereat, and said unto him: What doth your Highness with that book? The Archbishop thereupon answered him and said: *I know not what this book is, but sure I am, all that is written therein is quite against us.*

Bishop *Albertus's* Censure of the Bible.

That the Bible is bated of the worldlie-wise and of the Sophists.

Doctor *Ussinger*'s
censure
of the Bible.

DOCTOR *Ussinger* (an Austin-Frier with mee in the Monasterie at *Erfurt*) said once unto mee (as hee saw that I diligently read and affected the Bible): Brother *Martin*, what is the Bible? Let us, said hee, read the antient Teachers and Fathers, for they have sucked the juice and truth out of the Bible: the Bible is the caus of all dissention and Rebellion.

This (said *Luther*) is the censure of the world concerning God's word; therefore wee must let them run on their cours towards that place which is prepared for them.

Of the Errors which the Sectaries do hold concerning the Word of God.

Bullinger.

Bullinger said once in my hearing (said *Luther*) that hee was earnest against the Anabaptists, as contemners of God's Word, and also against those which attributed too much to the literal word, for (said hee) such do sin against God and his Almighty power; as the Jews did in naming the Ark, God. But (said hee) whoso holdeth a mean between both, the same is taught what is the right use of the Word and Sacraments.

2 Samuel 16.

Fallacies of
the Seducers.

Whereupon (said *Luther*) I answered him and said: *Bullinger* you Err, you know neither your self, nor what you hold; I mark well your tricks and fallacies: *Zuinglius* and *Oecolampadius* likewise proceeded too far in this your ungodly meaning: but when *Brentius* withstood them, they then lessened their opinions, alleging, they did not reject the literal Word, but onely condemned certain gross abuses. By this your Error (said *Luther* to *Bullinger*) you cut in funder and separate the Word and the Spirit; you separate those that preach and teach the Word, from God who worketh the same; you also separate thereby the Ministers that Baptize, from God who commandeth it; and you think, that the Holie Ghost is given and worketh without the Word, which Word you saie, is an external sign and mark that findeth the Spirit, which already and before possesseth the heart. Insomuch, according to your falsities, that if the Word findeth not the Spirit, but an ungodlie person, then it is not God's Word; whereby you define and hold the VWord, not according to God who speaketh it, but according as people do entertein and receiv it. You will onely grant, that such is God's VWord which purifieth and bringeth peace and life; but seeing it worketh not in the ungodlie, therefore it is not God's VWord. You teach that the outward VWord is like an object, or a picture which signifieth and presenteth something; you measure the use thereof onely according to the matter, like as a humane creature speaketh for himself, you will not yield, that God's VWord is an instrument through which the Holie Ghost worketh and accomplisheth his work, and prepareth a beginning to righteousness or justification. In these Errors are you drowned, so that you neither see nor understand your felvs.

For what Se-
ducers hold
God's Word.

The Diuel in
his spirits, is
an enemie to
God's Word.

A man might vex himself to death against the Diuel, who, in the Papists, is such an enemie to God's VWord, the Diuel seeth and feeleth that the external Word and preaching in the Church doth him great prejudice, therefore hee rageth and worketh these Errors against the same. But I hope, God ere long will look into it, and will strike down the Diuel with these seducers.

How, and for
what a Chri-
stian should
hold God's
Word.

A true Christian (said *Luther*) must hold for certain, and must saie: That Word which is delivered and preached to the wicked, to the dissemblers, and to the ungodlie, is even aswel God's Word, as that which is preached to the good and godlie upright Christians. As also, the true Christian Church is among sinners, where good and bad are mingled together. And that word, whether it poduceth fruit or not, is nevertheless God's strength, which saveth all that believ thereon. And again, it will also judg the ungodlie, as *S^t John* saith in *Chap. 5*, otherwise they might plead a good excuse before God, that they neither ought nor could bee condemned, for then they might truly allege, that they have not had God's Word, and so consequently could not receiv the same. But (said *Luther*) I saie, teach and acknowledg, that the Preacher's words, his

his Absolutions and the Sacraments are not his words nor works, but they are God's words, works, cleansing, absolving, binding, &c. wee are but onely the Instruments, fellow-workers, or God's assistants, through whom God worketh and finisheth his work. Wee (said *Luther* to *Bullinger*) will not endure these your *Metaphysical* and *Philosophical* distinctions and differences, which meerly are spun and hammer'd out of humane and natural sens and reason. You saie, It is a man that preacheth, that reproveth, that absolveth, comforteth, &c. and that the Holie Ghost worketh, you saie likewise: the Minister baptizeth, absolveth, and administret the Sacraments, but it is God that cleanseth the hearts, and forgiveth sins, &c. O no (said *Luther*), but I conclude thus: God himself preacheth, threatneth, reproveth, affrighteth, comforteth, absolveth, administret the Sacraments, &c. As our Saviour Christ saith: *Whoso heareth you, heareth mee; and what yee loof on earth shalbee loosed in heaven, &c.* Likewise, *It is not you that speak, but the spirit of your father which speaketh in you.*

Preachers are
God's instru-
ments.

I am sure and certain, (said *Luther*) when I go up to the Pulpit, or to the *Cathedra* to preach or read, that it is not my word which I speak, but my tongue is the pen of a ready writer, as the Psalmist saith. God speaketh in the Prophets and men of God, as *S^t Peter* in his Epistle saith: The holie men of God spake as they were moved by the Holie Ghost. Therefore wee must not separate nor part God and man according to our natural reason and understanding. In like manner, everie hearer must conclude and saie: I hear not *S^t Paul*, *S^t Peter*, or a man speak, but I hear God himself speak, baptize, absolv, excommunicate and administer the holie Sacrament of the Lord's Supper, &c.

Psalm. 45.

Bullinger, attentively hearkning to this discours of that holie man *Luther*, fell down flat on his face to the ground, and uttered these words following: *O, happie bee the time that brought mee hither to hear the divine discours of this man of God Martin Luther, a chosen vessel of the Lord to declare his truth, and I now abjure and utterly renounce these my former Errors, finding them convinced and beaten down through God's infallible Word, which out of his divine mouth (Martin Luther) hath touched my heart and won mee to his glorie.* After hee had uttered these words, lying on the ground, hee arose and clasped his arms about *Luther's* neck, both of them shedding joiful tears.

Ah God (said *Luther* at that time) what an unspeakable comfort a poor, weak and sorrowful conscience might have and receiv, if it could but believ that such words and comforts were the words and comforts of God himself, as in truth they are: Therefore wee conclude short and round, that God through the Word worketh, which is an instrument whereby wee are instructed to know him in heart, as by this present and happie example of the conversion of this our loving brother *Bullinger* wee apparently see and finde.

God worketh
by the Word
and his ser-
vants.

But whereas (said *Luther*) the Word produceth not fruit everie where alike, but worketh severally, the same is God's judgment, and his secret Will which from us is hid, wee ought not to desire to know it. For *the winde bloweth where it listeth*, as Christ saith, wee must not grapple nor search after the same.

Reason why
God's Word
worketh not
alwaies alike.
John 3.

If (said *Luther*) I were addicted to God's Word at all times alike, and alwaies had such love and desire thereunto as sometimes I have, then should I account my self the most blessed man on earth. But the loving Apostle *Saint Paul* failed also thereof, as hee complaineth with sighs of heart, saying: *I see another Law in my members, warring against the Law of my minde, &c.* Should the Word bee fals (said *Luther*) becauf it alwaies bringeth not fruit? truly this art of determining and knowing the Word hath been in great danger from the beginning of the world, and hath endured much, few people there are that can hit it, except God, through his Holie Spirit, teacheth it them in their hearts. The Sectaries understand not the strength of God's Word: I do wonder (said *Luther*) that they write and teach so much of God's Word, seeing they so little regard the same.

Saint Paul's
complaint,
Rom. 7.

Sectaries con-
temn the di-
vine Word.

Friderick, Prince Elector of *Saxon* used to saie: Hee had well discerned, that nothing could be propounded by humane reason & understanding (were it never so wise, cunning or sharp) but that a man, even out of the self same proposition, might bee able to con-
fute

Friderick
Prince Ele-
ctor of *Saxon*
his censure of
God's Word.

sure and overthrow it, but God's VVord onely stood fast and sure like a mightie wall which neither can bee battered nor beaten down.

That nothing is certain without God's Word.

The meaning
of God's
Word.

The books of
the Fathers.

Truly (said *Luther*) much hath been read and written without understanding: there is now risen unto us a great light, for wee have not onely the Word, but also the true understanding thereof, and (God bee praised) wee know what is right. No Sophister was ever able to understand these words: *The Just liveth by Faith*. Neither did the Fathers of the Church understand them, Saint *Austin* excepted, for this word Just, or Righteous, they expounded divers waies, such blindness was in the loving Fathers.

Therefore (said *Luther*) let us first and principally read the Holie Scriptures, and afterwards wee may read also the Fathers, yet with good heed and discretion, for the Fathers have not alwaies taught and censured right of God's Causes and VVorks: hee that will leav the Bible, and will laie his studie upon the Comments and books of the Fathers, his studie will bee endless and in vain.

That wee must bee certain of God's Word.

Certainie in
causes of Re-
ligion.

Canonists like
Chimera's.

Faith in God's
Word maketh
a certaintie of
the Doctrine.

In causes of Religion, and what concerneth God's Word, wee must bee sure and certain therein without wavering, that in time of trials and temptations the acknowledgment of the same may bee firmly fixed, and not afterwards to saie: *non putaram*; for, as such language in temporal affairs oftentimes produceth much danger, so in Divinitie the same is far more mischievous. Therefore, (said *Luther*) the Canonists, the Pope's Dissemblers, and other Hereticks, are right *Chimera's*; that is, they are like a certain monster so called, which in the face resembleth a fair virgin, the bodie is like a Lion, and the tail like a snake. Even so is it with their Doctrine, it glittereth and hath a fair Aspect; what they teach is pleasing to humane wisdom and sense, and it carrieth a Repute. Afterwards it breaketh thorough by force, Lion-like; for all falf Teachers commonly make use of *Brachium seculare*, but in the end it is a slipperie Doctrine; like a snake it hath a smooth skin and slippeth through the hand.

Above all things (said *Luther*) let us bee sure that this Doctrine which wee teach is God's Word, for when wee bee sure of that, then wee may build thereupon and know, that this caus shall and must remain, the Divil shall not bee able to overthrow it, much less shall the world bee able to root it out, how fiercely soever they rage against the same. I (God bee praised) do surely know, that the Doctrine which I teach, is God's Word, and have now hunted from my heart all other Doctrines and Faiths, by what name soever, which I see do not concur with God's Word, and now I have overcome those heaveie cogitations and temptations which sometimes tormented mee in this manner, namely, Art thou (thought I) onely the man that hath God's Word pure and clear, and all others fail therein? In such sort doth Satan vex and assault us under the name and title of God's Church; yea, (saith hee) that doctrine which the Christian Church so manie years hitherto hath held and established for right, wilt thou presume to reject and overthrow the same with thy new doctrine, as if it were falf and erroneous, and thereby producest trouble, alteration, and confusion both in spiritual and temporal government? &c.

Errors of the
falf Church.

This Argument of the Divil (said *Luther*) do I finde in all the Prophets, where the chief heads and members, both in Church and Common-wealth, alwaies have upbraided them and said: Wee are God's people, wee are placed, and by God ordained in an established government; what wee do conclude and acknowledg for right, the same must and shall bee observed and kept. What fools are yee that will presume to teach us, who are the best and greatest part, there beeing of you but a handful? Truly (said *Luther*) in this case, wee must not onely bee well armed with God's VVord and footed therein, but wee must have also the certaintie of the doctrine, otherwise wee shall not bee

bee able to subſiſt in the Combate. A man muſt bee able boldly to affirm and ſaie, I know for certain, that the ſame which I teach, is the onely Word of the high Maieſtie of God in heaven, his final concluſion and everlaſting unchangeable Truth, and whatſoever concurrerh and agreeth not with this doctrine, the ſame is altogether falſe, and ſpun by the Divil. I have before mee God's VVord which cannot fail, nor can the gates of hell prevail againſt it, thereby will I remain although the whole world were againſt mee. And withall, I have this comfort, that God ſaith: I will give thee people and hearers that ſhall receiv it, caſt thy care upon mee, I will defend thee, onely remain thou ſtout and ſtedfaſt by my word.

The certaintie
of the doctrine
againſt vain-
boasting.

Wee muſt not regard what or how the world eſteemeth of us when wee have the Word pure, and bee certain of our doctrine. Hence Chriſt ſaith, *John 8, Which of you convinceth mee of ſin? And if I ſaie the truth, why do you not believe mee?* All the Apoſtles (ſaid *Luther*) were moſt certain of their doctrine. And Saint *Paul* in ſpecial manner driveth on the *Plerophoria*, where hee ſaith to *Timothie*: It is a dear and pretious word, *That Jeſus Chriſt is com into the world to ſave ſinners, &c.* The faith towards God in Chriſt muſt bee ſure and ſtedfaſt, that it may ſolace and make glad the conſcience, and ſettle the ſame at reſt, and in peace. VVhen a man hath this certaintie, then hee hath overcome the ſerpent, but if hee bee doubtful of the doctrine, then it is for him very dangerous to diſpute with the Divil.

Plerophoria, or
the certaintie
of the Apoſtles
concerning
their doctrine.

VVhen the Divil findeth mee idle (ſaid *Luther*) and that I do not think of God's Word, then hee ſcrupleth my conſcience, as if I taught not right, but had occaſioned a confuſion in the government, and, with my doctrine had raiſed much offence and Rebellion. But when I get hold on God's Word, then have I won the game, then I reſiſt the Divil, and ſaie thus: I know, and out of God's Word am ſure, that this doctrine is not mine, but the doctrine of the Son of God; then I think thus with my ſelf: What careth God for the whole world, though it were ten times as big again? hee hath ſet his Son to bee King, and hath ſet him ſo faſt in his Kingdom, that hee neither can nor will bee removed; for God himſelf ſaith: *This my Son ſhall yee hear.* And in *Pſal. 2*, hee ſaith: *Bee wiſe now therefore, O yee Kings; bee instructed, yee judges of the earth, ſerv the Lord with fear, and rejoyce with trembling. Kiſſ the Son leſt hee bee angrie and yee periſh from the waie, &c. If his wrath bee kindled, &c.* That is: will yee combine your ſelves againſt the ſon, ſo ſhall yee (with all your Kingdoms, Principalities, Governments, Rights, Orders, Laws, Powers, Forts, Treſure and wealth) bee utterly conſumed and brought to nothing, like as hath happened to the Kingdoms of the Jews and others.

Let us (ſaid *Luther*) in anie caſe bee ſure and certain of our Cauſe. St *Paul* boaſteth of himſelf and ſaith thus: I am an Apoſtle and ſervant of Jeſus Chriſt, and a Teacher of the Gentiles. No carnal minded man is able to underſtand this kinde of boaſting, which at that time was ſo needful and neceſſarie for Saint *Paul*, as an Article of Faith.

That the Goſpel diſcovereth the wickedneſſe of mankind.

I Never thought (ſaid *Luther*) that the world had been ſo wicked, when the Goſpel began, as now I ſee it is; I rather hoped that everie one would have leaped for joye to have found themſelves freed and delivered from the filth of the Pope, from his lamentable forcings and moleſtings of the poor troubled conſciences and inſufferable oppreſſions, and that through Chriſt they now by Faith ſhould obtain the celeftial treaſure which they ſought after before with innumerable coſts, charges, labor, and travail, though all in vain. And ſpecially I thought that the Biſhops and Universities with joye of heart would have received the ſame.

*Luther's hu-
mane cogita-
tions of the
world.*

But what followeth? Truly (ſaid *Luther*) even for the ſame cauſe that I preach and teach the Goſpel, they now tread mee under their feet; neither have I greater enemies then the Popiſh Biſhops and Universities, and thoſe which are the moſt expert and chiefeſt people in the Common-wealth. Well, bee it ſo, wee muſt learn aright to know the Divil and his members by the Goſpel; namely, that hee is God's enemy;

The chiefeſt in
the world do
hate the Go-
ſpel.
The world
and the Divil
are known by
the Goſpel.

Christ by his
Word discover's the
hearts.

Whereto this
doctrine is
profitable.

emie, and the world God's adversarie. The coming of the Gospel discovereth the hearts and sheweth, that they contemn and persecute God's Word, his Preachers and servants, insomuch, that out of fair seeming beautiful Angels, they are turned into black, ugly and grizly Divels. From hence old *Simeon* prophesied, *Luke 2*, That the thoughts of manie hearts should bee revealed, namely, the poisoned hate, raging and persecuting of the Gospel and servants of God.

Such revelation (said *Luther*) is shewed unto us both for instruction, and for comfort: for instruction, that wee bee not dismaied when wee see such powerful, wise and seeming holie people to bee changed into divels, insomuch that wee must saie: How happeneth it, that such a fine Prince, such a civil citizen, such an honest married man, &c. is struck with such blindness and evil that hee cannot endure God's Word, but is so great anemie unto it, wresteth and perverteth it to his own sens and meaning? Here the Gospel teacheth and sheweth us the caus, and faith: Before I came, the thoughts of the heart laie hid and were kept secret, but now I (a revealer of the hearts) am com, and do discover people's cogitations, which neither themselvs, nor other have seen before; therefore, the same must now bee brought to light and bee revealed. Then secondly, this doctrine serveth us also for comfort; namely, seeing the world in no case will endure God's Word, and notwithstanding make so fair a shew of holiness, that as then wee bee not thereat amazed, but forthwith thus conclude: That all their glorious external Lustre, all their sacred Aspects, their Wisdom and Righteousness, is meer dissimulation, hypocrisie, sin, and damnation before God. And, forasmuch as the world by nature is evil, and that the apple falleth not far from the tree, wee must therefore learn to know that the world is full of wicked wretches, of thieves, murtherers, yea, full of divels.

Which are the best Preachers and the best Hearers.

I (Said *Luther*) esteem those to bee the best Preachers, which teach the common-people and youth most plainly and simply, without subtiltie, screwed words or enlargements: Christ taught the people by plain and simple parables. In like manner, those are the best Hearers, that willingly do hear and believ God's Word simply and plainly, and although they bee weak in faith, yet so long as they doubt not of the doctrine, they are to bee holpen forward; for God can and will bear with weakness if it bee but acknowledged, and that wee creep again to the Crose, and praie to God for grace, and amend our selvs.

God will not
have his Word
contemned.

DAVID saith: *I hate them that imagin evil things, but thy Law do I love*, and will shew therewith, that wee ought diligently to regard the strength of the Word of God, and not to contemn it, as the *Enthusiasts* do, for God will deal with us by such means, and by the same will also work in us. Therefore the Antient Fathers saie well touching this point, namely, that wee ought not to look to the person baptizing or ministring the Sacrament, but wee must look to God's Word.

Balaam asked
counsel of the
Lord.

In *Balaam's* time (said *Luther*) were both upright and fals Teachers and Preachers, so that the text saith: *Balaam* went and ask'd counsel of the Lord: Here wee must understand, that hee asked counsel of upright Teachers, who advised him to take in hand nothing against God. *Moses* afterwards declareth himself, and saith: Hee went no more to the Judg, as before, but hee repaired to a fals teacher and seducer.

The old Fa-
thers esteemed
highly of
God's Word.

This manner of speaking: *They asked counsel of God*, sheweth, that they held God's Word in great esteem and regard, and that they looked not to the persons that spake, but they contemplated of that which was spoken. Thus *Rebecca* asked not counsel of God himself, but of *Sem*, or of som other Patriarch, for God hath alwaies had certain persons and places in the world, through whom and where hee made himself known. Even so did God send *Moses* to the children of Israël, and through him hee revealed his Word, insomuch that (when hee spake unto them) they said: *Moses* hath not spoken this, but God himself.

Our Lord God electeth som hearts, to whom hee revealeth his Word, and therewithal hee giveth them mouths to speak it, preserveth and mainteineth it not by sword, but through his Divine Power. *That*

That God's Word is a shield of fire to all that trust therein.

A fire shield is God's Word: therefore (said *Luther*) it is of more substance and purer then gold, which in the fire is tried; and as gold looseth nothing of its substance in the fire, neither decreaseth, but resisteth and overcometh all the furie of the fire heat and flame; even so, hee that believeth God's Word overcometh all, and remain's sure everlastingly against all mishaps: for this shield teareth nothing, neither hell-gates, nor the Divil; but the gates of hell must stand in fear of it: for God's Word remain's for ever, and defendeth and protecteth all those that trust therein.

The strength
of God's
Word.

*That God is sought for, and certainly found in his Word
concerning Christ.*

IF (said *Luther*) thou wilt be sure and certain of thy Conscience and Salvation, then abstain from speculating and searching to know and to seek God the Lord, as well what his Essence is, as also his Will, according to thine own sens, reason, and carnal cogitations: for without his Word, and his Son Christ, hee will not bee found. But thou must learn to take hold on God by such means as hee is expressed by in holie Scriptures, concerning which *S^t Paul* saith: *For after that, in the Wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believ.* For the Jews require a sign, and the Greeks seek after wisdom: but wee preach Christ crucified, to the Jews a stumbling block, and to the Greeks foolishness: But unto them that are called both Jews and Greeks, Christ is the power of God, and the wisdom of God.

God will not
bee known
without his re-
vealed Word.

1 Cor. 1.

Therefore (said *Luther*) begin thou to seek God there, where Christ himself began; namely, where hee was conceived in the womb of his mother, the Virgin *Marie*, where hee laie in the Manger at *Bethlehem* sucking on his mother's breasts. For hee came down from heaven, was born a natural humane creature, hee walked with us mankinde on earth, hee preached, wrought miracles, suffered, was crucified and died, arose again from the dead, onely for this end, that hee might place himself in such manner before our corporal eies, thereby to draw the eies of our hearts, that is, all our senses, cogitations, and meditations unto him, and so to debar us from a presumptuous speculating and searching out the Majestie of God in heaven. But through his Word hee causeth to bee offered unto us such things as are necessarie for our knowledg to salvation; the same must wee receiv by faith and abide in it, and without his Word not to grabble nor search further after God. For if thou wilt place thy good works, thy fastings, and thy deserts between thy sins and God's judgment, then most surely thou shalt get a fall, and headlong shalt tumble down like *Lucifer*, and bee drowned in despair.

How wee
ought to be-
gin to seek
God.

*That wee ought to direct all our actions and lives according
to God's Word.*

GOD (said *Luther*) hath his measuring lines, and his Canons, which are called the ten Commandements, they are written in our flesh and bloud, the contents of them is: *What thou wouldest have don to thy self, the same thou oughtest also to do to another.* For God presseth upon that point and saith: Such measure as thou metest, the same shall bee measured to thee again. With this measuring line, or measure, hath God marked the whole world. They that live and do thereafter, well it is with them, for God doth richly reward them in this life: And (said *Luther*) a Turk or a Heathen may as well bee partaker of such rewards as a Christian.

The Com-
mandements
are God's
measuring
lines.

E

Thas

That God himself speaketh by his Word, and that his Word is powerful.

One Word of
God is bigger
then the whole
world.

IS it true (said *Luther*) that God speak's himself with us in the holic Scriptures? Then thou that makest doubt thereof, must needs think in thy heart that God is a liar, and such an one that speaketh a thing and performeth it not. But thou maiest bee sure, when hee openeth his mouth, it is as much as three worlds. God also, with one onely word did mould the whole world, *Gen. 1.* In *Psal. 33.* it is said: When hee speaketh, it is don; when hee commandeth, it standeth fast.

Wee must make a great difference between God's Word, and the word of a man. A man's word is a little sound, which flieth into the aër and soon vanisheth; but the Word of God is greater then heaven and earth, yea, it is greater then death and hell; for it is the power of God, and remaineth everlastingly; therefore wee ought diligently to learn God's Word, and wee must certainly know and believ that God himself speaketh with us.

David's joie
and crosse con-
cerning God's
Word.

David law the same and believed, for hee saith: *God spake in his holiness, thereof I am glad, &c.* Wee (said *Luther*) should also bee glad thereof, but such joie and gladness manie times is well and throughly powder'd and and pepper'd unto us; which *David* well found, and endured manifold trials and temptations about the Murther and Adulterie which hee committed. I ween indeed (said *Luther*) it was well and throughly salted and powder'd for his tooth, when hee was coursed and hunted from one place to another, to the end hee might walk and remain in God's fear; therefore in the second *Psalme* hee saith: *Serv the Lord with fear, and rejoyce with trembling.*

I (said *Luther*) would fain see one that could make these two agree together: [*To bee joiesful*] and [*to bee affraid*], I cannot behave my self in that manner towards God; but my little son *John* can shew himself so towards mee; for when I sit in my Studie and write, or do something elf, then my boie sing's mee a song, and when hee will bee too loud, then I check him a little, yet nevertheless hee singeth on, but with a more milde and softer voice, and somewhat with fear and reverence. Even so will God likewise have us to do, that wee should alwaies rejoyce in him, yet with fear and reverence towards God.

That God's Word is the highest comfort.

To have God's
Word is the
greatest com-
fort.

O! (Said *Luther*) what a pretious thing it is, when one hath God's Word before him! for then hee may alwaies bee secure, hee may rejoyce and bee of good comfort; but let him look that hee hath it pure and clear: Another who hath not God's Word, falleth into despair; for hee is deprived of the celestial voice and comfort, hee followeth the idleness of his heart, and unprofitable cogitations which hunt him to despair: therefore the 119 *Psalme* saith: *Cursed are they that do err from thy Commandments*; that is, it cannot go well with them without God's Word.

That the Gospell is a Myserie.

CHRIST, *Luke 8,* saith: *Unto you it is given to know the Myseries of the Kingdom of God.* Here (said *Luther*) a man might ask, and saie: What myserie is that? If wee should not know it, why then do wee preach thereof?

The Holie
Ghost reveal's
the myseries.

Ans. *Myserie* is called a thing hid and secret, which one knoweth not: And the *Myseries of the Kingdom of God* are such things which lie hid in the Kingdom of God; as, there is Christ with all his graces, which hee hath shewed unto us. Hee that knoweth Christ aright, knoweth what God's Kingdom is, and what therein is to bee found: and it is therefore called a Myserie, becaus it is secret and hid from humane sens and reason, where the Holie Ghost doth not reveal it: for although manie do hear and discern the same, yet notwithstanding they neither conceiv nor understand it: As there are now manie such among us that preach of Christ, and hear much spoken of him, that

that hee hath given himself to death for us, but the same lieth onely upon the tongue, and not in the heart; for neither do they themselvs believ it, nor are they sensible thereof; as *S^t Paul* saith: *The natural man perceiveth not the things of the Spirit of God.* 1 Cor. 2.

Therefore saith *Christ*, *To you it is given to know, &c.* that is, the Spirit of God giveth it unto you, so that you not onely hear and see it, but also yee receiv it within your hearts and believ, and therefore it is no mysterie or secret to you. But others that hear it even as well as yee, and yet have not faith in their hearts to understand it, to such it is a mysterie, and remain's unknown unto them; insomuch that all what they hear is nothing els, then as if one should hear a parable or dark speech. Here (said *Luther*) would I fain know of som where now the Free-will is.

Free-will is
nothing.
The Sectaries
understand
nothing of
God's Word.

This is witnessed by our Sectaries and Seducers, that know how to preach much of *Christ*; but seeing they feel him not in their hearts, they leav the right ground of the mysterie, and swarm about with strange devises, and when it cometh to the upshot, then they neither know how to trust in God aright, nor how in *Christ* to finde remission of sins: From hence it is no wonder, that so few are good and upright Christians; for, although the seed (which is God's Word) bee pure, yet it falleth not all on good ground; scarce the fourth part taketh root in the good ground; the rest, namely three parts thereof, falleth among the thorns, by the waie-side, and upon stones, as *Christ* saith. Therefore (said *Luther*) wee must not trust all that boast and brag of themselvs to bee Christians, nor all those that applaud and extol the Doctrine of the Gospel: for *Demas* also was one of *Paul's* disciples, but at last hee forsook *S^t Paul*: In like manner manie of the Disciples withdrew themselvs, and departed from *Christ*, when they heard him preach that sharp sermon at *Capernaum*. Therefore our Saviour *Christ* himself calleth and crieth out, *Whoso hath ears to hear, let him hear*; as if hee would saie; O few are are upright Christians! Wee must not believ all that are called Christians, and do hear the Gospel; O no! (said *Luther*) there belongeth more thereto.

Luke 8.

John 6.
Matth. 13.

*That the World, specially the true Church, is governed and
preserved through God's Word.*

IT was a special gift of God, that the speech was given to mankinde; for through the Word (and not by force) wisdom governeth. Through the Word people are taught, are comforted, and thereby all grief and sorrow is eased and made light, specially in cases concerning the conscience. Therefore God gave to his Church an external Word to hear, and the Sacraments to use. But this holie function of Preaching the Word is, by Satan, fiercely resisted, hee would willingly have it utterly suppressed; for onely thereby his Kingdom is devasted and destroyed.

Wisdom, and
not force, ru-
leth.

Truly (said *Luther*) the external word of the mouth hath a wonderful strength and power, that through so weak a word, which proceedeth out of the mouth of a fillie humane creature, the Divil, who is so proud and powerful a spirit, should bee driven away, put to shame, and bee confounded.

The *Anabaptists* do blaspheme the word of the mouth, although *S^t Paul* saith; *Yee received it not as the word of men, but (as it is in truth) the Word of God.* Likewise, *How shall they believ in him of whom they have net heard?* And concerning Antichrist hee saith; *Who exalteth himself above all that is called God*: that is, above God, who is preached through the word of the mouth. And to the *Romans* hee saith; *I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to everie one that believeth.* And *Christ* himself saith; *Yee are not they that speak, but the Spirit of the Father which speaketh in you.* Yet notwithstanding all this, the Sectaries are so shameless, that they dare presume to reject the word of the mouth, and to smoothe their damnable opinions, they allege these their fallacies following:

1 Thes. 2.
Rom. 10.

2 Thes. 2.
Rom. 1.

Mat. 10.

All Sectaries
consequence.

No external thing maketh one to bee saved.

The Word of the mouth and the Sacraments are external things:

Therefore they make us not to bee saved.

But to this Fallacie (said *Luther*) I answer thus: Wee must discern and make a great difference between the external things of God, and the outward things of men; these two must bee distinguished. The external things of God are powerful and saving, but it is not so with the outward things of men.

*That God, through his Word, instructeth men's hearts,
their senses, hands, and feet.*

God toucheth
the heart
through the
Word.
Rom. 8.

Mingling Phi-
losophie with
Divinitie.

GOD, onely through his Word, instructeth the heart; to the end, it may com to the serious acknowledgment of it self; and to know how wicked it is, and spoiled; yea, that it is at enmitie with God, as Saint *Paul* witnesseth. Afterwards, God leadeth a man so far, that hee cometh also to the knowledg of God, and how hee may bee freed from sin, and after this miserable vanishing world, how hee may obtain a life that is everlasting. On the contrarie, humane sens and reason (with all her wisdom) is able to bring it no further then to instruct and direct people how to live a civil kinde of life; how to behave and carrie themselvs in this vanishing world; also, how to govern, to keep hous, to build, and how they may bee instructed in other good Arts; such things are taught and learned in Philosophie, and out of Heathenish books, and no more. But how they should learn to know God, and his dear Son Christ Jesus, and to bee saved, the same teacheth the Holie Ghost onely through God's Word: for Philosophie understandeth nothing in Divine matters. I do much fear (said *Luther*) that men too too grievously will mingle the same again in Divinitie: and, as on the one side I am not against it, but that men may teach and learn Philosophie, I allow well thereof, and applaud it; yet so on the other side, there belongeth reason and moderation therewithal. Let Philosophie remain within her bounds as God hath appointed, and let us make use thereof as of a masked person in a Comedie, and as wee use to make of temporal righteousness; but to mingle the same with, and in Divinitie, as pertaining thereunto, the same may not bee endured; nor is it tolerable to make Faith an *Accidens*, or qualitie that happeneth by chance; for such words are meerly Philosophical, which are used in Schools, and in temporal affairs, which humane sens and reason may comprehend, and which dreameth, that the right and true faith remaineth in us as doth the white on a wall. But Faith (said *Luther*) is a thing in the heart, which hath its beeing and substance by it self, given of God as his proper work; not such a substance as is taught the boies in schools, that a corporal thing which may bee seen, felt, or touched, is of it self a substantial thing.

How wee ought to teach God's Word.

Rightly to di-
stribute God's
Word.

WEe must know (said *Luther*) how to teach God's Word aright, and how to distribute the same duly and truly; for there are two sorts of Hearers: one sort are struck with fear in the Conscience, they are perplexed and do feel their sins, and God's anger, and are sorrie for the same; these must bee comforted with the Gospel. On the contrarie, the other sort of Hearers are hardned, they are wickedly obstinate, and of stiff-necked hearts; those must bee affrighted through the preaching of the Law, they must bee reprooved and threatned by, and through the examples of God's wrath: as the Fire of *Elias*, the Deluge of *Noah*, the Destruction of *Sodom* and *Gemorrha*, and the desolation and devastation of the glorious Citie of *Jerusalem*, &c.

*That the Hearers of God's Word are bound to maintein and
nourish their Preachers and Ministers.*

Maintenance
for Preachers,
by God ear-
nestly com-
manded.

THE Hearers of God's Word (said *Luther*) are as much bound to maintein their Pastors and Ministers, as they are bound to fulfil the Ten Commandements. For the Office of preaching dependeth on the first Table of the Ten Commandements; specially on the fourth Commandement: St *Paul* speaketh to the Corinthians concern-
ing

ning the same, and saith: *Hee which serveth at the Altar, shall also live by the Altar: and, Wee must not muzzle the mouth of the Ox that treadeth out the corn.*

That God's Word demonstrateth all Godlie Vocations and Callings, and teacheth how wee ought to live therein.

THe holie Scripture (saied *Luther*) laieth briefly and cleerly before us how wee ought to live in our Vocations, that the same may bee pleasing to God. In Christianitie and in Religion it teacheth us in this manner: *Fear God; hear his Word; believe in Christ; and, love your neighbor as your self.* In temporal Calling, God's Word teacheth all subjects, and saith: *Bee obedient to the Governors.* In the Government of our Families, it saith: *Yee husbands love your wives; also, yee wives bee subject to your husbands: And, yee parents, bring up your children in fear and admonition of the Lord.* But (saied *Luther*) the Pope, that childe of perdition, contemneth all this, which by God's Word expressly is ordained, hee holdeth them for frivolous and common things:

God's Word
teacheth of all
Vocations and
Callings.

That God's Word, is, and remain's God's Word, whether wee believ it or not.

THe Anabaptists (saied *Luther*) fell into their Errors for none other caus, then that they esteemed not so worthily of God's Word and Works, as they should have don: for they dream, that Baptism is grounded upon their faith; they will have, that God's Works should depend upon men's dispositions and humors: they allege, that God's Word was not in the beginning, and at the first, becaus they take and hold it not to bee his work; insomuch that God, by reason of their unbelief, must suffer his work to bee nothing, and in vain: but they are far deceived.

The beginning
of the Errors
of the Anaba-
ptists.

Am I baptized without faith, or in unbelief? yet my unbelief shall bee changed into faith: God's Word, which of it self is all-sufficient, shall not bee altered by reason of my unbelief: This (saied *Luther*) can I manifest by examples; namely, when ten years since, I heard the Ten Commandements preached; as then I did not believ them, but now I begin to believ them as God's Laws and Words. Now here I must not saie, that the Ten Commandements were nothing, or that they were altered becaus I did not believ them; but I must saie and know, that my unbelieving heart is altered.

Our unbelief
altereth not
God's com-
mand.

Moreover, when, ten years past, my heart stirred mee up to observ and fulfil som one or other of God's Commandements, wherein I was before disobedient; my disobedience therein is now altered, and not God's Command.

Even so is it likewise with Baptizing of Children: I (saied *Luther*) do not hold that children are without faith when they are baptized; for, inasmuch as they are brought to Christ by his command, and that the Church praieth for them, therefore, without all doubt, faith is given unto them, although, with our natural sens and reason, wee neither see nor understand it.

Baptizing of
children is
right, by rea-
son of God's
command.

Yea, (saie the Anabaptists) onely such ought to bee baptized which do believ. I answer: Saie not in anie case that thou art baptized, becaus thou believest, but becaus God hath baptized thee with his own hands. Wilt thou bee baptized again? then thou flatly deniest that God hath baptized thee, which thy horrible Error God will not endure, but severely punish: for hee hath commanded thee to bee baptized in his Name.

A speech of
the worldly-
wise, and an
answer there-
unto.

These words, and this command of Christ: *Baptize all Nations, &c.* have drawn on this example: That the Church, above one thousand years past, have baptized Children, which forceth mee not to give credit to the Anabaptists, neither will I bee baptized again. Baptism must bee and remain where Christians are, for God suffereth not his work to bee fruitless nor in vain, but it is active and strong; how can such a divine work of the Sacrament bee fruitless? yea, where God ordaineth Baptism to bee, and the preaching of the Gospel, there it departeth not emptie, as the Prophet *Isaiah* saith: *His word shall not return void, but as the rain maketh the ground to bring forth*

Examples of
the Church in
baptizing of
children.

Isaiah 55.

fruit and to bud, so shall his Word accomplish that which hee pleaseth, &c.

The foundation of God's Word and Works.

Whereas God commandeth to baptize, and to administer the sacrament of the Lord's Supper, the same is no work of ours, but it is the work of God; God groundeth not his Word and Work on our worthiness. A wicked and an ungodly wretch (as now in Popedom it goeth) may preach and hear sermons, may baptize, or be baptized, &c. but such a wicked wretch must be converted and reformed, if hee intendeth to be saved; yet God's Work remaineth as it is God's Work.

To whom God's Word is profitable.

Question: why few people receive the Gospel.

Where a distressed conscience should seek for comfort.

We must hold onely on God's Word.

THE Gospel of the Remission of Sins, through Faith in Christ, is received of few people; they do not much regard the sweet and comfortable tidings of the Gospel: onely some there are that hear it, but they so hear it, even as they use to hear Mass in Popedom; the most part do hear God's Word out of a custom, and when they have don that, then they think all is well. The cause of this (said Luther) is, The sick hath need of a Physitian, and hee is welcom to a sick person, but hee that is sound careth not for him, as wee see by the Cananitish woman in the Gospel, *Mat. 15*, shee felt both her own and her daughter's necessities, therefore shee ran after Christ, and in no wise would suffer her self to be denied nor scared away from him. In like manner Moses was faine to go before, and learn to feel the sins, that so Grace might taste the sweeter. Therefore, it is but labor lost (how familiar and loving soever Christ is figured unto us) except wee first be humbled through the acknowledgment of our selvs and our sins, & so do yern after Christ, as the *Magnificat* saith: *Hee filleth the hungrie with good things, and the rich hee hath sent emptie away.* This is spoken to all our comforts, and it is written for instruction of the miserable, poor, needful sinners, and contemned people; to the end, that in all their deepest sorrows and necessities, they may know whither and to whom they may take their refuge to seek help and comfort.

But here (said Luther) wee must take fast hold on God's Word, and wee must believe that all is true which the same speaketh of God, although God, and all his creatures, should seem unto us otherwise then the Word speaketh of him; as wee see the Cananitish woman did. The Word is sure and faileth not, though heaven and earth must pass away, as Christ saith. But (said Luther) O! how hard and bitter is this to nature and reason, that shee must strip herself naked, and forsake all which shee feeleth and conceiveth, and must onely depend upon the bare Word, specially, shee conceiving and feeling quite the contrarie? The Lord of his mercie help us with such a faith in our necessities, and at our last end when wee strive with death.

Where God's Word is loved, there dwelleth God.

John 14.

To be God's habitation.

Christ's words sound childishly.

UPON these words of Christ (*If a man loveth mee, hee will keep my Word, and my father will love him, and wee will come unto him, and make our abode with him*) I saie thus (said Luther): Heaven and Earth, the Castles and Palaces of all Emperors, Kings, and Princes, are no waie sufficient to make a dwelling place for God; yet, in a sillie humane creature that keepeth his Word, hee will dwell. *Isaiah* calleth Heaven his *Seat*, and Earth his *Foot-stool*, but not his *Dwelling*: Therefore, when wee long to seek about after God, wee shall be sure to finde him with them that hear and keep his Word, as Christ saith: *Hee that keepeth my Word, I will come and dwell with him.*

A man could not speak more simply and childishly then Christ spake, and yet hee confoundeth therewith all the wisdom of the worldly-wise. To speak in such a manner, (said Luther) is not in *sublimi, sed humili genere*: If I should teach a childe, I would teach him in this sort: *Hee that loveth mee, will keep my Word.* Here wee see, that Christ saith not, Abstain from flesh, from marrying, from house-keeping, &c. as the Papists teach, for that were even to invite the Divil, and all his fellows to a feast.

Of the strength of God's Word.

Great is the strength of the Divine Word. In the Epistle to the Hebrews it is called a *two-edged sword*: But, forasmuch as wee have neglected and contemned the pure and clear Word, neither have wee drunk of the fresh and cool spring; therefore wee are com from the clear fountain to the foul and stinking puddle, and thereout have drank swashie and filthie water; that is, wee have with great pains and labor read the Old Writers and Teachers, but with no profit all. *Chrysostom*, in a manner, writeth nothing pure, but onely concerning baptizing of young Infants. *Hieronymus* saith and handleth nothing to anie purpose, but onely of his Meditations, how hee lived; hee extolleth Virginitie and living in Monasteries, above all divine states and vocations: none of them applaudeth temporal Government, nor Magistracie, but they go onely about with speculative cogitations like the Monks and Friars.

The strength
of God's is
two-fold.

Chrysostom.

Hieronymus.

The Words of our Saviour Christ (said *Luther*) are exceeding powerful, and have hands and feet; they are far above all cogitations, exploits, and subtilties of the worldly-wise, as wee plainly see in the Gospel, where Christ confoundeth the wisdom of the Pharisees with plain and simple words; insomuch, that they knew not which waie to winde themselves. It was a very sharp *Syllogism*, or concluding speech, which the Lord spake: *Give to Cesar the things which are Cesar's*; wherewith hee neither commandeth nor prohibiteth, but shutteth them up and snareth them with their own words and arguments, as would hee saie: Have yee suffered the Emperor to incroach so far that yee have and use his coin, then give him what yee are tied to give?

Christ's
Words excell's
the world's
wisdom.

That those which have God's Word pure, and stedfastly believ the same, are commonly poor.

Where God's Word or the Gospel is taught pure and unfalsified, there is also poverty, as Christ saith: *I am sent to preach the Gospel to the poor*. More then sufficient (said *Luther*) hath been given to those in Monasteries and Cells; to unprofitable, lazie and ungodly people, who lead us into danger of bodie and soul; but not (willingly) one farthing is given to a Christian Teacher; Superstition, Idolatrie, and Hypocrisie have enough, but Truth goeth a begging: eight hundred Priests of *Baal* could bee richly nourished and maintained from *Jezebel's* own Table, but *Elias* must flie out of the Kingdom; there was none that would nourish and maintein him, until at last hee was harbored and fed by the poor widow at *Sunem*.

Povertie attendeth the Gospel.

That true and upright Christians are ready to suffer death and all manner of torments for the Gospel's sake, but Hypocrites do shun the Cross.

Not long since (said *Luther*) I invited to my table, at *Wittenberg*, an Hungarian Divine, named *Matthias de Vai*, who told mee: That, as hee came first to bee a Preacher in *Hungaria*, hee chanced to fall out with a Papistical Priest; now, as hee was complained of by that Priest to a Frier that was brother to the Vaivoda, or Governor of *Buda*, and that they were both summoned to appear before him, the one much accusing the other, insomuch that the Frier could not reconcile nor take up the controversie between them; at last (and after long debate) the Frier said: I know a waie soon to discover the truth of this caus; and commanded, that two barrells of Gunpowder should bee set in the midst of the market-place at *Buda*, and said unto the parties: Hee that will maintein his Doctrine to bee right, and the true word of God, let him sit upon one of these barrells, and I will give fire unto it, and hee that remaineth living and unburned, his Doctrine is right. Then *Matthias de Vai* leaped presently upon one of the barrells, and sate himself down thereon; but the Papist Priest would not up to the other barrel, but slunk away; then the Frier said: Now I see and know that the Faith and Doctrine of *Matthias de Vai* is the right, and that our Papistical Religion

ligion is fals. And thereupon hee punished and fined the Papist (with his Assistants for wronging *de Vai*) in four thousand Hungarian duckats, and compelled him for a certain time to maintein one hundred souldiers at his own charge, but hee licensed *Matthias de Vai* openly to preach the Gospel; the Frier himself, recanting his Religion, was converted and became a Protestant. Whereupon *Luther* said: Never yet would anie Papist burn for Religion, but our people go with joie to the fire, as heretofore hath been well seen on the holie Martyrs. If at this time, the Papists, for Religion should bee driven to the fire; O! how manie would plaie the parts of Mamalukes, and recant: *Illi sunt Martyres activè, non passivè*. The Emperour, now at this time, hunteth away and murdereth the Christians; therefore the Turk receiveth, mainteineth, defendeth and protecteth them. *Papista nolunt regnum Christi, habent ergò regnum Diaboli*. Wee, for our parts (said *Luther*) are in the world esteemed and held, *ut Oves occisionis*.

That the preaching of God's Word bringeth the Croß.

Croß and persecution of the Christians.

The Croß teacheth to understand God's Word aright.

WHEN God preacheth his Word, then presently followeth thereupon the Croß, by good and godlie Christians; as *S^t Paul* witnesseth, where hee saith: *All that will live a godlie life in Christ Jesus, must suffer persecution*. And our Saviour Christ saith: *The Disciple is not greater then the Master: have they persecuted mee? they will persecute you also*. Therefore (said *Luther*) most certain it is, that the Croß followeth, and under the Croß God's Word is rightly understood: our Saviour Christ witnesseth the same, where hee saith: *Such things have I told you before, that when yee see it yee may believ*. The work, which thereupon followeth, doth rightly expound and declare the Word, as the Prophet *Isaiah* saith: *Vexatio dat intellectum*, grief and sorrow teacheth how to mark the Word. And *Ecclesiasticus* saith: *Non tentatus qualia scit?* What knoweth hee, that is without tribulation and temptation? No man (said *Luther*) understandeth the Scriptures, except hee bee acquainted with the Croß.

Hee that will teach and confesse God's Word, must not expect Honor, but the Croß.

A Christian and a Preacher must expect the Croß.

WHAT gifts and benefits soëver God bestoweth upon the people in the world, they, in requital, do take away from God the honor due unto him for the same. God can well bear with us when wee boast of our power, of our riches, wisdom and arts, &c. these things God suffereth, and is content to let them pass; but his Word and true Religion, of that hee will have and keep the honor to himself, as good reason hee should. Therefore God hangeth the Croß about our necks; as, scorn, persecution, the world, and the Divil, thereby to keep us in humilitie, (lest wee should bee pricked with pride) to the end God himself may have the honor.

Of the Nature of God's Word.

Doctrinal words.

IN the time of Christ and the Apostles, God's Word was a Word of Doctrine which was preached everie where in the world: afterward in Popedom, it was but onely a Word of Reading, which they onely read, but understood not. In this our time it is made a Word of Strife, which fighteth and striveth, it will endure the enemies thereof no longer, but removeth them out of the waie.

That God's Word is the womb, wherein God's children are conceived and born.

Children are born to inherit.

LIke as in the world, and hous-government, a childe is an heir, onely becauf it is born to inherit; even so, Faith onely maketh such to bee God's children which are born of the Word, which is the womb wherein wee are conceived, born, and nourished,

rished, as the Prophet *Isaiah* saith. Now, like as through such a birth wee becom God's children, (which God wrought without our help or doing) even so, wee are also heirs after the same manner; so that now beeing heirs, wee are free'd and loosed from sin, death and the diuel, and do inherit everlasting life and justification.

*That above and before all things, God's Word must and shall
bee preferred.*

ONE of the strongest Arguments, which the fals Apostles fiercely forced upon Saint Paul, was this: The Apostles of Christ (said they) went about with him three whole years; they heard his Preaching, and beheld his Miracles (yea, the Apostles themselves preached and wrought miracles when Christ was on earth) long before S^t Paul, who as yet had not seen our Saviour Christ, but was converted certain years afterwards.

Argument of
Saint Paul's
Adversaries.

Now (said *Luther*) which partie shall a man believ? Whether the one single man Paul; (who indeed was but a disciple, and thereto long afterwards converted to the Christian Faith)? or, shall wee believ the highest and greatest Apostles, which long before S^t Paul, were confirmed by Christ himself?

Hereunto S^t Paul himself answereth (as is written to the Galathians) and saith: What is it more?

Saint Paul's
answer to the
ground of his
Adversaries.

This Argument (said *Luther*) concludeth so much as nothing; for, although they were greater Apostles; yea, although they had been Angels from heaven, yet that troubleth mee nothing at all; wee are now dealing about God's Word, and with the truth of the Gospel, that is a matter of far greater weight to have the same kept & preserved pure and clear; therefore wee (said *Luther*) neither care nor trouble our selves for, and about the greatness of Saint Peter and the other Apostles, or how manie and great miracles they wrought: the thing which wee strive for is, That the truth of the holie Gospel may stand; for God regardeth not men's reputations nor persons.

This example, and such like, (of which the Scripture is full) doth warn and advise us, that wee should not depend on persons, nor think, when wee have the outward mask, that as then wee have all, as in Popedom is evidently seen, where all things are acted and don but onely for an external aspect and outward shew. Therefore it is meerly a Mask, or a Shrove-tide's game with their fopperies, in which is beheld but onely the outward shew and vizard.

From hence it cometh, that God will not (yea, hath earnestly forbidden) that in Causes of temporal Justice, anie man's person should bee regarded. A Court of Justice, indeed (said *Luther*) is divine work and ordinance: therefore, for my part, I neither love nor fear the Judg, but my fear and trust standeth upon one that is above the Judg, namely, upon God, who is the upright and true Judg.

In causes of
Justice, re-
spect of per-
sons is of no
value.

I (said *Luther*) could well bee content to hold the Pope in befitting respect and honor, yet so far, that hee permitted mee to have my conscience at libertie, and forced mee not to offend my God, and to act anie thing against him.

How far *Lut-*
her would bee
obedient to
the Pope.

But hee will not do so, hee will have peremptorily that I should honor and fear him in such sort, that thereby God's Majestie must needs bee dishonored and angred, and my conscience wounded.

Now therefore (said *Luther*) seeing I must needs lose and forsake one of these two, either God or the Pope, then away with that vizard, to the end I may honor and keep God Almighty: otherwise I could willingly have born with the Pope's glorious domineering. But forasmuch as hee abuseth his power and Government too too much, and will force mee directly to blaspheme and denie God, and contrarily, to acknowledg him to bee Lord, and, in opposition to God's Word, will force my conscience, and take the same into captivitie; therefore by God's first Commandement, I am compelled to resist the Pope, seeing it is written: Wee must obeie God more then men. And God our heavenly father calleth down from heaven and saith: This (namely Christ, my well-beloved son) shall yee hear; what hee saith and commandeth, thereafter shall yee do, and that is onely God's heart and will.

Better to lose
the favour of
the world then
of God.

By what God preserveth his Word.

GOD will keep his Word (said *Luther*) through the writing-pen upon earth; the Divines are the heads, or quills of the pens, but the Lawyers are the stumps. If now the world will not keep the heads and quills; that is, if they will not hear the Divines, then they must keep the stumps; that is, they must hear the Lawyers who will teach them manners.

*That in causes of Religion wee must not censure according to humane wisdom,
but according to God's Word:*

*Luther's con-
fiance and
joie at Worms,
1521.*

WHEN the Pope and Emperor (said *Luther*) cited mee to appear at *Worms*, Anno 1521, at the Imperial Assemblie, they pressed and earnestly advised mee to refer the determining of my Caus to his Imperial Majestie; but I answered the three spiritual Electors, *Mainz*, *Trier*, and *Colen*, and said: I will rather surrender up to his Majestie his Letters of safe Conduct which hee hath given mee, then to put this Caus to the determining of anie humane creature whatsoever. Whereupon, my Master, the Prince Elector of *Saxon*, said also unto them: Truly, no man could offer more: But as they still insisted and urged mee touching that point, I said: I did not dare to presume (without great danger of runing my self into God's wrath, and of the loss of my soul's health) to refer this Caus (which is none of mine, but God's Caus) to the censure of earthlie counsel; for the same, before all ages, hath been had in consultation, hath been determined, censured, concluded, and confirmed by the great Council in Heaven, to bee and remain the infallible, most certain and true Word of the High Majestie of God: And therefore altogether needles; yea, most presumptuous now it were, either to receiv, or to deliver it to the determination and censure of humane and natural sens, wit, and wisdom, which is subject to nothing more then to Error, specially in, and concerning God's Word, and Divine Matters. And I told them flat and plain, I would rather expose my self to endure all the torments that this world, flesh, and the diel were able to devise and prepare, then to give my consent thereunto.

That in former times it was evil studying in the Holie Scriptures.

Aristotle.

*A Frier pre-
cheth.*

IN times past (as also in part of our time, said *Luther*) it was evil studying, when Divinitie, and all good Arts, were contemned; and when fine, expert and prompt wits were plagued with Sophistrie. *Aristotle*, the Heathen, was held in such repute and honor, that who so undervalued or contradicted him, was held, at *Colen*, for the greatest Heretick; whereas they themselves understood not *Aristotle*. The Sophists did much more darken *Aristotle* then illustrate him: Like as that Frier did, who wasted two whole hours in a Sermon about Christ's Passion, and concerning this question: *Utrum quantitas realiter distincta sit à substantia?* whether the quantitie in it self were divided from the substance? hee shewed this example, and said: My head might well creep through, but the bigness of my head could not; insomuch, that like an Idiot, hee divided the head from the bigness thereof. A fillie Grammarian might easily have solved the same, and said: The bigness of the head; that is, the big or great head.

*Happie times
to studie.*

With such, and the like fopperies, were pettie brains troubled, (said *Luther*) and were instructed neither in good Arts, nor in Divinitie. *Antipho*, *Chusa*, *Bovillus*, and others were likewise miserably molested and plagued, about bringing a thing which was round into four square, and to compare a streight line with a crooked. But wee (God bee praised) have now happie times, and, it were to bee wished, that the youth made good use thereof, and spent their studying diligently in such Arts, as at this time are green and flourish.

That

That God's Word ought not to bee censured by the fruits and lives of the hearers.

THe Sectaries and seducers are mad fools (said *Luther*) and go astray far from the right waie: for they censure and judge God's Word according to the fruits and lives of the hearers. They cry now and saie: Lo! the people at *Wittemberg* are made nothing more godlie and better, by the preaching of the Gospel; therefore surely (saie they) the doctrine is not right. Likewise, saie the Papists, It is not enough to hear the Gospel, but wee must add somewhat thereunto our selvs, wee must forsake wife and children, wee must put on graie coats, and wee must make choice of our own righteousness, &c. but they will finde themselvs shamefully confounded, in contemning God's Word, becaus it produceth not fruit in everie one.

To censure the doctrine according to the kinde of living, is unright.

That the contemning of God's Word pull's down God's greatest wrath.

WHen God took away his Word from the Greeks, then, instead thereof, hee gave them the Turk and Mahomet. God (said *Luther*) for a heaue punishment, hath given to us Germanes, and to the Italians, the Pope, and with him wee have all manner of abomination; as, the denying of the true Faith, &c. No greater plague could com from God unto us, then to suffer us to bee bereaved of his Word; wee might rather wish unto our selvs all manner of plagues and punishments, then to want God's Word, or to have it unpure and falsified.

Want of God's Word, is the greatest plague.

That God's Word, to humane sens and reason, appeareth as if it were altogether a Lie.

THe Word of Faith (said *Luther*) is contrarie to all humane sens, reason, and understanding, and it is against common experience; for the true Christian Church, most of all, is plagued and tempted of the Diuel. And although our Saviour Christ saith: *Bee of good comfort, I have overcome the world*; yet notwithstanding, by the true Church, there is nothing but sorrow, crosses, and persecutions; therefore wee must know, (said *Luther*) that what is written in holie Scripture, the same to humane sens, wit, and wisdom are flat lies. But good and godlie Christians do believ, that God, in our weakness, will shew his strength and power; and also, in our highest foolishness hee will caus his wisdom to bee seen. Blessed are they that believ.

Words of Faith are opposite to humane sens and reason.

That the Jews have better teachers and writers of the Holie Scriptures, then the Gentiles.

WHen I read in the Psalter, (said *Luther*) I do much admire that *David* had such a spirit. O! what high enlightned people were among the Jews! This *David* was a married man, hee was a King, a souldier, and a preacher; hee was busie in temporal affairs, yet nevertheless hee wrote such an excellent surpassing book. The new Testament was written also by men that were Jews, and the Apostles themselvs were Jews: God would signifie thereby, that wee should adore his Word, wee should preciouslly esteem thereof, reverence and love the same. Wee Gentiles have no book that ruleth in the Church, therefore wee are not comparable to the Jews: from hence it is that *St Paul* maketh a verie fine distinction, or difference between *Sara* and *Agar*, and the two sons *Isaac* and *Ismael*: *Agar* was also a wife, but nothing near like *Sara*; therefore (said *Luther*) it is a great pride, presumption, and wilfulness of the Pope, in that hee, beeing but an humane creature, will presume (without Scripture) to set himself against the Scripture, and will exalt himself above the same.

David a Prophet and a Ruler.

of

Of Luther's complaint of the multitude of Books.

Luther's wish
concerning his
books.

THE multitude of Books (said *Luther*) is much to bee lamented; no measure nor end is held in writing; everie one will write books, som out of ambition to purchase praife thereby, and to raise them names; others for the sake of lucre and gain, and by that means furthereth such evil: Therefore the Bible, by so manie Comments and Books, will bee buried and obscured, so that the Text will bee nothing regarded. I could wish (said *Luther*) that all my Books were buried nine ells deep in the ground, for evil example's sake, in that everie one will imitate mee, with writing manie books, thereby to purchase praife. But Christ died not for the sake of our ambition and vain-glorie, but hee died onely to the end that his name might bee sanctified.

From whence the Fables of Æsop were occasioned, and how they came up.

Original of
faine'd Fables.

PART of those Fables (said *Luther*) came up, when Emperor *Julius* (that abominable Tyrant and denier of Christ) strictly prohibited, in his Empire, the preaching and teaching of the holie Scriptures, or God's Word: At which time, there were two pious Bishops, as in the Church histories is mentioned) who were Schoolmasters, and taught the youth in School: these good godlie Bishops plaied with such Fables, and thereby instructed their Scholars with hidden and colored words.

That people ought to take heed, lest they bee offended at the plain and simple manner of speech in the Holie Scriptures.

God's simple
word is his
highest power.

Mat. 11.

I Desire, and truly admonish everie good Christian, that in anie case hee take not offence at the plain and simple manner of speech which is written in the Bible, and not to make doubt thereof, how slight and mean soever it appeareth; for they are altogether Words, Works, Acts, and Judgments of the High Majestie, Power, and Wisdom of God. For the Bible is the Book that maketh fools of the craftie and wise of the world, and it is understood onely of the plain and simple, as our Saviour Christ saith: therefore away (said *Luther*) with thy natural sense and reason, and esteem of this Book as of the most high and pretious holie Relique, and the right fountain which can never bee exhausted. In this Book thou findest the Swadling clothes and the Manger wherein Christ lieth; to which the Angels directed the poor and simple Shepherds. Indeed (said *Luther*) they seem to bee mean fillie clouts, but dear and pretious is the Treasure that lieth therein.

Why, in the Holie Scriptures, one onely thing is so often repeated again.

The hearts of
people do
soon forget
God's benefits.

HUMANE sense, wit, and wisdom, taketh snuff in the nose, that in the Holie Writ one onely thing so oftentimes is repeated with the former and self same words; as in the Books of *Moses*, specially in the fifth Book, nothing so much and so often is inculcated and rehearsed, as this: *I am the Lord thy God that brought thee out of Egypt.* The cause thereof (said *Luther*) is this: The Holie Ghost did well foresee the ungodlie hearts and unthankfulness of mankinde; that the great goodnesse and benefits of God, by them are soon forgotten: As it goeth even now with us; God hath now freed and delivered us from the tyrannie of the Pope the Antichrist, and hath thrown down and scattered the sectaries and seducers (as *Carlestad*, and such like) whose fearful downfalls ought justly both to affright and to comfort us, to the end that wee might live in God's fear; but all is unthankfully by us forgotten, such ingrateful people wee are.

That

That wee ought to depend onely on God's Word and hold fast the same.

THe ungodlie Papists (said *Luther*) do prefer the Autoritie of the Church far before and above God's Word; which blasphemie, so abominable, is not to bee endured. Therewith (void of all shame and pietie) they even spit God in the face. Truly, God's patience is exceeding great, in that they bee not destroyed; but so it alwaies hath been, for the faine God at *Bethel* was held in far more regard and esteem among God's people, the Israëlites, then was the God of whom *Jeremias* preached. So much labor it costeth our Saviour Christ, that at least by some (though few) hee preserveth his power and mercie. Hee is faine to throw down manie Kings to the ground, to the end hee may a little bee feared: on the contrarie, hee is constrained to have mercie on manie whores and wicked wretches, to the end they may learn a little to trust in him.

Papist's Argument concerning the Autoritie of the

Great is the follie of the Papists in presuming to censure God's Word, when as they ought, on the contrarie, directly to obeie the same, and to bee subject thereunto. It is even as much (said *Luther*) as if the Claie should give directions to the Potter of what fashion hee should form it: Just so the Pope and Papists will exalt themselves above God; the creature will controul the Creator: But they ought to do as is written in *Mat. 17*; *Him shall yee hear*: and, as the *45 Psalm* saith, *Hearken, O daughter, and consider; encline thine ear, and forget thy father's house, &c.*

Church. Humane foolishness God's causes.

Yea, and although *Adam* had not fallen in Paradise, yet notwithstanding wee must have been ruled and directed according to God's Word: therefore it is indeed a great follie, that now, after the fall, wee will presume in darkness to contemn the same; as the Puppet-toies and fooleries, which (without God's Word) onely according to humane reason and understanding, they ground upon the sand, and upon men, as if their salvation should depend upon it; truly (said *Luther*) it is altogether ridiculous.

God's Word or measuring line.

That God's Word was more powerfully preached in the Apostle's time, and also is now in our time, then it was in Christ's time.

IN the Apostle's time (as also in our time) the Gospel was and is preached more powerfully and further spread abroad, then it was in the time of Christ; for Christ had not such repute, nor so manie hearers as they, the Apostles had, and as now wee have. Christ himself saith to his Disciples: Yee shall do greater works then I, I am but a little grain of mustard seed, but yee shall bee like the Vine-tree, and as the arms and boughs wherein the birds shall build their nests: as if hee would saie, I have preached but onely in the corners in the Jew's Land, but yee shall preach openly upon house's tops, and in the whole world, and shall make the Gospel known to all men.

Christ's preaching went not far.

That God's Word worketh great wonders, but everie one will presume to master the same.

THe Doctrine of the Gospel (said *Luther*) hath wrought manie wonders in our time: It hath cast down and put to confusion the Monastierial Vows, and the abominable Idolatrie of the private Mass, which made so glorious a shew. O! that wee could bee thankful to God for the same, and could look back and see, in what miserable darkness wee have been in that cursed Popedom, out of which (without anie of our deserts) God most mercifully hath freed & delivered us, through his all-saving Word, which most wickedly wee have contemned, and which everie one now will presume to censure and to master; as *St. Jerom* complain's in his Preface upon the Bible.

The unthankfulness of the world for the Gospel.

That almost everie old doting fool, or prating Sophist would presume to bee a Master in Divinitie. All other Arts and sciences (said *Luther*) have their Masters and directors, of whom people must learn, and they have Orders and Rights which must bee observed and obeied; onely the Holie Scripture, and God's Word must lie open,

Mr. Nose-wife will censure the holie Writ.

From whence Sects do arise.

and bee subject to everie man's pride, wilfulness, and presumption, from whence so manie sects, seducers, and offenses do proceed; I praie God amend it.

That God's Word will not bee truly understood without trials and temptations.

God's Word
will not bee
understood
without tribu-
lation.

Without use
and practice
no Art will be
learned.

A sure Art to
meet the Di-
vel.
1 Cor. I.

I (said *Luther*) did not learn my Divinitie at one onely time; but I was constrained to search deeper and deeper, to which my temptations brought mee: for no man, without trials and temptations, can attain to the true understanding of the Holie Scriptures. Saint *Paul* had a divel that beat him with fists, and with temptations drove him diligently to studie the Holie Scripture. I (said *Luther*) had cleaving and hanging on my neck the Pope, the Universities, all the deep learned, and with them the Divel himself; these hunted mee into the Bible, wherein I diligently read, and thereby (God bee praised) at length I attained to the true understanding of the same. Without such a Divel, wee are but onely speculators of Divinitie, and according to our vain cogitations wee dream, that so and so it must bee, as the Monks and Friers in Monasteries do. The Holie Scripture, of it self, is certain and true enough; but God grant mee the grace, that I may catch hold on the right use thereof; for when Satan disputeth with mee in this sort; namely, whether God bee gracious unto mee or no? then I must not meet him with this text: *Whoso loveth God with all his heart, with all his soul, and with all his strength, the same shall inherit the Kingdom of God;* for then the Divel presently objecteth, and hitteth mee in the teeth, and saith: Thou hast not loved God with all thy heart, &c. which indeed is true, and my own conscience therein witnesseth against mee; but at such a time I must arm my self, and encounter him with this Text: namely, that *Jesus Christ died for mee, and through him I have a gracious God and Father: Christ hath made an atonement for mee, as Saint Paul saith: Hee is of God, given unto us for wisdom, for righteousness, for holiness, and for redemption.*

Tyrants, Sectaries, Seducers, and Hereticks do nothing els but drive us into the Bible, to make us read more diligently therein, and with more fervencie to sharpen our prayers.

That the world for certain holdeth, the doctrine of God's Word must sink again.

ALL the worldly-wise (said *Luther*) do certainly hold and expect, that the Doctrine of the Gospel, becauf it came up so suddenly, cannot continue long, but must and will soon fall again of it self: therefore *John Albrecht*, bishop of *Magdeburgh*, made common use of this proverb: Wee must, said hee, refer and commit much to the time: hee hoped that Popedom would swaie and flourish again in *Germanie*: hee had formerly received instructions at *Rome*, therefore hee cared nothing at all for the Doctrine of the Gospel.

That the preaching of God's Word offendeth the world.

The World's
offence at
God's Word.

WEE, (said *Luther*) with our preaching, cannot pleas the world; for if wee teach the Traditions of the Pope, and of men, then Christ is much wronged, and our consciences thereby are made sorrowful and heavie, and wee are seduced again, if wee preach Christ, then flesh, blood, and the Pope are offended.

How wee ought to behave our selvs towards the contemners of God's Word and the Sacrament.

Wee ought not
to have fel-
lowship with
the contemners
of God's
Word.

LUTHER, having assembled certain Divines in his hous at *Islebia*, said unto them: Loving brethren! let us diligently attend the Church with preaching the pure Doctrine, and with administring the holie Sacraments. *They that refuse to receive the Communion, and to learn the Catechism, let us not visit such in their sickness, no, not although they die;*

die; but let them lie like swine, regard them not, neither let them bee interred in Churches, nor Churchyard, that thereby others may bee feared and affrighted.

At the same time, one of the Divines demanded of *Luther*, how God talked with the Patriarchs, whereas Saint *John* saith: *No man hath seen God at anie time.* And yet notwithstanding, the Patriarch *Jacob*, on the contrarie, saith: *I have seen the Lord face to face*; Whereupon *Luther* answered him, and said: God spake with the Fathers by Visions and Apparitions; in that manner did they see God's face, and not God himself. Wee have now also God's face, and do see him through the Word, through the Sacraments and Keies of the Church; wee see also God's face in the Orders of the Elders, and Magistrates, &c. Face, in the Scripture, is called God's appearance, his Prefence and his Mercie, as *David* saith: *Lord cast mee not away from thy face.* On the contrarie, to see God's backside, or backwards, is said, to see God's wrath: these, according to the Grammar, are called the *face* and *back* of God. The antient Teachers signified God's back to bee Christ's Humanitie. But *Moses* desired to see God's face; that is, his Glorie, to the end the people should give credit unto him; for that caus'd *Moses* (as a publick person and officer) wish and desire to see God's face; that is, God's Omnipotent Power, his Wisdom and goodness; which three are not separated nor parted, neither are the Persons divided, but are united and attributed with and to the Persons, God the Father, God the Son, and God the Holie Ghost: But on the contrarie, and in our eies, God seemeth to bee weak, ridiculous, and evil; that is, to see God's back, as Saint *Paul* speaketh, concerning the weakness of the crucified God; and of the simple and foolish Word.

*John 1.
Gen. 13.*

Of the advise of the Bishop of Salzburg, how to qualifie the Controversies between the Protestants and Papists, propounded to Luther shortly before his death; touching which, Luther discoursed as followech.

AT the Imperial Assemblie at *Ausburg*, in the year 1530, the Bishop of *Salzburg* said unto mee, Four waies and means there are to make a Reconciliation, or Union between us and you Protestants: *One* is, That yee yield unto us. To that you saie you cannot. The *second* is, that we yield unto you; but that wee will not do. The *third* is, that the one partie by force should bee compelled to yield to the other; but thereupon a great combustion and tumult might bee raised: therefore the *fourth* waie or means were to bee applauded and used; namely, that now beeing here assembled together, the one partie should strive to thrust out the other, and that partie which shall have the advantage, and bee the stronger, the same should put the other partie into a bag, and expel them. Whereupon, I (said *Luther*) answered him and said; This indeed, were a very substantial court, to settle unitie and peace, wonderful wisely considered of; found out and expounded by such a holie and Christian-like Bishop as you are; and thereupon I took Letters out of my pocket, which shortly before I had received from *Rome*, and gave the same to the Bishop to read; which Letter related a prettie passage that fell out there five weeks before, between som Cardinals, and the Pope's Fool; written as followeth.

The said Cardinals had been in serious consultation, how, and by what means, the Protestants in *Germanie* might bee convinced, touching their Errors, and suppressed; but they saw the difficultie of it, in that the Protestants, in their books and writings, powerfully against the Papists, cited the sacred Scripture, and especially they opposed and withstood them with the Doctrine of *S^t Paul*, which were great blocks in the Papists waie; insomuch, that they found it a business not so easily to bee accomplished. Then said the Fool unto the Cardinals, I know how to give you herein an advice, whereby you easily may bee rid and quitted of Saint *Paul*, that his Doctrine shall not bee approved of, as thus: The Pope (said the Fool) hath power to make Saints; therefore let Saint *Paul* bee taken out of the number of the Apostles, and preferred to bee a Saint; as then his *dicta*, or sayings which are against you, shall no more bee held for Apostolical. This, and your proposition (said *Luther* to the Bishop) are of equal value.

*That God's Word, and the Christian Church, is preserved against
the raging of the world.*

Persecution a-
gainst *Hermane*
Bishop of Co-
len.

IN the year 1546, *Luther* was advertiled by Letters from *Frankfurt*, that *Charls* the Emperor, and the Pope, swiftly proceeded against that good and godlie Bishop *Hermane* of *Colen*, they intending to hunt and drive him from Countrie and people: whereupon *Luther* discoursed, and said :

The Papists have lost the caus; with God's Word they are not able to resist or withstand us. *Ergo volunt sapientiâ, violentiâ, astutiâ practicâ, dolo, vi & armis pugnare. Ipsi nobis testimonium perhibent, quod Sapientia Dei, Veritas Dei, & Verbum Dei nobiscum sit.* But they saie; What shall wee do in this case, *Ut Christum & ejus Evangelium opprimamus?* O (saie they)! *Dolum, vim & astutiam adhibeamus, ut istam causam diruamus.* Here (said *Luther*) cometh on the second Psalm, and saith: *The Kings of the earth stand up, and the Rulers take counsel together. What to do? Against the Lord, and against his Anointed.* But what followeth? *Hee that sitteth in heaven shall laugh them to scorn, the Lord shall have them in derision.* God will deal wel enough with these angrie Gentlemen, (said *Luther*) and will give them but smal thanks for their labor, in going about to suppress his Word and servants: he hath sate in counsel above these five thousand five hundred years, hath ruled and made Laws. Good Sirs! bee not so cholerick, go further from the wall, lest you knock your pates against it. *Bee wise now therefore, O yee Kings, bee instructed yee Judges of the earth; serv the Lord in fear, &c. Kiss the Son, lest hee bee angrie, and so yee perish, &c.* That is, take hold on Christ, or the divel will take hold on you. *Credo* (said *Luther*) *Deum velle Papam subvertere, ut veniat extrema dies.* This second Psalm (said *Luther*) is a proud Psalm against those fellows: It begins milde and simply, but it endeth stately and ratling: *Nè pereatis de via justa*: Fire will break out; therefore, *Beati omnes qui confidunt in eum.* It is a most excellent and a brave stately Psalm (said *Luther*) and I am much taken with it: above, it saith, *Habitator Cæli*, Hee that dwell's in heaven taketh our part, therefore take good heed what yee do. Wee (said *Luther*) have no other comfort against these swift worldlie practices, then that our God is called, *Deus non à longè, sed à prope*; and also, *Deus misericordie*: Hee seeth all these stratagems, and forgetteth them not; for God hath a great memorie.

The second
Psalm is a
haughtie
Psalm.

I (said *Luther*) have now angred the Pope, about his Images of Idolatrie: O! how the Sow raiseth her bristles. I have given the Pope a gilded cup in his hand, hee must taste first of that, I have a great advantage against him: *For the Lord saith unto my Lord, שֵׁב לִימִינִי sheb limini, sit on my right hand, until I make thy enemies thy footstool.* Hee saith; *Ego suscitabo vos in novissimo die*: and then hee will call and saie: Ho! *Martin Luther, Philip Melancthon, Justus Jonas, John Calvin, &c.* Arise, Com up: and God will call us by our names, as our Saviour Christ saith in Saint *John's Gospel*: *Et vocat eos nominatim.* Well on, (said *Luther*) let us bee of good comfort.



CHAP. II.

OF GOD'S WORKS.

That humane sens and reason cannot comprehend nor understand God's Works.

ALl the works of God (said *Luther*) are unsearchable and unspeakable, no humane sens can finde them out, only faith take's hold thereof without humane power or addition. No humane Creature can take hold or know God in his Majestie, and therefore hee hath set himself down in the simplest manner, and was made Man, yea, was made sin, death and weakness. Hee was simple (indeed) and mean enough when hee took upon him the qualitie of a Servant, as *S^t Paul* saith to the *Philippians*. But (said *Luther*) who can believ it? wee think that the Turkish Emperor is much more mightie, *Erasmus Rotterdamus* much more learned, a Friar far more good and godlie then God himself is.

God's Works.

To conclude, in all things, and in the least Creatures, yea also, in their members, God's almightie power and great wonderful works do clearly shine. For, what man (how powerful, wise and holic soever) can make out of one Fig a Fig-tree, or another Fig? or, out of one Cherrie-stone, can make another Cherrie or a Cherrie-tree? or, what man can know, how God createth and preserveth all things and make's them grow?

And truly (said *Luther*) wee finde and see printed the Holie Trinitie in all good Arts and Creatures, as, the Almighty power of God the Father, the wisdom of God the Son, and the goodnes of God the holie Ghost. Neither (said *Luther*) can wee conceiv or know how the Apple of the Eie doth see, or, how understanding words are spoken distinctly and plainly, when only the Tongue is moved and stirred in the mouth? all which are natural things, as wee daily see and act. How then should wee bee able to comprehend or understand the secret Counsel of God's Majestie, or search it out with our sens, wit, reason or understanding?

God's picture.

That no man understand's God's Works.

NO man (said *Luther*) is able to imagine, much less to understand, what God hath don, and still doth without ceasing. Although wee labored and sweated blood to write but only three lines in such manner as *S^t John* did write, yet were wee never able to perform it. What then, should wee anie waie admire or wonder at our wisdom? I, for my part (said *Luther*) will bee a Fool, and will yeeld my self captive.

In the beginning God made *Adam* out of a piece of Claie, *Eve* out of his rib, hee blessed them, and said, *Bee fruitful and increas*: These words do and will stand, and remain powerful to the world's end. And although manie people die daily, yet there are still new born, as *David* saith in his Psalm, *Thou sufferest men to die and go away like a shadow, and sai'st, Com again yee children of men*. These and other things which hee daily createth, the ungodly blinde world doth not see, nor acknowledg for God's wonders; but they think, all is don by chance and at hap-hazard. On the contrarie, the good and godly, wheresoever they cast their Eies, do behold Heaven and Earth, the Air and Water, &c. they see and acknowledg all for God's wonders, at which they are astonied, they see their delight and joy of the same, they laud and praise the Creator, and do also know that God is wel-pleased therewith.

Through God's Works more humane Creatures are alwaies born.

The children of the world (which are in darkness) see nothing of these things, much less do know the causes of Faith. The Articles of Faith are too high for them. That

That God was made man, is a foolish and impossible thing to humane sens and reason.

three persons is one onely God, That the true Son of God was made man, That in Christ are two Natures, Divine and Humane, &c. thereat are they offended, nay, they hold them for Fictions and Fables. For, so unlikely as it is to say, A man and a stone are one person, even so unlikely it is also to humane sens and reason, that God was made man, or, that Divine and Humane Natures united in Christ, is one person. St Paul understood an excellent piece thereof, and although hee took not hold of all, yet hee break's forth to the Coloss. the second Chapter, and saith, *In Christ dwelleth all the fulness of the Godhead bodily.* Also, *In him lie's hid all Treasure of wisdom and knowledg.* His meaning is, Whoso findeth not God in Christ, the same shall never finde him, let him seek where and how long hee will, much less shall hee understand what God's Will and Essence is.

But wee acknowledg all in Christ, the whole Godhead and manhood; that is, wee see in him the highest strength and power together with the highest weaknes; wee see in him both life and death, Righteousness and sin, God's Grace and anger:

Ah (said Luther)! what shall wee saie, that God was made man! Truly it is a very high and hard Article, above and against all humane sens and reason, but no man (or very few) do seriously meditate thereof, or consider the same.

That God is without, and above, and yet in all Creatures.

God's Seat.

Isai. 66.

Psal. 147.

Seeing now, that *Heaven is his Stool*, Isai. the 66. Chapter, so can hee reach far, far above Heaven; and that the *Earth is his Footstool*, therefore hee must needs bee in the whole world, as the words following do witness, where God saith, *Where is the place of my rest? For all those things hath mine hand made, and all those things have been,* saith the Lord: *but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word:* as if hee should say, They are those by whom I will have my rest and dwelling; but now, these are scattered here and there in the whole world. And if hee fill's all things, (as St Paul saith) then surely hee must needs bee everie where (understand) *spiritually in his Word and Sacraments.*

Therefore, hee that will bee wise before God, let him learn God's Word, and stand in fear of him; for, *the fear of the Lord is the beginning of wisdom:* yet let him fear so, that hee also hope of his goodness, Psalm the 147.

If (said Luther) anie man will ask, Why God permitteth that men bee hardned, and do fall into everlasting perdition? Let him ask again, Why God did not spare his onely Son, but gave him for us all to die the most contemned death of the Crose? which is a more certain sign of his love towards us poor people, then of his wrath and anger against us. Such Questions cannot bee better solved and answered then by the like contrarie questions. True it is (said Luther) the malicious divel deceived and seduced Adam. But wee ought again to hold and consider, that soon after the fall, Adam received the Promiss of the woman's seed that should crush the serpent's head, and should bless the people on Earth. Therefore wee must acknowledg, take to heart, and well contemplate, that the goodness and mercie of the Father is unmeasurable, great, towards the wicked, ungodlie world, who sent his Son to bee their Saviour. Let therefore (said Luther) his good will bee acceptable unto thee, and do not speculate with and about that divelish Quere, Why and wherefore, touching God's Words and Works? For God, who is a Creator of all Creatures, and ordereth all things according to his unsearchable will and wisdom, hath no pleasure in such questions, but rather abhor's them.

Wee must hear Christ: do wee that, so are wee happie, and saved.

That wee may bee (said Luther) at a certaintie of all these things, namely, who shall bee saved, or who damned? Let us know, that hee hath sent his onely Son unto us, and commanded, that wee should hear him. Hee hath revealed his Fathers Will unto us, namely, that *who so beleeveth in the Son, hath everlasting life, but hee that doth not beleeve is already condemned.* John the 3. and 6. Chapter. Likewise, *hee that beleeveth and is baptized shall bee saved, but hee that doth not believe, shall bee damned.* Mark the 16.

That God (said Luther) somtimes (out of his divine premeditated Counsel, in wonderful wise, unsearchable to humane reason and understanding) hath mercie on this man

man, and hardneth another, as the Scripture speak's of *Pharaoh*; it becometh not us to search nor sift out. Wee (said *Luther*) must certainly know, and not doubt, that hee doth nothing without certain caus and premeditated Counsel. And truly, if God were to give an account to everie one of his works and actions, then were hee indeed but a poor simple God.

Our Saviour Christ said to *Peter*, Joh. the 13. *What I do, thou knowest not now, but thou shalt know hereafter*, namely, at that joyfull day. Then wee shall know (said *Luther*) how truly and friendly our loving God and Father hath been affected unto us. In the mean time (although mishaps, miserie and troubles have been, and shall bee upon us) wee must notwithstanding have this sure confidence in him, that hee will not suffer us to bee destroyed neither in bodie nor soul, but will so deal with us, that all things (bee they good or evil) shall and must redound to our best comforts.

S^t Hilarie (said *Luther*) giveth us a fine Text, *Let us* (saith hee) *bee content, that wee do not know the state of our bodies, How should wee then bee so presumptuous as to speculate and to search out the Majestie of God?* this ought not to bee, wee shall thereby become like climbing Goats, which do oftentimes fall and break their necks. Therefore I (said *Luther*) do truly advise, that men would hear what God saith through his Word, and direct themselves according to the same, otherwise, all labor and trouble is in vain, and wee are lost.

When one asked, Where God was before Heaven was created? *S^t Austine* made answer thereunto and said, Hee was in himself. And as another (said *Luther*) asked mee the same question, I said, Hee was building of Hell for such idle, presumptuous, fluttring spirits and Inquisitors. After hee had created all things (said *Luther*) hee was everie where, and yet Hee was no where; for, I cannot fasten nor take hold of him (without the Word) through my cogitations. But Hee will bee found there where hee hath bound himself to bee. The Jews found him at *Jerusalem* by the Throne of Grace, *Exodus* the 25. wee finde him in the Word and Faith, in Baptism and Sacraments; but in his Majestie (said *Luther*) hee is no where to bee found.

God permit's himself to bee found no where, but where hee hath bound himself in the Word and Sacraments.

It was a special grace in the old Testament, when God bound himself to a certain place where hee would bee found, namely, in that place where the Tabernacle was, towards which they praied, as first, in *Silo* and *Sichem*, afterwards at *Gibeon*, and lastly at *Jerusalem* in the Temple.

The Greeks and Heathen in after times (said *Luther*) did imitate the same, and did build Temples for their Idols in certain places, as at *Ephesus* for *Diana*, at *Delphis* for *Apollo*, &c. For, where God built a Church, there the Diavel would also build a Chappel. They imitated the Jews also in this, namely, that as the most Holiest was dark, and had no light, even so and after the same manner did they make their places dark, where the Diavel made answer, as at *Delphis*, and elsewhere. In such sort is the Diavel alwaies God's Ape.

Where God buildeth a Church, there the Diavel buildeth a Chappel hard by.

But (said *Luther*) whereas the most Holiest must bee dark, the same did signifie, that the Kingdom of Christ no other waie was to bee taken hold of and fastned, but onely by the Word and by Faith.

Why the most Holiest was dark.

That God is faithfull and true.

God is upright, faithful and true (said *Luther*) as hee hath shewed, not onely in that hee hath given us his Promisses in Christ, through whom wee have forgiveness of sins, and deliverance from everlasting death; but also, hee hath laid before us in the Scriptures manie gracious and comfortable Examples of great and holie Saints which of God were highly enlightned and favored, and yet notwithstanding did fall into great and heavie sins.

God performeth what hee promisseth.

Saints fall.

Adam (said *Luther*) by his fall and disobedience did hereditarily convey sin and death upon all his posteritie. *Aaron* brought a great sin upon *Israël*, insomuch that God for the same would have destroyed them, the 9. of *Deut.* *David* also fell verie heavily, 2 *Sam.* 11. *Job* and *Jeremiah* cursed the daie wherein they were born. *Jonas* was sorely vexed, becaus *Ninive* was not destroyed. *Peter* denied, *Paul* persecuted Christ, &c.

These

These and such like innumerable examples (said *Luther*) doth the holie Writ relate unto us, not that wee should live securely, and should sin upon the mercies of God; but that, when wee feel God's anger, (which will surely follow upon the sins) as then wee should not despair, but should well remember such comfortable Examples, and thereby certainly conclude, that, as God was merciful unto them, so likewise hee will bee gracious unto us, out of his meer goodnes and mercie shewed in Christ, and will not impute our sins unto us.

The Devils
wickedness
and power.

Wee may also see (said *Luther*) by such Examples of great holie men that fell so grievously, what a wicked, craftie and envious spirit the Divil is, and that hee is a prince and a God of the world.

These high divine people that committed such heaue sins, did fall (said *Luther*) through God's counfel and permission; to the end they should not bee proud nor boast themselvs of their gifts and qualities, but should rather fear. For, when *David* had sinned, had slain *Uriah*, had taken from him his wife, and thereby gave caus to God's enemies to blaspheme; then hee could not boast, that hee had governed well, or had settled much goodnes; but hee said, *I have sinned against the Lord*, and with tears hee praied, *Miserere mei, Deus, &c.* And *Job* also acknowledgeth, and saith, *I have spoken foolishly, and therefore I do accuse my self, and repent, &c.*

God's busineses or causes have altogether a simple and small beginning.

God at the
first begin-
neth great
matters weak-
ly through
small and sillie
people.

When God (said *Luther*) intendeth, or hath in hand, som great matter or work, then hee begin's the same by and through a poor and sillie humane Creature, and afterwards hee give's therein Assistance, inso much that the enemies who seek to hinder the same are overcom. As when hee delivered the Children of Israël out of the long, wearisom, and heaue Captivitie in Egypt, and would lead them into the Land of Promiss, then hee called, first, *Moses*, and afterwards hee gave unto him his brother *Aaron* for an Assistant; they went to *Pharaoh*, spake unto him by the Commandement of the Lord [*the God of the Hebrews*] that hee should let *Israel* go, &c. And although *Pharaoh* at the first set himself hard against them, and plagued the people worst then before; yet nevertheless hee was forced in the end, through so manie plagues, to let *Israel* go; yea, the Egyptians thronged together, and quickly drove them out of the Land. But when *Pharaoh* repented that hee had let them go, and hunted after them with Horses, Horsmen, Chariots, and with all his Host, then the Lord commanded *Moses* to stretch forth his hand, wherein hee had the staff, over the sea, and then the waters parted; and when the Egyptians followed after *Israel* in the middest of the sea, then the Lord fought for *Israel*, drowned *Pharaoh* with all his power in the Red sea, and so delivered his people from the hands of the Egyptians, &c.

Likewise (said *Luther*) in the time of *Eli* the Priest, when the case stood very evil in *Israel*, the Philistines pressing hard upon them, taking away the Ark of God, which they carried into their Land; *Eli* in great sorrow of heart fell backwards from his Chair, and brake his neck, and it seemed, as if *Israel* had been utterly undon.

Samuel deli-
vered *Israel*.

Saul despair-
eth.

Golden time,
when *David*
came to the
Government.

God giveth
good Rulers
and faithfull
Assistants.

Then God raised *Samuel* the Prophet, and through him holp *Israel* up again, and the Philistines were overthrown, &c.

Afterwards also, when *Saul* was sorely pressed upon by the Philistines, so that for anguish of heart hee despaired and thrust himself through, three of his sons and manie people dying together with himself; Then everie man thought that now there was an end with *Israel*. But shortly after, when *David* was chosen King over all *Israel*, and confirmed, then went on that *Aureum seculum*, the golden time. For *David* the chosen man of God saved not onely *Israel* out of the enemies hands, but also hee forced and brought to obedience all Kings and people that set themselvs against him, hee holp the Kingdom up again in such manner, that in his and in *Solomon's* time it stood in full flourish, high power and glorie; and thereto, God raised up unto him helps and Assistants, manie high people, Priests and Prophets, also other godlie, wise experienced Heroës and Rulers, which hee made use of in spiritual and temporal negotiations; as, when hee settled both Priesthood and Kingdom by them so fine and orderly, that afterwards a long time it remained in a flourishing state.

Even

Even so likewise (said *Luther*) when *Juda* was carried captive to *Babel*, then God selected the Prophets, *Ezekiel*, *Haggai*, and *Zacharias*, who comforted them in their distress and captivity; they made not onely promise of their return into the Land of *Jewrie* again, (which was performed and came to pass in the first year of *Cores* King of *Persia*) but also that Christ most certainly should com in his due time.

How, and through whom *Juda* was comforted at *Babel* in captivity.

Hence wee may see (said *Luther*) that God never yet forsook his people; yea, neither the wicked world, (though they give him smal thanks) although, by reason of their sins, hee suffereth them a long time to bee severely punished and plagued. As also in this our last time hee hath graciously visited and delivered us (said *Luther*) from the long, wearisom, heavie and horrible captivity of that wicked Popedom: God of his mercie grant that wee may thankfully acknowledg the same, otherwise (I fear) it will bee worf with us.

God never forsook those that were his.

That the superfluitie of temporal wealth doth hinder the Faith.

GOD (said *Luther*) could bee rich soon and easily, if hee would bee more provident, and would denie us the use of his creatures: If hee would but keep back the sun, that it should not shine, or lock up the aër, detein the water, or quench out the fire; Ah! then would wee willingly give all our monie and wealth to have the use of his creatures again.

How God could soon bee rich.

But (said *Luther*) seeing God so liberally heapeth his gifts upon us, wee therefore will claim them as by right, in despite of him, and let him denie them us if hee dare. Therefore the unspeakable multitude of his innumerable benefits do hinder and darken the faith of the believers, much more of the ungodlie.

God's gifts which he over-heapeth us withall, maketh us secure and lazie.

That God doth purchase nothing but unthankfulness with his benefits.

GOD giveth Sun and Moon, (said *Luther*) Stars and Elements, Fire and Water, Aër and Earth, and all Creatures, Bodie and Soul, and all manner of maintenance, of fruits, grain, corn, wine, and all that is profitable for the preserving of this temporal life; and moreover hee giveth unto us his all-saving Word; yea, himself hee giveth unto us.

What God purchaseth with his benefits.

But (said *Luther*) what getteth God thereby? Truly nothing elf, then that hee is wickedly blasphemed; yea, that his onely Son is pitifully scorned, contemned, and hanged on the gallows; his servants plagued, banished, persecuted, and slain. This is the thanks that hee hath for his Grace, for creating, for redeeming, sanctifying, nourishing, and for preserving us: such a seed, fruit, and godlie childe is the world, O! wo bee to it.

Of God's power in our weakness.

GOD (said *Luther*) placeth his highest Office very wonderfully; hee commit's it to Preachers that are poor sinners and beggars, who do utter and teach it, and very weakly do thereafter, or live according to the same.

1 Cor. 1.

Thus goeth it alwaies with God's power in our weakness, for when hee is weakest in us, then is hee strongest.

Howsoever God dealeth with us, it is alwaies unacceptable.

HOW (said *Luther*) should God deal with us? Good daies wee cannot bear, evil wee cannot endure; Giveth hee riches unto us? then are wee proud, so that no man can live by us in peace; nay, wee will bee carried upon hands and shoulders, and and will bee adored as Gods: Giveth hee povertie unto us? then are wee dismaied, wee are impatient, and murmur against him. Therefore nothing were better for us, then soon to bee conveyed to the last dance, and covered with shovels.

Humane ex-pertness.

of

Of the acknowledging of Nature.

A^{dam} had no need of Books, (said *Luther*) for hee had the Book of Nature; and all the Patriarchs and Prophets, Christ and his Apostles do cite much out of that book; as, touching the sorrows of women bearing children, of the fellowship and communitie of the members of man's bodie as Saint *Paul* relateth such parables, and faith: That one member cannot miss another: if the eies did not see, whither then would the feet go, how would they stumble and fall? If the hands did not fasten and take hold, how then should wee eat? If the feet went not, where then would the hands get anie thing? onely the maw, that lazie drone, lie's in the midst of the bodie, and is fatted like a swine. This parable (said *Luther*) teacheth us, that mankinde should love one another, as also the Greek's pictures do teach, concerning two men, the one lame, the other blinde, who shewed kindness the one to the other, as much as in them laie; the lame guided the blinde in the waie, which elf hee neither knew nor saw; and the blinde carried the lame, that elf could not go; so that they both were holpen and came forward, as this vers following describeth.

John 16.

1 Cor. 12.

Versiculi de Cæco & Claudio.

*Insidens Cæco graditur pede Claudus utroque,
Quo caret alteruter, sumit ab alterutro.
Cæcus namque pedes Claudio gressumque ministrat,
At Claudus Cæco lumina pro pedibus.*

How God deal's with his upright Saints and holie people.

1 Pet. 2.

GOD is wonderful in his Saints (said *Luther*) and deal's strangely with them, contrarie to all humane wisdom and understanding; to the end, those that fear God, and are good Christians, may learn to depend on invisable things, and through mortification they may bee made alive again; for God's Word is a light that shine's in a dark place, as all examples of faith do shew. *Esa*u was accursed, and yet it went well and fortunately with him, hee was Lord in the Land, and Priest in the Church; but *Jacob* must flie away and dwell in povertie in another countrie.

God's Fatherhood.

God deal's with the godlie and good Christians (said *Luther*) almost even as hee deal's with the ungodlie; yea, and otherwhiles far worf; hee doth even like a house-father with a son and a servant, hee whip's and beat's the son much more and oftner then the servant, yet nevertheless hee gather's for the son a treasure to inherit; but a stubborn and a disobedient servant hee beateth not with the rod, but hee thrusteth him out of the doors, and giveth him nothing of the inheritance.

What God would have of us mankinde.

God's right.

GOD (said *Luther*) is a good and gracious Lord, hee will bee held for God onely and alone, according to the first Commandement: *Thou shalt have none other Gods but mee.* Hee desire's of us no taxes, subsidies, monie, nor goods; hee onely will have, that hee may bee our God and father, and therefore doth hee give unto us richly, with an overflowing cup, all manner of spiritual and temporal gifts: but wee look not once so much as towards him, neither will wee have him to bee our God.

That God is not angrie.

Reason of punishment.

GOD the Lord (said *Luther*) is not angrie; for if God should bee earnestly angrie, then were wee all utterly lost and gon: God doth not willingly strike mankinde, except (as a just God) hee bee constrained thereunto, hee having no pleasure in unrighteous and ungodlie doings, and therefore hee must suffer the punishment to go on

on; as I do sometimes look through the fingers, when the Tutor beateth my son John, or when hee whip's him. And God useth so to do, when wee are unthankful and disobedient to his Word and Commandements: as then hee suffereth us, through the diuel, soundly to bee lashed with pestilence, with famine, and with such like whips, and hee doth the same, not that hee is our enemy and will destroye us, but that through such scourging, hee may call us to repentance and amendment, and thereby to entice us unto him, that wee may seek him, run unto him, and call upon him for help. Of this (said Luther) wee have a fine example in the Book of Judges, where the Angel, in God's person, speaketh thus: *I have stricken you so often and yee are nothing the better for it: (I think, said Luther, it was don in Gideon's time) and the people of Israel said; Save thou us but now, we have sinned and don amiss: punish thou us, O Lord, and do with us what thou wilt, onely save us now, &c.* When (said Luther) wee give and yield our selves to this man, and desire that hee would help us; then most certainly hee helpeth as a true God: but it fail's onely herein; namely, that wee cannot yield. The text saith: *Do to us what thou wilt, onely deliver and help us.* Then hee struck not all the people to death. In like manner did David, when hee had sinned, in causing the people to bee numbred, for which sin God punished the people with pestilence, that 70000 died; then David humbled himself, and said: *Behold Lord, I have sinned, I have don this misdeed, and have deserved this punishment: What have these sheep don? Let thy hand bee upon mee, and upon my father's house, &c.* Then our Lord God could not bee angrie, by reason of David's humilitie; as the Text saith: *And the Lord repented him of the evil, and said to the Angel that destroyed the people: It is enough, staie thy hand.*

To humble
our selves un-
der the power-
ful hand of
God.

2 Samuel 24.

Therefore, said Luther, hee that can humble himself earnestly before God in Christ, the same hath already won; otherwise, the Lord God would lose his Deitie, or Godhead; whose own work it is, that hee have mercie on the poor and sorrowful, and spare them that do humble themselves before him, as the whole Scriptures do boast of him: For if hee should not do so, then no humane creature would com unto him, no man would call upon him, no man would bee heard, no man saved, nor would thank him; *For in hell no man praiseth thee,* saith the Psalm, &c. *The Diuel,* said Luther, *can affright, murther, and steal, but God onely reviveth and comforteth.*

For this little word [G O D] is, in the Scripture, such a word as hath manifold significations, and it is oftentimes understood of a thing after the nature of his operation and Essence: according to this the Diuel is called a God; namely, a God of sin, of death, of despair and damnation.

Here (said Luther) wee must make a right difference between this God, and the upright and true G O D, who is a G O D of life, comfort, salvation, justification, and of all goodness. For there are manifold significations that have no right nor certain understanding of things, speeches, and words; *Erroris enim mater estquivocatio semper:* Equivocation is alwaies the mother of Error.

Of God's goodness if wee could but trust unto him

O Nce, towards Evening, came flying into Luther's Garden two birds and made a nest therein, but they were oftentimes scared away by those that passed by: then, said Luther: O yee loving prettie birds! flie not awaie, I am heartily well contented with you, if yee could but trust unto mee. Even so it is with us, wee neither can trust in God, who notwithstanding sheweth and wisheth us all goodness.

That God is patient.

G O D (said Luther) is patient, long-suffering, and merciful; in that hee can keep such silence, and can suffer so long the most wicked wretches to go unpunished; I could not do so, said Luther.

That

That God made all things for mankinde.

Proof of God
the Father.

GOD's Power is great (said *Luther*) who holdeth and nourisheth the whole world, and mainteineth it; and it is a hard Article, where wee saie and acknowledg: *I be-liev in God the Father*; hee hath created all things sufficiently for us: All the seas are our cellars, all woods are our huntings; the earth is full of silver and gold, and of innumerable fruits, which are created all for our sakes, and the earth is a corn-hous, and a larder for us &c.

That God's Creatures are used, or rather abused, for the most part by the Ungodlie.

Nota bene.

THe Wicked and Ungodlie (said *Luther*) do enioie and use the most part of God's Creatures; for the Tyrants have the greatest power, lands, and people in the world; the Usurers have the monie; the Farmers have eggs, butter, corn, barlie, oats, apples, pears, &c. but good and godlie Christians must suffer, bee persecuted, must sit in dungeons, where they can see neither sun nor moon, must bee thrust out into povertie, must bee banished and plagued, &c. But certainly it must bee better one daie, it cannot alwaies so remain; let us have but patience, and stedfastly remain by the pure doctrine, and notwithstanding all this miserie, let us not fall away from the same.

The Chanceries of God, and of the Diuel.

God's approach-
ing.

Our Lord GOD and the Diuel (said *Luther*) have two manner of Chanceries, which do not agree together, but are quite opposite the one to the other. God's Chancerie at the first doth affright, and afterwards it listeth up and comforteth again, and that becaus the flesh and the old man should bee killed, and the spirit, or new-man should live. In such manner the good Angels do first make affraid, and afterwards they comfort those again which are affrighted; as in St Luke the first, When *Marie* was affraid at the Angel's speech, hee comforted her, and said: *Fear not Marie, &c.* and, in the second Chapter, hee said to the Shepherds that were sore affraid: *Fear not, behold I bring you tidings of great joie, &c.*

The diuel's
enticements.

But the Diuel turn's it quite about in despight of God, hee useth and take's a quite contrarie courf; for hee make's, at the first, people secure and bold, that they, void of all fear or frightening, do commit sin and wickedness, and do not onely remain in sin, but also they take delight and pleasure therein, and think they have don all well: but at last, when M^r Stretch-leg com's, then hee affrighteth and scareth them without measure, insomuch that either they die of great grief, or elf in the end, by reason of evil and fearful consciences, they make away themselves, and are left without all comfort, and so do despair of God's grace and mercie.

That God, and not monie, preserv's the world.

GOD onely, (said *Luther*) and not monie and wealth, maintein's and preserv's the world; for riches, and much monie, do make proud and lazie people. As at *Venice*, where the richest people are, a horrible dearth fell among them in our memorie, so that they were driven to call upon the Turks for help, who sent unto 24 Gallies, laded with corn; all which (as they almost were arrived) went down into the sea, and sunk before their eies.

The cogitati-
ons of the
world.

Therefore (said *Luther*) great wealth and monie cannot still the hunger, but rather occasioneth more dearth: for where rich people are, there it is alwaies dear, and things are at high rates: moreover, monie maketh no man right merrie, but much more penfive, and full of sorrow; for they are thorns which do prick people, as Christ call's riches; yet is the world so mad that they will set thereupon all their joie and felicitie.

That

*That God's anger is at the greatest, when hee hold's his peace
and speak's not with us.*

NO greater anger, (said *Luther*) then when God is silent, and talketh not with us, but suffereth us to go on in our sinful works, and to do all things according to our own lusts and pleasures; as it goeth now with the Jews, against whom God hath fixed his wrath so fiercely, that in the space of fifteen hundred years hee hath not given them so much as one word, neither sheweth hee them anie sign; as hee threatned them in the 81 Psalm, and saith: *Hear my pceople, and I will assure thee, O Israël, if thou wilt hearken unto mee, there shall no strange God bee with thee, neither shalt thou worship anie other God; I am the Lord thy God which brought thee out of the land of Egypt. Open thy mouth wide and I will fill it. But my people would not hear my voice, and Israël would not obeie mee; so I gave them up unto their own heart's lust, and let them follow their own imaginations.*

*This the Scripture nameth,
hard conceits.*

They cried fore, and praied vehemently (said *Luther*) with great earnest zeal, as their books of praiers do shew. I do much wonder (said *Luther*) that God did not hear them; certainly, his anger was very great. When they crie now, so answered them God in this manner: As I preached and cried to you, there was none that would hear; therefore will I not hear: my threatning Sermons have yee despised, therefore I will not hear you.

*Baalish invo-
cating.*

Ah God (said *Luther*)! punish, wee praie thee, with pestilence, with famine, and with what evil sicknesses elf may bee on earth, but bee not silent, Lord, toward us. God said to the Jews: *I have stretched forth my hand and have cried; Com hither and hear, &c. But yee said; wee will not hear.* I send to you my servants the Prophets, *Isaiah, Jeremiah, &c.* and saie unto you; *Hear yee, &c.* But yee saie, *No: wee will kill them.* I send unto you my Son: *O! saie yee, that's right, wee will hang him, &c.*

Proverbs 1.

Even so likewise do wee now, (said *Luther*) wee are wearie of God's Word, and are overcloied therewith; wee will not have upright, good, and godlie Preachers and Teachers, that threaten us, and do bring God's Word pure and unfalsified before us, & so vehemently do condemn fals doctrine, and do truly warn us: No, saie wee, such cannot wee endure; wee will not hear them; nay, wee will persecute and banish them; therefore will God also punish us. Thus it goe's with wicked and lost children, that will not hearken to their parents, nor bee obedient unto them, they will afterwards bee rejected of them again.

Matth. 23.

No man (said *Luther*) was ever able to describe or expresse the fierceness of God's Anger when it is kindled. O heavenlie Father (said hee)! let us constantly remain, wee praie thee, by this bright shining Sun, and let us never fall from thy Word, or bee brought to fals and corrupted Ddoctrine.

*God's anger
unmeasurable.*

Although the Jews have been punished so long, and still are punished to this daie, yet (said *Luther*) they will not hear, but do still blaspheme. How wickedly do they blaspheme that good maid, the blessed Virgin *Marie*; truly, if shee had been a Heathen, as *Anea Sylvia*, yet were it too too much.

Behold and consider, (said *Luther*) they have now suffered fifteen hundred years; what will bee then their suffering in hell? No people on earth are so hardly punished and plagued as the Jews. I advise, said *Luther*, that no man talk with a Jew of Christ, that hee is the Son of God, for hee will not believ it; therefore will I dispute no more with them.

*They are just-
ly called, stiff-
necked.*

Rabbi Abida, a Jew, said once to mee; *Messias* is already com: but, said hee, Hee was the son of a star, and was begotten of *Jacob's* star. That poor wretched people know not whereon they bee; sometime, they will saie, Hee is com; otherwhile again, they denie it. For my part (said *Luther*) I take the Jews to bee meerly Epicures, and have despaired of *Messias*. They believ, whoso doth good works, the same is just; whoso heareth *Moses*, is saved, whether *Messias* com or not. They allege, *Messias* will set up the Law again, and will not take it away: to conclude, they expect a temporal Kingdom.

What it is that most displeaseth God.

Nothing displeaseth Almighty God more, (said *Luther*) then when wee defend and cloke our sins, and will not acknowledg that wee have don wrong, as *Saul* did: for the sins that bee not acknowledged, are against the first Table of the Ten Commandements of God. *Saul* sinned against the first Table, but *David* sinned against the second. Those are sinners against the second Table, that do look on the Sermon of Repentance, that suffer themselvs to bee threatned and reprov'd, do acknowledg their sins, and better themselvs; *do sanctifie God's Name, and give him the honor due unto his Name, &c.* but the other that do sin against the first Table, as Idolaters, unbelievers, contemners and blasphemers of God, and falsifiers of God's Word, &c. they do attribute to themselvs wisdom and power, they will bee wise and mightie; both which, God will reserv for himself, as beeing his own proper qualities.

God's cours when hee intendeth to destroe a Land.

Isaiah 3.

When God intendeth to destroe a Kingdom, a Countrie, or a Principalitie, then (said *Luther*) hee draweth and taketh from them wisdom; that is, hee blinde's them, and afterwards bereav's them of their power and abilitie, &c.

That God punisheth, and no man can flie away from it.

1 John 5.

IT is not to bee expressed (said *Luther*) how ungodlie and wicked the world is, as wee may easily perceiv from hence, that God hath not onely suffred the punishments to encreas, but also hee hath constituted and appointed so manie Executioners and Hangmen that must punish his Subects; as, there are the wicked spirits, the tyrants, disobedient children, knaves, and wicked women, wilde beasts, vermin, sicknesses &c. yet all this can make us neither to bend nor to bow.

Better it were, that God should bee angrie with us, then that wee were angrie with God, for hee can soon bee at an union with us again, becaus hee is merciful; but when wee are angrie with him, then the case is not to bee holpen.

That God, if hee pleased, could purchase great store of monie and wealth.

God's inexhausted liberality.

GOD (said *Luther*) could bee exceeding rich in monie, and in temporal wealth if hee so pleased, but hee will not. If hee would but com to the Pope, to the Emperor, to a King, to a Prince, to a Bishop, to a rich Merchant, to a Citizen, or Farmer, and would saie; Except thou givest mee a hundred thousand crouns, thou shalt die at this instant. Then everie one would presently saie: I will give it with all my heart if I may but live. But now wee are such unthankful slovens, that wee give him not so much as a *Deo gratias*, although wee receiv of him richly, and overflowing, so great benefits, meerly out of his goodness and mercie; Is not this a shame? Yet, notwithstanding such our unthankfulness, our Lord God and merciful Father doth not suffer himself thereby to bee scared away, but continually doth afford and shew unto us all manner of goodneses. But (said *Luther*) if in his gifts and benefits hee were more sparing, and in imparting the same unto us were more close-handed, then wee would learn to bee thankful. If hee caused everie humane creature to bee born into the world but with one leg or foot, and seven years afterwards gave him the other leg; or in the fourteenth year gave one hand, and afterwards in the twentieth year the other, then wee should better acknowledg God's gifts and benefits, wee should also then value them at a higher rate, and bee thankful to Almighty God for the same. But now, seeing that God heapeth upon us these and the like his blessings, wee never regard the same, nor shew our selvs thankful unto him.

Good & blessed times.

Now (said *Luther*) hath God given unto us a whole sea full of his Word, hee giveth unto us all manner of Languages & good Free Liberal Arts; wee buie at this time cheap,

cheap, and for a smal price all manner and sorts of good books; moreover, hee giveth unto us learned people, that do teach well and orderly, insomuch that a young youth (if otherwise hee bee not altogether a dunce) may learn and studie more in one year now, then formerly in manie years. Arts are now so cheap, that almost they go about begging for bread; wo bee to us (said *Luther*) that wee are so lazie, improvident, so negligent, and so unthankful.

But God (I fear) will shut and close up his liberal hand and mercie again, and will give unto us sparingly enough, so that wee shall have again Sects, Schisms, Preachers of lies, and scoffers of God, and them wee shall adore, and carrie upon our hand, seeing that now wee do contemn his Word and servants.

When God boldeth not his hand over us then are wee quite lost.

VVe are (said *Luther*) worth nothing at all with our gifts and qualities, how great soever they bee, if God continually holdeth not his hand over us: when hee forsaketh us, then is our wisdom, art, sens, and understanding nothing worth. If hee do not constantly assist us, then our highest knowledg and experience in Divinitie, or what else wee are able to attain unto, will nothing avail; for when the hour of trial and temptation com's, wee shall bee dispatch'd in a moment, so that the Divil, through his craft and subtiltie, teareth awaie from us even those texts and sentences in holie Scripture wherewith wee should comfort our selvs, and, instead thereof, hee setteth before our eies, onely sentences of fearful threatnings, in great innumerable heaps.

God's defence
and protecti-
on, *Psal 91.*

Therefore, (said *Luther*) let us well learn and mark, when God take's his hand from us, that then wee soon and suddenly do fall to ground; as it fell out with S^t *Peter*, soon after the first Council at *Antioch*, where S^t *Paul* withstood him to the face, and publicly reproved him by reason of his hypocrisie, wherewith hee offended the weak Gentiles.

Galat. 2.

Wherefore, let no man appear with proud boasting and bragging of his own Righteousness, Wisdom, or with other gifts and qualities which hee hath, but let him humble himself, and praie with the loving holie Apostles, and saie: Ah Lord! strengthen and encrease the Faith in us.

Luke 17.

That God's corporal gifts are but little regarded.

THe greater God's corporal gifts and wonderous works are, the less (said *Luther*) they are regarded. The greatest and most pretious treasure that wee receiv of God is, That wee can speak, hear, see, &c. but how manie are of those, that do acknowledg the same for God's special gifts, much less that they should give God thanks for them. On the contrarie, the world highly doth esteem of riches, honor, power, and of other things that are of less worth; for what costlie things can those bee that soon do vanish away? A blinde man (if otherwise hee bee in his right wits) would willingly miss all these if hee might but see. The reason (said *Luther*) why the corporal gifts of God are so much undervalued, is, that they bee so common, that God bestow's them also upon senseless Beasts, which as well as wee people, yea, also in part better then wee, do hear and see. But what shall I saie? Christ made the blinde to see, hee drove out devils, raised the dead, &c. yet nevertheless hee must bee upbraided by the ungodlie hypocrites, which gave themselves out for God's people, and must hear of them that hee was Samaritane, and had a divel. Ah (said *Luther*)! the world is the Divil's, wheresoever it goeth or standeth; how then can they acknowledg God's gifts and benefits? It is with Almighty God, as it is with parents and their children which are young; they regard not so much the daily bread, as an Apple, a Pear, or other toies.

Ungodlie pre-
sumption.

John 8.

One Evening, *Luther* saw Cattell going in the fields, in a pasture, and said: Behold, there go our preachers, our milk-bearers, butter-bearers, cheef and wool-bearers, which do daily preach unto us the faith towards God, that wee should trust in him, as in our loving father, hee careth for us, and will maintein and nourish us.

Matth. 6.

D. Mart. Lutheri Colloquia.

That God nourisheth all the Beasts.

God's house-keeping.

NO man (said *Luther*) can account the great charges which God is at, onely in mainteining the Birds, and such creatures, which in a manner are nothing or little worth. I am perswaded (said hee) that it costeth God yearly more to maintein onely the Sparrows, then the yearly Revenue of the French King amounteth unto: What then shall wee saie of all the rest of his creatures?

That God is skilful in all manner of Trades.

God's master-hood.

GOD (said *Luther*) is skilful in all Occupations and Trades, in most perfect and excellent manner; for, like a skilful Tailor, hee make's such a coat for the Stag, which hee wear's nine hundred years together, and of it self it is not torn: also, like a good Shoemaker, hee give's him shoo's on his feet, that last longer then the Stag himself, &c.

GOD give's this world, with all his works, to those people, which (as hee know's before) will anger, contemn, and blaspheme him; what then, may wee think? Will hee give to those that, through Faith, are Justified, and do know that they, so justified, shall live and remain with him everlastingly?

That God is sore vexed, by reason wee will not hold him for our God.

Sinful actions

ALL evil thoughts (said *Luther*) proceed's from the Divil: hee will not have us to trust in God. Now God is sorely vexed, seeing hee is so gracious and true a God, that wee, notwithstanding, will not hold nor have him for a God, as in the Prophets hee complain's continually, and saith: *Am not I God? Is there anie other God besides mee? Have I no hand, no arm, power, strength that I can help?* If (said *Luther*) God should chide mee, in such manner as hee chide's the Pope, in the Prophet *Jeremie*, then should I die; but the Pope careth not for it, hee scoffeth and scorneth it.

God can over hear now and then.

I am thy GOD, what it is, and of the abusing of God's Name.

[*I am thy God.*] This (said *Luther*) heretofore was, to mee, a slight and simple thing when I read it; who know's not that, thought I? But now I see well what God will have therewith, and now it is much more wonderful unto mee, that everie Preacher doth preach these words, [*I am thy God*] as the Pope, and his shaved crew the Friars; and yet, notwithstanding, they do dissemble and lie in their hearts, that it may remain true which they use to saie: *In God's Name beginneth all misfortune.* I ween, indeed (said *Luther*) those sectaries and seducers do thoroughly approve the same.

To bee God.

If the Name of GOD (said hee) were not so abused in the world, then it would stand well on earth; but wee will bee meer Idolaters. Even so went it in the time of *Ezekiel*, that God, through him, said; Wilt thou worship Idols? so worship them in them in the Divil's name. But it stand's written therein also: Hee that abuseth God's Name shall not go unpunished.

That God will bee praised in all Languages.

Psal. 150.

ALL that hath breath praise the Lord, saith the Psalm: thence it followeth, that in all and everie Language, Speeches, and Tongues wee should preach and praise the LORD; Why then (said *Luther*) have the Pope and the Emperor forbidden to sing and praise in the Germane tongue?

To call God to an Account.

Chap. 12.
The state of
Christians.

Jeremias saith: Lord! is it right, that the good and godlie are thus plagued of the world? sin and the Divil do fiercely set upon them with all power, craft and subtiltie; but the ungodlie do live in lust and pleasure, and have good daies: Art thou a just God.

To

To give GOD the lie, Hee cannot endure.

Murther, Adulterie, Theft, Deceit, and such like sins are against the second Table of God's Commandements: God will easily pardon those that do confess and acknowledg such offenses. But to resist the holie Ghost, and to make God a liar, the same Hee neither can nor will endure.

That GOD is more loving unto us, then a Father towards his Children.

GOD (saith *Luther*) hath a better and more friendlie heart towards his faithful Ones, then a father or mother can have towards their children; as God himself saith in the Prophet *Isai. 49. Can a woman forget her sucking childe, that shee should not have compassion of the son of her womb? yea, they may forget, yet will not I forget thee, &c.* But God must have patience with us. I belev (saith *Luther*) that *S^t Paul* was at enmitie with himself, becaus hee could not belev and love Christ so intirely as willingly hee would have don. Fie on the Divil (saith *Luther*), and on our wicked flesh, that wee cannot belev and trust in God, who hath given us so great and manifold benefits, and still doth give us all his goodneses. I my self must confess, that I can put more trust in my wife, and in everie one of my friends, then in Christ: whenas, notwithstanding I well know, that none among them all would do and suffer for mee that which Hee suffered, namely, to bee crucified and slain for mee.

*Deut. 32.
Psalm. 47.*

That GOD is a GOD of the Lowlie.

Our God (saith *Luther*) is a God of the lowlie and meek; His Power is strong in weakness; if wee were not weak, then wee should bee high-minded and proud. God cannot shew his power, but in our weakness: *Hee will not quench the smoaking flax: the Devil would not only hinder the smoaking thereof, but would also willingly put it quite out.*

Isai. 41.

How GOD shew's himself in our temptations.

GOD delighteth in our temptations (saith *Luther*) and God hateth them; Hee delighteth in them, when they drive us to Praier: again, Hee hate's them, when wee despair through the same. But the *Psalm* saith, *An humble and contrite heart is an acceptable sacrifice unto God, &c.* Therefore, when it goeth well with you, then sing and praise God with a fine Song, or with an Hymn: goeth it evil, that is, when temptation cometh, then praie, *For the Lord hath pleasure in those that fear Him*, but, that which follow's is the best, namely, *and in them that hope in His goodnes*: for God helpeth the lowlie and humble, seeing Hee saith, *Thinkest thou my hand is shortened, that I cannot help?*

Psalm. 33. 50, 51.

That GOD bath but a small heap on Earth.

God in this world (saith *Luther*) hath scarce the tenth part of the people that shall bee saved; the least and smallest number will bee saved, which in the Law is signified by the Tenth. The world is exceeding ungodlie and wicked; For, who would belev that our people should bee so unthankful towards the Gospel?

That GOD bath hidden great gifts in small and contemned things.

I Do much admire (saith *Luther*) that God hath put such excellent Physick in dung and muck; for, yee know by experience, that swine's dung stint's the bloud; Horse dung serve's for the Plurisie; the dung of mankinde healeth wounds and black botches; Asses dung is used for the blondie flux, and Cow dung with preserved Roses serve's for the Epilepsie or the Convulsion of Children.

Not to contemn anie thing.

God's Improvidence.

Matth. 21.

GOD will seem (said *Luther*) as if hee had dealt inconsiderably and improvidently, in that hee hath commanded the world to bee governed by the Word of Truth, specially, inasmuch as hee hath cloathed and hooded the same with a poor, weak, and contemned Word of the Crofs. For, the world will not have the truth, but they will have lies; neither do they willingly anie thing that is upright and good, except they bee by main force haled thereunto. The world hath a loathing of the Crofs, and will rather follow the lusts and pleasures of the Divil, and have good daies, then to carrie the crofs of our blessed Saviour Christ Jesus. But, the best member that governeth the world (as very worthie) is Satan in his Lieutenant the Pope, hee can pleas the world well, and know's how to make it give ear unto him; For, his Kingdom hath a mightie great shew and repute, and that is acceptable to the world, and is very fitting for it: Like unto like.

That GOD is resisted by Satan, and by all his members the ungodlie.

The Devils Alliance.

Even as the Divil (said *Luther*) setteth himself in all things against God in words and works; just so do all the ungodlie, which certainly are possessed of the Divil, though not corporally, yet spiritually, as wee plainly see by the Papists, and other Hereticks.

Why GOD worketh his goodnes through means.

Psal. 103.

GOD (said *Luther*) if hee pleased, could maintain and nourish us without all our labors and means; but hee will open the hand to the end wee may see, hee is a rich Lord, and it is a wonderfull work of God, that wee must saie, Wee have all from him. No man can conceiv what benefits hee giveth us through the four Elements, the Earth bringeth Trees, manie sorts of Beasts and Cattel, metals, water, grain, herbs, &c. The Fire warmeth, boileth, and roasteth:

That men are soon wearied with one only thing.

Heavenlie mnsick.

Pythagoras (said *Luther*) the heathen Philosopher said, That the motion of the stars do give a very sweet harmonie and celestial consent; but the people through continual custom are now wearied and cloied therewith. Even so is it likewise with us, wee have surpassing fair Creatures, but by reason they are too common, wee regard them not.

Men's weariness.

Philip Melancthon (said *Luther*) desired of mee, that I would give a Sylogism out of the Bible, but (said hee) give mee such an one as I may not bee wearie of. *Luther* said, That could never yet bee given to anie man, which alwaies hee could love and affect, and of which hee would not bee wearie; yet the Devil would (as wee see) that Whores and Knaves do remain constant together, but married people can soon part and separate themselvs. Likewise whoring, stealing, and all manner of sin and wickedness can alwaies bee driven and set forward, but that which is good cannot alwaies bee loved. The Divil spoils and hinder's God's works; and again, Christ destroies the works of the Divil, these are two things contrarie the one to the other, the woman's seed and the serpent.

That GOD mainteineth all people and Creatures in the world.

God's Care.

THe third part of the ground (said *Luther*) scarcely beareth Corn, and yet wee are all maintained and nourished. I verily beleev (said hee) that there do not grow so manie sheavs of Corn as there are people in the world, and yet wee are all

all fed; yea, and also there remain's a good over-plus of Corn at the years end. This is a wonderful thing, and thereby wee should see and perceiv God's Blessing.

That GOD will bee wronged in whatsoever hee doth.

THe caus why God passed so sharp a sentence against *Adam*, was, (said *Luther*) that hee had eaten of the forbidden Tree, and was disobedient unto God; in-
somuch that for his sake the ground was cursed, and also the whole generation of man-
kinde was made subject to all manner of miseries, fears, necessities, sicknesses, plagues,
and finally, death sent upon us all. The sens and reason of the worldly wise (who only
do look on the biting in the Apple) do hold that for a slight and trivial thing, they
think it was too too cruel and hard a proceeding against poor *Adam*, they take snuff
in the nose, and saie, (or at least they think) O! is it then so heinous a matter and sin,
for one to eat of an Apple? As people now use to saie of such and the like sins which
God expressely in his Word hath forbidden, especially, of drunkenness, excess, &c.
What hurt is it (saie they) that one is merrie, and take's his Cup with good fellows?
Therefore according to their blindness they conclude from hence, God hath don too
much, Hee is too cruel, and seek's it too too strictly.

God's Right-
eousness.

Again (said *Luther*) these worldlings do stumble and are offended at this, namely,
that Christ (as they think) let's go, and rejecteth good, honest, and holie people, Hee
will not know them; Hee shew's himself harshly towards them, yea, Hee send's them
away from Him, and call's them malefactors; notwithstanding som in His Name have
prophefied, have cast out devils, and have don miracles, &c. On the contrarie, Hee re-
ceiv's publick sinners, as Whores, Knaves, Publicans, Murderers, &c. (if they hear His
Word, and beleeve in Him) Hee forgive's them their sins, Hee cover's and will not im-
pute their sins unto them, bee they never so great and manie; yea, Hee make's them
Righteous and Holie, God's Children and Heirs of everlasting Life and Salvation
out of meer grace and mercie, without anie of their deserts, good works and worthi-
ness. This they conceiv to bee too too much, yea, to bee altogether unjust, &c.

Now, (said *Luther*) who can bee herein an Arbitrator, these two things or proceed-
ings beeing so quite contrarie to each other, and are oft compared as Fire and
Water together; namely, that God useth the cruellest and severest Justice against the
Innocent, (as the worldly wise conceiv) and sheweth too too great goodness and milde-
ness towards the sinners, &c. Herein (said hee) man's wisdom, sens, reason and
understanding is made a Fool. Therefore the Scripture saith, *Except yee convert your
selvs and becom like to the little Children, yee shall not enter into the Kingdom of
God.* Humane reason, wisdom, and understanding cannot comprehend God in his
Majestie; therefore wee must neither seek nor search out what God's Will, His Sub-
stance, and Nature is, no further then so far as Hee hath commanded us. Hee hath gi-
ven us His Word, and therein Hee hath richly revealed what wee should know, hold,
and beleeve, and what from Him wee should expect, thereafter should wee direct our
selvs, and then wee could not err. But (said *Luther*) hee that hath thoughts of God's
Will, of His Nature and Essence without the Word, and will speculate and search out
the same with his humane wit and wisdom, hee make's himself much labor and dis-
quietness in vain. For, the world (saith *S^t Paul*) with their wisdom, know's not God
in His wisdom, *1 Cor. 1.*

To mingle
ones self be-
tween door
and hinges.

Such Searchers (said *Luther*) shall never learn nor know how God is inclined to-
wards them. Those also, that so vainly trouble themselvs, whether they bee predesti-
nated, foreseen, or chosen? They (I saie) that do fall into such cogitations, in them
there goeth up a Fire in their hearts, which they cannot quench; so that their Con-
sciences can never bee at peace, but in the end they must despair.

Speculators.

Hee therefore that will shun this evil and everlasting danger, I truly do advise him,
that hee hold fast the Word; for then hee shall finde, that our gracious God hath laid
and made a sure and strong foundation on which wee may surely and certainly take
footing, namely, Jesus Christ our Lord, through whom only (meerly *gratis*, for no-
thing,

1 Cor. 3.

1 Cor. 3.

thing, and through none other means) wee must enter into the Kingdom of Heaven : For Hee, and no other, *is the Waie, the Truth, and the Life.*

John 14.

The right Tutor.

Now, (said *Luther*) will wee desire to know God in His divine Essence and Being, and how Hee is inclined towards us? Then it must bee don through His Word; For, even for that caus hath God sent His only begotten Son into the world, to bee made *Man like unto us in everie thing (sin only excepted)* to dwell among us, and to reveal His Father's Heart and Will unto us, as God hath appointed and set Him to bee unto us a Teacher, when Hee called from Heaven, *This is my wel-beloved Son, &c. Him shall yee hear.* As if Hee would saie, It is in vain and lost labor, when people take in hand to search out my Divine Majestie; Humane wit and wisdom cannot take hold on mee; I am far too high and great; Therefore I will make my self little, small, and low enough, that people may fasten, comprehend, and take hold on Mee. I will give them my only Son, and I will give Him in such manner, that Hee shall bee a sacrifice, yea, Hee shall bee a sin and a curse for them; and herein Hee shall bee obedient unto Mee, even unto death, yea, to the death of the Crosse. This will I caus to bee preached afterwards in the whole world, and they that beleev herein shall bee saved. Thus meaneth *St Paul* when hee saith, seeing the world with their wisdom knew not God in his wisdom, *It pleased God by the foolishness of preaching to save them that beleev.* 1 Cor. 1.

To finde God.

Thus the Divine Majestie may well and fitly bee called Little and Comprehensible indeed, insomuch that no man in reason can complain, that hee knoweth not how the case standeth with him towards God, or what hee shall expect from him? But (said *Luther*) the world is blinde and deaf, they neither see nor hear what God doth and saith through his Son, therefore Hee will require it at their hands. *Deut. 18.*

Wee (said *Luther*) can seek, finde, and understand the heave temptations of that everlasting Predestination (which terrifies manie people) no where better then in the wounds of our Saviour Christ Jesus, of whom the Father hath commanded, saying, *Him shall yee hear.* The Father in his divine Majestie is too too high and great for us, wee cannot take hold of Him; therefore Hee sheweth unto us the right waie, by which wee may certainly come unto Him, namely, Christ, and saith, Beleeve on Him, depend on Him, so shall yee easily finde who I am, and what my Will and Essence is. But (said *Luther*) the wise of the world, the mightie, the high learned, and the greatest Companie in the world by no means do this. Therefore God is and remains unknown unto them, notwithstanding they have manie cogitations, and do dispute and talk much of God: for it is a short and a round conclusion, that, *Without Christ, God will not bee found, known, nor comprehended.*

Matth. 20.

If now thou wilt know, Why so few are saved, and so infinitely manie damned? This is the caus, The world will not hear Christ, they care nothing for Him; yea, they do contemn that which the Father witnesseth of Him, namely, *This is my wel-beloved Son, in whom I am wel-pleased.* As if Hee would saie, By Him only yee shall finde what and who I am, and what I will have. Otherwise, yee shall never finde Mee neither in Heaven nor on Earth.

2 Cor. 1.

If now yee beleev in the Son, whom I have sent to bee a Saviour unto you, then will I bee to you a Father, and that shall be *Yea* and *Amen*; what this my Son saith and promiseth, the same I will make good and perform, and will not make Him a liar. Hereupon therefore it doth follow most certainly (said *Luther*), that all people which intend, and labor to com to God, through anie other means, then only through Christ (as there are Jews, Turks, Papists, false Saints, Heretikes, &c.) they do all walk in horrible darkness and error; and it helpeth them nothing that they carrie outwardly a civil and strickt kinde of life, do pretend great Devotion, suffer much, love and honor God, as they boast of themselves, &c. For, seeing they will nor hear Christ, nor beleev in Him (without whom no man knows God, no man obtains forgiveness of sins, no man comes to the Father) therefore they remain alwaies in doubt and unbelief, know not how they stand with God, and so at last they must die, and bee lost in their sins. For, *Hee that honoreth not the Son, honoreth not the Father, 1 Joh. 2. Hee that beleeveeth not the Son, shall not see life, but the wrath of God remains upon him. Joh. 3.*

Caus of people's Damnation.

Why

Why God ordain's, that it goeth well with the wicked, and ill with the godlie in this world.

I My self (said *Luther*) cannot unloof this Argument, Why desperate wretches have so good daies, and live a long time in jollitie and pleasure, according to their hearts desire, God honoreth and give's them health of bodie, fine children, &c. But contrariwise, the good and godlie people that are highly enlightned, hee suffer's them to stick and remain in calamitie, in danger, anguish, and in necessitie all the daies of their lives; yea, and som to die also in miserie, as *S^t John the Baptist* did, who was the greatest Saint on earth: I will saie nothing of our onely Saviour Christ Jesus, who died in unspeakable miserie, the most shamefullest and contemptible death of the Cross, between two murtherers.

The qualitie
of the good,
and of the
evil people in
this life.

But (said *Luther*) God doth like an honest and godlie Father, that fain would bring up his son in the knowledg and fear of the true faith, to the end hee might live to have joie of him afterwards, and might convey unto him all the treasure which hee had gathered together, with all that hee possessed besides: therefore hee chastneth and scourgeth him more and oftner then hee doth a servant, from whence the Proverb cometh; *The lovinge childe, the sharper rod*: yea, hee suffer's the disobedient servant to go a while unpunished, to use his wilfulness, and will not seem to regard it; but in the mean time hee think's: Well, thou shalt not drive it long, and when the time com's, hee thrust's him bare and naked out of the hous. In this plain and simple manner (said *Luther*) do I use to solv and unloof this Argument; Why God permit's the and ordain's that the good and godlie, (specially) the great saints, as the Prophets, the Apostles, &c. must suffer anguish and calamitie in this world: but the ungodlie do live a long time in peace, and do rest in all superfluitie, without want, calamitie and trouble.

Duties of Fa-
thers.

The Prophets (said *Luther*) have all run themselvs upon this rock, have written much thereof, and therewithall they have shewed, how the good and godlie shall, and may overcom such offensive cogitations, and may comfort themselvs against the same, as *Jeremias* saith: *Why goeth it so well with the ungodlie, and wherefore are all they happie that deal very treacherously?* Jer. 12. But it bring's them to an evil end, as hee saith further: *Thou sufferest them to go at libertie like sheep that are to bee slain, and thou preparest them for the daie of slaughter*: of this also read manie Psalms. *Psal. 37. 49. 73.*

God is not therefore angrie with his Children, though hee scourgeth and punisheth them: but hee is angrie with the ungodlie, which do not acknowledg Christ to bee the Son of God, and the Saviour of the World, but do blaspheme and contemn the Word; such are to expect no grace and help of him, except they believ in Christ, honor and worship him. And, indeed, hee himself doth not scourge and beat his smal and poor flock that do depend on Christ; but hee suffereth them to bee chastned and beaten, when they are secure and unthankful unto him, for his unspeakable graces and benefits shewed unto them in Christ, and when they are disobedient to his word &c. As then hee permitteth that the diuel bruiseth our heels, send's pestilence and other plagues unto us, Tyrants to persecute us, &c. and hee permit's the same to bee don for our best good, that thereby wee should bee moved and (in a manner) forced to turn our selvs unto him, to call upon him, to seek help and comfort from him through Christ. *Tim. 3.*

In the Book of the Judges, Chap. 10, it is written, how God, by a Prophet, forely threatneth the people of Israel, and saith: *I have oftentimes delivered you out of your enemies hands, when yee cried unto mee; but now, because yee hearken not to my voice, but serve other gods, I will help you no more; Go, and call upon those gods which yee have chosen, let them help yee in the time of your calamities.* This was a hard and sharp Sermon of threatening, (said *Luther*) as if God would have no more to do with them. But when the people turned themselvs to the Lord, and put away from them the strange gods, and served the Lord, acknowledged their sins, and said: *Wee have sinned, do with us what pleaseth*

Physick for
secure people

pleaseth thee, onely save us at this time. Then the Lord had pitie on them, that they were so sorely plagued, as the Text further saith.

That GOD is a GOD of the Living, and not of the Dead.

The life to
com.

THis Text (said *Luther*) doth Christ put on, and allegeth *Mat. 22*, and thereour powerfully sheweth the Resurrection of the Dead; for if there were no hope of the Resurrection of the Dead, nor of another and better world after this short and miserable life, wherefore then doth God offer himself, that hee will bee our God, that hee will give us all that is necessarie and healthful for us, and in the end will deliver us out of all trouble, both temporal and spiritual. To what purpose is it that wee hear his Word and believ in him? What are wee the better when wee crie and sigh to him in our anguish and need, that wee wait with patience upon his comfort and salvation, upon his grace and benefits which hee shew's in Christ, why do wee praise and thank him for the same? why are wee daily in danger, and suffer our selvs to bee persecuted and slain for the sake of Christ's Word, which wee teach and hold for our greatest treasure, and do acknowledg it before the wicked world.

The sum of di-
vine doctrine.

But forasmuch as the everlasting merciful God, onely through his Word and Sacraments, talketh and dealeth with us (all other creatures excluded) not of temporal things which pertain's to this vanishing life (all which, in the beginning, hee hath provided richly for us) but where wee shall remain when wee depart from hence, and giveth unto us his Son for a Saviour, who delivereth us from sin and death, and hath purchased for us everlasting righteousness, life, and salvation; that wee believ in him and at his Commandement are baptized, &c. Therefore it is most certain, that wee do not die away like the beasts that have no understanding; but so manie of us as do sleep in Christ, shall, through him, bee raised again to life everlasting, at the last daie: but the ungodly to everlasting shame and destruction, *Joh. 5. Dan. 12.*

That GOD use's Evil to Good.

1 Cor. 7.

GOD (said *Luther*) make's very good use of all things: On the contrarie, the Divel, and mankinde, shamefully do abuse all good things. Through, and by secret suffering and lust, God drive's people to marrie; for if people had not lust, love, and desire one to another, who then would marrie? onely that afterwards forbidden lust may bee hindred; that a man may not hang on a strange woman, but may joie and solace himself with his wife, and delight himself in her love, as also the wife towards him, &c. Again, through, and by ambition, God drive's manie to hunt after wealth and honor, to have high esteem in the world, to bee preferred before others to high estate and dignitie, as Governors, Councillors, &c. otherwise, who would desire to bee therein imploied? Onely that ambition afterwards may not step out of her bounds of Commanding and Governing, but may remain therein, and not to look after that which is not his, nor to do hurt to the Subjects and his Neighbors, &c. Moreover, through, and by Covetousness, God drive's manie to bethink themselves how to bee maintained and nourished; otherwise, who, without such desire, would have anie encrease of that which is their own already? Who would work and wearie himself to get means and maintenance? yea, all good wealth would fall and go down. Onely that the Covetousness may remain and bee kept also within her limits and bounds.

Seeking after
gain.

Aiming at
maintenance.

Onely Pride and Envie are and remain plain vices of the Divel; yet notwithstanding, God use's the same also to good, though in a contrarie wise; not in those which therewith are fooled and blinded; but in those that are persecuted of the proud and envious. For in that manner God exerciseth his holie and godlie servants for their good, through the Divel and his members.

Destroying of
goodnesses.

On the contrarie, the Divel abuseth GOD and everie good thing, chastitie, and the

the unmarried kinde of life, hee diverteth into hypocrisie; hee turneth humilitie to spiritual pride; love to sects and rebellion; wealth to haughtiness and idleness, &c.

That GOD suffereth nothing to bee wanting in him.

GOD (said *Luther*) give's all manner of wealth richly; first, to the end that no man may justly complain and saie, hee hath not provided sufficiently for the maintenance of this life. But in that there is now and then want, specially in this last time, the same is not his, but the fault of the cursed covetous cormorants that do rend and tear all to themselves, do buie up all manner of wares, and raise the prices thereof at their pleasures, and do overset and hurt the Common-people; much more mischief do the wicked Usurers, with quite sucking out and consuming poor and needful people. Secondly, God doth justly, in suffering his punishments to fall upon those that do not know him nor are obedient to the Gospel of Jesus Christ, neither are anie waie thankful unto him, for the temporal benefits which hee rightly bestow's upon them to enioie (not to pride and superfluitie); yea, those that shamefully do abuse the same against God, and to the hurt and undoing of their Neighbors. What doth God desire of us for all his benefits both spiritual and temporal? but onely, that wee should thank him for the same, should acknowledg him for our God and Father, should hearken to his Word, believ and serv him, to call upon him in all our need, and not to doubt that hee heareth us, for the sake of Christ.

Fair and Mar-
ker Pedlers,
Hacklers.

That thankfulness is the most acceptable service to GOD.

THe most acceptable service that wee can do and shew unto God, and which hee onely desireth of us, is, that hee is praised of us: but hee is not praised except hee bee first loved: hee is not loved, unless hee be first bountiful, and doth well; hee doth well when hee is gracious; gracious hee is, when hee forgive's sins. Now (said *Luther*) who are those that do love him? They that are the smal flock of the faithful, that do acknowledg such graces, and do know, that through Christ they have forgiveness of their sins, &c. But the children of this world do not trouble themselves herewith, they serv their Idols, that wicked and cursed Mammon, but in the end hee will evil reward them.

God's Incom-
and Revenue.

That GOD is willing wee should make use of his Creatures.

Our loving Lord God is willing that wee eat, drink, and bee merrie, and make use of his Creatures, for therefore hee hath created them. Hee will not have that wee should complain, as if hee had not given sufficient, or that hee could not maintein our poor carcasses; onely, that wee do acknowledg him for our God, and thank him for his gifts.

God's further-
ring of our
joie.

That GOD fill's the bellies of the Ungodlie, but hee give's the Kingdom of Heaven to the good and Godlie.

WEe believ (said *Luther*) that God will give to us no better things then hee giveth to the rich ungodlie wretches in this world, to whom hee give's an *over-plus*, and the fill of good wine, monie, wealth, power, honor, and all things that they would have or can desire. But the best wealth and treasure (which they do not desire) hee denie's them; namely, himself. But hee that hath not God (let him have elf what hee will) so is hee, notwithstanding, more miserable then was *Lazarus*, that laie at the rich man's gate, and was starved to death. But it will go even so with them, as it went with the Glutton, that they everlastingly must hunger and want, and shall not have in all their power so much as the least drop of water, &c.

Psal. 12.

Gen. 13.

If

Mat. 19.

If then (said *Luther*) the Almighty and liberal God in such wise doth heap blessings upon his worst enemies & blasphemers, with all manner of temporal goods and wealth, and give's to som also Kingdoms, Principalities, &c. Then may wee (that are his children) easily conceiv, what hee will give unto us, (who for his sake must suffer) yea, what hee hath already given us. Hee hath given unto us his onely begotten Son, and with him hath bestowed all things upon us, so that through him wee are God's children, and also heirs of his Celestial treasure, and are co-heirs with Christ according to hope.

God the Lord hath divided his goods and benefits, to this wicked world, very unequally; that is, hee hath made subject to the world all the creatutes on earth: in the water, and in the aër; they command and govern over fish in the sea, over birds and fowl under heaven, and over all beasts that are upon earth: but heaven hee hath reserved for himself, for hee is Lord of Life and Death: if God would sell those two, then would hee soon bring to himself again all the wealth and treasure which hee hath divided to the world.

That GOD hath long patience with Tyrants.

The raging of
the Pope and
Turk.

GOD is patient, and of great goodness (said *Luther*) in that hee can hold his peace and bee silent so manie hundred years, and hath suffred the Pope and Turk to go so long unpunished. The caus is, that few do know (or at least will believ) that God will fearfully punish the blindness of the damned world, which will not receiv the truth, (or cannot long endure it) to the end they might bee saved, but do blaspheme and persecute the same: Therefore doth God send unto them powerful Errors, that they do believ lies, 2 *Thef.* 2.

Nota bene.

In the time of the Apostles, and long afterwards, the Gospel had its full cours in *Arabia*, in *Syria*, in *Egypt*, *Asia*, *Grecia*, and in other Kingdoms which the Turkish Tyrant now possesseth. But (said *Luther*) at such time as the people were wearie thereof, and manie sects arose, then came that blasphemous *Mahomet* with his *Alcoran*; from that time forward they forsook Christ, and worshipped the Divel *Mahomet*. Even so went it likewise in Popedom, and I fear, after our time, will go also in *Germanie*, and other places, more by reason of the horrible unthankfulness, and contemning of the all-saving holie Word, which clear and purely is now preached unto them. And then after this bright shining light there will com a griezly and fearful darknes. Christ Jesus comfort and help his little flock, and give an end to these miseries, through his glorious coming, *Amen*.

That GOD delaie's his punishments for a while.

Courtly re-
freshments.

GOD see's well (said *Luther*) how the drunken bolts throw pots and glasse out at windows: but when hee begin's to visit, then hee punisheth horribly, without measure and end. I speak this (said *Luther*) of the wasteful, filthie, and swinish manner of life, which, void of all shame, in this our last time, is exercised and cherished by great Kings, Princes, by the ignoble Nobilitie, but specially by the Pope, and by his Cardinals, Bishops, Prebends, and by his whole Croun-shorn generation.

The signs that go before the punishment.

Will's libertie.

When God will devaste and punish a people or a Kingdom, then hee first take's away from them good and godlie Teachers and preachers; also hee bereav's them of wise, godlie and honest Rulers and Counsellors, hee take's away good and upright experienced souldiers and other good people. Then are the Common people secure and merrie, they go on in all wilfulness, they care no more for the truth and divine doctrine; yea, they despise it and fall into blindness: they regard neither threatning, civilitie,

Civilitie nor Honestie, they drive all manner of sins and shame, out of which follow's a wilde, dissolute, and divellish kinde of living, as now (alas) wee see and are too too well aware of, and cannot long endure. Therefore I fear (saide *Luther*) the Ax is laid to the root of the Tree that it soon must bee cut down. God of his infinite mercie take us graciously away, that wee may not live to see such calamitie.

How GOD regards great Persons that are ungodlie.

GOD regard's ungodlie great Potentates, Kings and Princes, even as Children regard playing at Cards; while they plaie, and have good Cards, they hold them in their hands; then, afterwards, when they have bad Cards, they are wearie of them, and throw them under the Bench. Just so doth God with great Potentates, while they are in the Government, and rule well, Hee hold's them for good; but so soon as they do exceed, and govern ill, then Hee throw's them down from their seat (as *Marie* sing's) and there Hee let's them lie; *Ut Regem Danie.*

God's Depo-
sited.

The Queen of *Denmark* (that was Sister to Emperor *Charls* and King *Ferdinand*) died at that time when her husband (King *Christern*) was taken prisoner, who was kept in prison twentie years. And his son (who was the only Heir of the Kingdom, and was in the Court of the Emperor) died also at the Imperial Diet held at *Ratisbone* the same year, 1541. God hath taken up and gathered together a fine and glorious Game at Cards, all of mightie Potentates, as Emperors, Kings, Princes, &c. they scuffle and fight one with another, touching which (saide *Luther*) I could shew manie Examples don in our time, &c.

The Pope (saide *Melancthon*) for the space of these certain hundred years hath been held for the principal Head of all Christendom, when hee did but wink or hold up one finger; so must the Emperors, Kings, and Princes have humbled themselvs and feared, insomuch that hee was Lord of all Lords, King of all Kings on earth; yea, hee was an earthlie god. But now come's Almighty God, throw's the Pope down, and win's that great king with the Ace (*Luther*), and there he lie's. This is God's Government, as *Marie* sing's in her *Magnificat: Deposuit potentes.* Hee put's down the mightie from their seat, &c.

If I were rich (saide *Melancthon*), I would have artificially made mee a Game at Cards, and a Chest-board all of Gold and Silver, in a remembrance of God's Game at Cards, which are all great and mightie Emperors, Kings and Princes, where hee alwaies thrusteth one out through another. N. Is the four of Diamonds, The Pope is the six of Diamonds, the Turk is the eight of Diamonds, The Emperor is the King in the Game.

At last come's our Lord God, divide's the Game, beat's the Pope with *Luther*, (hee is the Ace) but the Pope is not yet quite dead, Christ hath begun to slaie him with the spirit of his mouth, so that hee is dead in the hearts of beleiving Christians; I hope it is almost com so far, that, *in less then two hundred years*, God will quite make an end of him, and of that Antichristian Idolatrie, by his glorious coming.

Ezekiel and the *Revelation* do speak thereof, as if the Turk should bee consumed with Fire from Heaven, which is a verie dark prophecie: It may well bee don (saide *Luther*) by a spiritual fire, which executeth and consumeth Antichrist the Pope. For, when God give's the Word, Hee give's also therewith the spirit of faith and praier; when the same is powerful in the hearts of beleivers, then is the wicked world beaten, the devil overcom and executed, who cannot endure the Word; nay, it is in his Eies like a thick mist or fog. Well, as I said before, it cannot bee verie long, but that both the Pope and Turk with their Retinue must bee struck down to the pit of Heli.

Spiritual fire.

That out of the best come's the worst.

Out of *Abraham* came *Isaac* and *Ishmael*; out of the Patriarchs and holy Fathers came the Jews that crucified Christ; out of the Apostles came *Judas* the Traitor;

H

Out

Out of the Citie *Alexandria* (where a fair illustrious and famous School was, and from whence proceeded manie upright and godlie learned men) came *Arrius* and *Origenes*; Out of the Romish Church, that yeelded many holie Martyrs, came the blasphemous Antichrist, the Pope of Rome; Out of the holie men in *Arabia*, came *Mahomet*; Out of Constantinople (where in that noble Citie manie laudible Emperor's Courts were kept) come's the Turk. To conclude, out of married women com Adulteresses, out of Virgins Whoors, out of Brethren, sons and friends, com the cruellest enemies; out of Angels com Devils, out of Kings com Tyrants, out of the Gospel and godlie truth com horrible lies; out of the true Church com Hereticks; out of *Luther* come's Murther, Rebels, and *Anabaptists*, &c. What wonder is it then that evil is among us, com's from us, and goeth out of us; they must indeed bee very evil things that cannot stay by such goodness; and they must also bee verie good, that can endure such evil things.

That GOD extolleth his mercie in us sinners through his benefits.

Profitable
good beasts.

Although Original sin had wel deserved, that many wilde Beasts should hurt mankinde, as there are Lions, Wolves, Bears, Snakes, Adders, &c. yet notwithstanding, the merciful God hath in such manner lessened our wel-deserved punishments, that there are many more beasts which must serv us for our good and profit, then of those which can do us hurt: For there are more Sheep then Wolvs, many more Oxen then Lions, many more Cows then Bears, many more Stags and Deer then Foxes, many more Kreamfish and Lobsters then Scorpions, many more Ducks, Geef, and Hens, then Ravens and Kites, &c. And (said *Luther*) hee that with diligence would compare them one with another, should finde, that there are in the world many more good and profitable beasts then hurtful; and that in all Creatures are found more good then evil, more benefits then hurts and hindrances.

The Sparrows are the least birds, and yet they are very hurtful, and have the best nourishment; they have the whole year through the best daies, and do the greatest hurt. In Winter-time they lie in the Barns and Corn-houses; In the Spring they eat the Corn from the fields, also they eat the Plants, and other growth; In time of Harvest they have enough in the fields, and soon after, the Grapes and Fruits are their refreshments: *Ergo digni sunt omni persecutione.*

Gracious punishments of GOD.

God punish-
eth onely out
of Grace,
when as yet
hee speaketh
with us.

When God is angrie with us, and is jealous of us, and delivereth us into the hands of our enemies, that through them hee punisheth our sins and vices; and sendeth upon us pestilences, plagues, famine, &c. yet nevertheless, so long as hee speak's with us through his Word, it is a certain sign of his grace and favor towards us; for, *whom the Lord loveth, Hee chastneth.* But (said *Luther*) when people are secure, they hear indeed the Word, but it goeth in at one ear, and out at the other; they prate much thereof, but no amendment of life, nor fruits of the faith do follow (as wee see (alas!) before our Eies) everie one will bee a true Christian and an upright Protestant, and yet there is no measure of carping and caring for the bellie, wicked covetousness, usurie, and other sins go on in full flourish and swaie. And when God through good and godlie Teachers and Preachers doth threaten us, and wee will not turn and repent, &c. so is it then a certain sign, that God will shortly take from us his Word and pure Doctrine, and will leav us in the darkness of our hearts to walk in our own counsels, as Christ threatned the Jews, and took from them the Kingdom of God, and gave it to others that brought forth their fruits. In this sort it fall's out, that Kingdoms, Countries, and people for the same caus are utterly wasted and destroyed.

The quite out.

Luther's Pro-
phetic and
care for Ger-
manie.

Therefore it amazeth mee, (said *Luther*) and I do fear that *Germanie* in short time will bee visited, and horribly punished, by reason of the great unthankfulness, (on our part) in contemning and blaspheming of God's Word (on the Enemies part)

part) that God in the last and dangerous times doth caus his Word to shine so bright and clear. God can have long patience, when the people are wicked. But when they contemn his Word, and persecute the same, then hath patience an End, and the last punishment is at hand, as with the Jews, Greeks, Romanes, and others it hath been.

What manner of people GOD will have for his servants.

GOD will have his servants to bee repenting sinners, such as do stand in fear of his Anger, of the Divil, death and hell, and that do believ in Christ. Therefore saith David in the 34 Psalm, *The Lord is nigh unto them that are of a broken heart, and helpeth them that bee of an humble spirit.* And in Isaiah the 66. *Where shall my Spirit rest, and where shall I dwell? By them that are of humble spirits, and that stand in fear of my Word.* The same doth the poor sinner on the Cross. St Peter did so, when hee had denied Christ; Marie Magdalene that was possess'd of the Devil; St Paul the persecutor, &c. All these were sorrowful for their sins, and such shall have forgiveness of their sins, and bee God's servants.

Upright servants of God.

The great Prelates, (said Luther) the puffed up Saints, the rich Usurers, the Oxen-Drovers that seek unconscionable gain, &c. These are not God's servants, neither were it good they should bee, for then no poor people could have Access to God for them; neither were it for God's honor that such should bee his servants: for they would ascribe the honor and praise to themselves, and would saie, Wee are they, &c. Nevertheless, there are som great Kings and Princes that do call upon God, and serv Him from their hearts; Those, although they bee rich and powerful, rule over land and people, yet are they poor in spirit, that is, they acknowledg themselves in good earnest to bee poor sinners, and do praise with David that great King, *Miserere mei Deus.* Also they implore, and saie, *Lord, enter not into Judgment with thy servant, &c.*

That GOD's punishments and the Divels are not alike.

GOD punisheth with measure, not in wrath and anger; Hee chastneth as a father doth his son; Hee woundeth that Hee may heal. To conclude, Hee doth all things for our good, happines, life and salvation; even for this end, that wee may learn to fear Him, to acknowledg His goodness and benefits, to trust in Him, and to call upon Him in our need. Like as a good childe chastned of his father begin's to better himself more then before, feareth and loveth his father; for it knoweth that hee means well and truly with him, &c. But on the contrarie, the Divil (if God permitteth him) doth affright, perplex, and wound, hee chastneth not as a father his childe, but as the hang-man doth a thief, to th'end hee may drive him into despair and everlastingly to destroye him; hee carri's into hell, and not out again, all his doings do tend to utter ruine, death and destruction.

GOD is the beginning of all Righteousness; yea, Hee is the middle, and the End.

ALL Righteousness come's originally from God. First, Hee speaketh unto us through His Word; Hee offereth unto us His Grace, and forgiveness of our sins through Christ; Like as Hee spake to Adam and Eve in Paradise soon after their fall, when they had been deceived through the serpent: Then God laid upon them a grievous punishment, but presently after, Hee comforted them, and promised Christ, that should crush the serpent's head. Likewise dealt Hee with Abraham, commanded him to depart out of his native Countrie, promised him, Hee would make of Him a great Nation, would blese him, and make his name great. Moreover, Hee promised to him and his posteritie, to Isaac, to Jacob, &c. That through their seed (Christ) all people on earth should bee blessed. Likewise, Hee called Moses, Exod. 13. And David through Samuel, 1 Sam. 16. Also Marie, when shee was to bee the mother of God,

The necessity of works excluded.

Apoc. 1.

did nothing elf but hearkned to the Angel, received His Word with Faith, and said, *Behold, I am the Lord's handmaid, bee it to mee as thou hast said.*

In fuch manner (faid *Luther*) doth God alwaies begin, Hee laie's the firft ftone, that is, the Word of the Promifs of Grace muft go before. This doth offend the Papifts, and all feeming-holy workers, when they hear the Word, they are thereby hindered, fo that in ftcad of receiving the fame, they perfecute it: for, they neither know nor underftand, that the Grace, through which God juftifieth us in Chrift, is the forgivenefs of fins. And although there bee ftill in us an over-plus of fins; yet notwithstanding, God will not impute them unto us for the Father's fake in Chrift. Ah (faid *Luther*), to know Chrift, is the higheft Treafure, of whom the wicked world, Pope and Papifts know nothing; yea, they contemn Him, &c. It goeth with them even as St *John* write's in his firft Chapt. *The light fhined in darknefs, and the darknefs comprehended it not.*

John 1.

Two manner of Sacrifices pleafing to GOD.

God's laud
and praif.

THe Scriptures (faid *Luther*) do fhew two manner of Sacrifices that are acceptable to God, the firft is called a Sacrifice of Thanks or Praif, when wee teach and preach God's Word purely; when wee hear and receiv it with faith; when wee acknowledg the fame, and do everie thing that tendeth to the fpredding of it abroad, and thank God from our hearts for the unfpeakable benefits which through the fame are laid before us, and beftowed upon us in Chrift, when wee praif and glorifie him, &c. Hereof the 50 *Pfalms* faith, *Offer unto God thanks-giving.* Alfo, *He that offereth thanks, praiseth me.* And *Pfalms* 118. *Thank the Lord, for Hee is gracious, becauf his mercie endureth for ever.* And *Pfalms* 103. *Praif the Lord, O my foul, and what in mee is praif his holie Name. Praif the Lord, O my foul, and forget not all His benefits.*

Secondly, when a sorrowful and troubled heart in all manner of temptations hath his refuge to God, call's upon Him in a true and upright faith, feek's help by Him, and wait's patiently upon Him: *Pfalms* the 118. *In my trouble I called upon the Lord, and Hee heard mee at large.* *Pfal.* the 34. *The Lord is nigh unto them that are of a contrite heart, and will fave fuch as bee of an humble fpirit.* And *Pfal.* the 51. *The facrifice of God is a troubled fpirit, a broken and contrite heart, O God, fhalt not thou defpife.* And *Pfal.* 50. *Call upon Mee in the time of need, fo will I deliver thee, and thou fhalt praif Mee.*

The perverted wifdom of the Epicures in thefe times (which are many, and daily do increaf,) that prefume to censure GOD's Government.

The Epicure's
Logick.

Nota bene.

Blindnefs of
Patronal
Strength.

IT is (faid *Luther*) a verie evil and dangerous temptation (yet common) efpecially by the wordly-wife and learned people, which do think and fpeculate in this manner: If (think they) God were Juft and Almighty, and did ftand for the good of the world, then Hee could in no wife endure, that the good and godlie people fhould bee plagued with fo manie mishaps and adverfities, and the wicked wretches to have fuch good daies. Hee punifheth the ungodly well in the end, but in the mean time the good and godlie are tormented (for the moft part) in this world without ceafing. This Epicurean and ungodlie weening proceed's from hence, they dream that humane wifdom and ftrength is ftill whole, found, and unremoved. But the poor blinde people do not fee, that our underftanding, wit and wifdom is altogether foul and fearfully fpoiled and blinded through Original fin. Therefore do they mean that God fhould bee fo minded as they have thoughts of Him, and as they behold him with their blinde fpectacles, from whence they get blue eies.

But the cauf why they do not know, nor will know, that all our ftrength both of foul and bodie is fo lamentably fpoiled, is this, they do not underftand what a great evil

evil and mischief Original sin is, they expound it onely of the lowest strength of the flesh; from hence all the Writers in Popedom do name Original sin, onely the lusts of the flesh, they write nothing of unbelief, of contemning of God, and of other sins against the first Table of the ten Commandements. They hold them for small and slight sins.

To serv GOD and the Emperor.

DOctor Eck on a time said to mee (said Luther) these words, Hee that serv's God and the Emperor hath but small profit thereby. I answered him and said, It is a blasphemous speech, flatly against the first and second Tables. Against the first, where God command's, *Thou shalt serv the Lord thy God with all thy heart, with all thy soul, and with all thy strength*: Deut. 6. and *Him onely serv*: Matth. 4. Against the second, *Let everie soul bee subject to the higher powers*: Rom. 13. And Christ saith, *Give to God the things which are God's, and to Cesar which are Cesar's*. Matth. 22.

Rash and inconsiderate words.

That the First born was holie unto GOD.

IN the old Testament, all the First-born were hallowed to God both of Man's kinde and beasts. The first-born son had an advantage before the other Brethren; yea, hee was their Lord, as the principal in Offring and Riches, that is, in spiritual and temporal Government; for hee had right to the Priesthood and Dominion, &c. But there are manie Examples opened unto us in holie Scriptures, where wee see, that God rejected the first-born, and chose the younger brethren, as *Cain, Ishmael, Esau, Ruben, Eliab*, &c. who were first-born, from them God took their Right, and gave it to their younger Brethren, as to *Abel, Isaac, Jacob, Judah, David*, &c. And Hee did the same for this caus, That they were haughtie, proud and presumptuous of their first-birth, and despised their Brethren that were more good and godly then they; the same could God not endure, and therefore they were bereaved of their Honor, so that they could not boast themselves of their first-birth, although they were highly esteemed in the world, were possessed of Lands and people, as the Scripture mentioneth.

Casheering of the first-born.

But the spiritual Promiss (that Christ should com out of their seed) they dallied the same away through their pride, to the end, they should not brag of the first-birth after the flesh. For, God will not bee upbraided, nor suffer us in no wise to go on in our waies: Hee that walketh not in God's waies, go's astray, and is a lost sheep.

Of the Obedience towards GOD and the Devil.

THe Obedience towards God that pleaseth Him, is the Obedience of faith, to teach and hear His Word, to beleeve the same, to live thereafter, and to shew it by the fruits of Faith, that is, by good works which God hath commanded.

Rom. 3.

But the obedience shewn to the Devil, is misbelief, when one depart's from the right and true faith, follow's and depend's upon divellish lies, and doctrine of men, do act manie and great works of their own choice and devotion without and against God's Word and Command, and therewith do torment themselvs, from whence the common Proverb come's, *Hell is gotten more bitterly and hardly by the Martyrs of the Devil; then Heaven is gained by the Martyrs of God.*

How it would have gon, if Adam had not sinned.

IF Adam had remained in his Innocencie, and had not transgressed God's Command, yet hee had begotten Children; but hee should not have lived and remained continually in that state in Paradise, but should have been taken into the everlasting glorie in Heaven (not through death) but through transmutation and setting into another life.

Man's being, if falling into sin had not been.

That GOD scorn's and mock's the Diuel.

Weakness of
great power.

GOD scorn's and mock's the Diuel, in that Hee fet's under the Diuel's nose a poor, weak, humane Creature, that is dust and ashes; (yet hath the first-fruits of the Spirit) against whom the Diuel can do nothing, although hee is so proud, subtil, and powerful a spirit. Wee read in Histories, (said *Luther*) that a mightie powerful King of *Persia* was utterly routed at the Citie *Edeffa*, through a wonderful Host (sent from God); namely, through an innumerable multitude of great Flies and Gnats. Even so, God take's pleasure to triumph and overcome, not through power, but by weakness. Flies and Gnats shall beat and overcome great Kings, and shall drive away the powerful Armies of Hors and Chariots. Also, a weak, humane Creature shall bid defiance to the Diuel, and shall overcome the Prince and God of the world through Faith.

Of GOD'S greatest Anger and Grace.

Nota bene.

FAIR teachers and sectaries (said *Luther*) are punishments for times, and are God's greatest Anger and Displeasure, as *Hosea* saith, Chap. 9. *The prophet is a fool, the spiritual man is mad, for the multitude of thine iniquitie and the great hatred.* Even so on the contrarie, Good and Godlie Teachers are glorious Witnesses, they are God's Graces and Mercies. From hence St *Paul* nameth Apostles, Evangelists, Prophets, Shepherds and Teachers, &c. Gifts and Presents of our Saviour Christ, sitting at the right hand of the Father. And the Prophet *Micah* compareth the Teachers of the Gospel to a fruitful Rain.

That GOD hardneth whom Hee will.

God's Operation.

Philip Melancthon asked *Luther*, if this word [Hardned] were to bee understood directly as it sounded, or in a figurative and colored wise? To which question *Luther* answered, and said, Wee must understand it properly and not operatively: for God worketh and doth no evil. But through his Almighty power Hee worketh all in all; and, as Hee finde's a man, so Hee worketh in Him: As Hee did work in *Pharaoh*, hee was evil by nature, which was not God's, but his own fault; hee continually proceeded to bee wicked, and to do evil. But hee was hardned, becaus that God with His Spirit and Grace did nothing hinder his ungodlie proceedings, but suffered him to go on, and to have his minde. Now, why God did not hinder nor restrain him, thereafter ought not wee to enquire. For, this word [Quare, Why] hath mis-led and destroyed manie souls, it is too too high for us to search into. Therefore saith God, Why I do this, thou shalt not know; Look thou upon the Word, Beleeve thou in Christ, and praie; I will make it well enough. If God shall bee asked at the last daie of Judgment, Why Hee suffered *Adam* to fall? Then will Hee answer and saie, Becaus My Goodness might bee known and seen towards the Generation of Mankind, in that, I gave to the world my Son to bee a Saviour.

Whofo from his heart can humble himself before GOD, hee hath gained.

Luke 18.

Whofo can earnestly humble himself from his heart before God, hee hath gained. For God can do nothing, but to bee merciful towards them that humble themselves. For, if God should alwaies bee stern and angrie, so should I (said *Luther*) bee afraid of him as of the Executioner. And seeing that I must stand in fear of the Pope, of the Emperor, of the papistical Bishops, and of other Tyrants, (which are God's enemies) to whom then (said *Luther*) should I flie, and take my refuge, if I should also bee afraid of God?

To

To know GOD aright is the highest Art.

GOD styleth himself in all the holie Scriptures, A God of Life, of Peace, of Comfort and Joie for the sake of Christ. Therefore (said *Luther*) I am an enemy to my self, that I cannot beleeve it so constantly and surely as I should and ought to beleeve. No humane Creature can rightly know, how mercifully God is inclined towards those that stedfastly do beleeve in Christ.

That GOD preserv's Nourture and Discipline.

GOD'S Works and Actions will bee where good Nourture and Discipline is maintained, specially in wars where a good Government is settled; otherwise, it goeth strangely, dissolutely, and ill, as in this time wee see too too well.

When God will confound the wisdom of the wise, Hee make's them first mad and raging-like in their proceedings; as Hee dealt with the Popish Princes and Bishops at the Imperial Diet held at *Augsburge*. Prov. 1.

Let the Adversaries rage and swell their fills (said *Luther*), and as long as they can. God hath set the sea her bounds, Hee suffer's the same to beat and rage with her waves, as if they would over-run, cover and drown everie thing; yet notwithstanding they must not pass the Shore and Banks; although God keep's the waters in their compass, not with Iron, but with weak walls of Sand. This discours *Luther* held at that time when Letters were written unto him from the Assemblie at *Franckfort*, concerning the Papists with their Practices and Exploits, intending to fall upon the Protestants in all parts. Psal. 104.
Proof of
Scripture.

The second *Psalme* (said *Luther*) is one of the best *Psalms*: I love that *Psalme* with my heart; It strike's and flashe's valiantly amongst the Kings, Princes, Counsellors, Judges, &c. If it bee true what this *Psalme* saith, then are the Allegations of the Papists stark lies. If I were as our Lord God, and had committed the Government to my son, as Hee hath don to his Son, and that these angrie Gentlemen were so disobedient, as they now bee; I would (said *Luther*) throw the world into a Lump.

Marie, the poor Childe-maid of *Nazareth*, also scuffleth and ruffleth with these great Kings, Princes, &c. as shee sing's, *Hee hath put down the mightie from their seat, &c.* No doubt (said *Luther*) shee had an excellent undaunted voice; I, for my part, dare not sing so. The Tyrants saie, *Let us break their bonds asunder*: What that is, (said hee) present experience teacheth us: for wee see how they drown, how they hang, burn, behead, strangle, banish and torture; And all this they do in despite of God. *But hee sit's above in Heaven, and laugheth them to scorn.* If (said *Luther*) God would bee pleased to give mee a little time and space, that I might expound a couple of small *Psalms*, I would bestir my self so boldly, that (*Sampson*-like) I would take all the Papists away with mee. Tyrannizing?
Judg. 16.

How GOD will judg.

GOD judgeth now through the Gospel, but at the daie of judgment Hee will openly publish it; then will Hee com with thundring and lightning, and will draw us all in the twinckling of an eie together, to meet him; insomuch, that wee must stand there before him, and must openly hear the sentence, *Matth. 25*. This is called, *to judg the quick and the dead*. Final Execution.

Whereby a man may acknowledg GOD's Goodness.

THE temporal Magistrate (said *Luther*) is a sign of God's Grace, that God is gracious, and hath no pleasure nor delight in mangling and slaught'ring; otherwise, Hee would suffer all to go on in a confusion, and without Government, as is amongst

amongst the Turks, and amongst the wilde, fearful and senseless Beasts, Swine, Bears, Wolves, Lions, &c. Even so would people dispatch and destroy one another.

To serv GOD aright.

Pertainings to
God's service.

IF a man serv's not God onely, (said *Luther*) then surely hee serv's the Divel; be-
caus, no man can serv God, unless hee hath his Word and Command. Therefore,
if his Word and Command bee not in thy heart, then thou servest not God, but thine
own will: for, this is called upright serving of God, when a man doth that which in
his Word Hee hath commanded to bee don, every one in his vocation, not that
which hee thinketh good out of his own selected devotion.

The Heap of
Antichristians

The Pope and his Crew are meerly Worshippers of Idols, and servants of the Di-
vel, with all their doings and living; for they regard nothing at all God's Word, yea,
the Pope condemneth and persecuteth the Divine Word, and direct's all his juggling
to this point, that hee may draw us away from the true faith in Christ; hee pretend's
great holiness, under the color of the outward service of God; for hee hath insti-
tuted orders with hoods, with shavings, with fasting, with eating of flesh, with saying
Mass, and such like; but in the ground, it is altogether the doctrine of the Divel. And
the caus why the Pope so stiffly holdeth such divellish doctrine is, that which the
Gospel relateth, *Matth. 4.* The Divel hath shewn him the Kingdoms of the world, and
hath made promiss to him as hee did to Christ. This make's him to contemn and
scorn our Sermons and God's service; for wee are beggers thereby, and must en-
dure and suffer much. But hee raiseth his doctrine up to the Heavens; for there-
by hee getteth monie and wealth, Honor and Power, and is so great a Monarch, that
hee can bring Emperors under his girdle.

Thus a man may see, how the Divel hath so powerfully possessed him with these
temptations, hath driven him so far, that hee hath forsaken God's Word, and in stead
thereof hath brought in and set up self-feigned sanctitie; yet notwithstanding, God
hath preserved som amongst such divellish spirits.

That GOD is not the caus of Evil.

Meditation in
Scripture.

ORigenes the Teacher (said *Luther*) made himself much labor about this questi-
on, *Whether God were the caus of Evil?* But wee saie flatly, No, God is not the
caus of Evil, but a Creator of all Creatures, &c. When a man speaketh in that
sort, hee must consider the End, the Author, and the Caus; for operatively, God is
not the caus of Evil; Hee createth, and doth no thing that is evil, although Hee give's
to the ungodlie a pervers minde, as is written in the *Psal.* *But my people hearkned not to
my voice, and Israel would not obeie mee: Therefore I left them in the darkness of their
hearts, that they walked after their own counsel.*

That GOD's mutabilitie distract's the people.

God's settling.

IT troubleth and disturbeth the hearts of people not a little, that God seem's, as
if hee were mutable or fickle-minded: for, Hee gave to *Adam* the Promiss and
Ceremonies which afterwards Hee altered with the Rain-bow and the Ark of *Noah*:
Hee gave to *Abraham* the Circumcision; to *Moses* Hee gave miraculous signs; to his
people Hee gave the Law. But to Christ and through Christ Hee gave the Gospel,
which may bee held, as if Hee took away and abolished with the same all the
former. From hence the Turks do take advantage at these proceedings of God, and
saie, Their Laws may bee established and endure for a time, but at last they will bee
altered.

Where

Where and how GOD is to bee found most certainly.

I Have said it often, and do saie it still, (said *Luther*), Hee that without danger will know God, and will speculate of him, let him look first into the Maunger, that is, let him begin below, and let him first learn to know the Son of the Virgin *Marie* born at *Bethlehem*, that lie's and suck's in his mother's bosom; or let one look upon him hanging on the Crofs; Afterwards hee will finely learn to know who God is: As then the same knowledg will not affright, but it will bee most sweet, loving, and comfortable. But take good heed (I saie) in any case of high climbing cogitations, to clamber up to Heaven without this Ladder, namely, the Lord Christ in his humanitie, as the Word excellently describe's Him simply and plainly, do but relie upon Him, and suffer not thy self to bee drawn from Him with thy wit, humane sens and reason, as then thou takest right hold of God.

Nota bene.

By reason of our stiff-necked hardnes GOD must bee both harsh and good too.

I Was (said *Luther*) very lately sharply reprehended and taxed by a popish flattering Courtier (a Priest) becaus with such passion I had written and so vehemently had reprov'd the people. But I answered him and said, Our Lord God must first send a sharp powring showr with Thunder and Lightning, and afterwards caus it mildely to rain, as then it wetteth finely through. In like manner, a Willow or a Hazel wand I can easily cut with my Trencher knife, but for a hard Oak, a man must have and use Axes, Bills, and such like, and all little enough to fell and to cleav it.

What that is, GOD is nothing, and yet Hee is all things.

PLato the Heathen disputed of God, that God is nothing, and yet Hee is all things; him followed Doctor *Eck*, and the Sophists, who understood nothing thereof, as their words do shew, which no man could understand. But (said *Luther*) wee must understand and speak of it in this manner, God is incomprehensible and invisible, therefore what may bee seen and comprehended, that is not God. And thus a man may speak also in another manner and wise, As God is either visible or invisible, visible Hee is in His Word and Works, but where His Word and Works are not, there a man should not desire to have Him, For Hee will bee found no where elf, then where Hee hath revealed Himself. But these and such like will finde and take hold of Him with their speculations; so that in stead of God, they take hold of the Divel, and finde him, for hee will bee also a god. But I (said *Luther*) do truly admonish and warn every one, that they abstain from such speculations, and not to flutter too high, but remain by the Maunger and by the swadling cloaths, wherein Christ doth lie, (in the holie Scriptures) *In whom dwelleth all the fulnes of the Godhead bodily*, as *St Paul* saith, *Col. 2.* There a man cannot fail of God, but finde's and hit's upon Him most certainly. I would willingly that this Rule might bee observed after my death. Namely, Humane Comfort and Divine Comfort are of two sorts; Humane Comfort consisteth in external visible help, which a man may see, hold and feel. But Divine Comfort consisteth onely in Words and Promisses, where there is neither seeing, hearing, nor feeling.

*Sophistical
perverting.*

When humane help is at an End, then GOD's help begin's to them that beleev.

W Hen (said *Luther*) wee see no way, means, advise, counsel nor wisdom, through which wee may bee holpen in our miseries, then wee presently conclude according to our sens and reason, Now our condition is desperate: But when wee believ, then our deliverance begin's. The Physicians saie, *Ubi desinit Philosophia, ibi incipit Medicina*. Where Philosophie end's, there Physick begin's. After that manner saie

*The manner
of God's
preservation.
1 Para. 20.*

The feeling of
the Just.

saie wee also, *Ubi desinit humanum auxilium, ibi divinum incipit, vel fides in verbum.* Where humane help hath an End, there God's help begin's, or faith in God's Word. Trials and temptations do appear before deliverance, and after deliverance come's Joie. To bee suppressed and troubled, is to bee built, and yet to grow and to encrease.

The Diuel's
employment.

Our Lord God frame's his will towards us Christians in a strange and various manner; insomuch that a man scarcely know's where hee is. God's Kingdom dwelleth in the people that are baptized, and, from their hearts, do believ in Christ, and do shew it also in their Lives and Conversations. The true and upright Christians are God's Kingdom, but not the mouth and colored Christians. And although the true Christians are plagued and slain here, yet their Lord live's in Heaven, and therefore must they also live.

The Assistance
of our Lord
Christ.

The Diuel (said *Luther*) hath his lust and pleasure, and it is his onelie work and delight to suppress God's work, to torment and plague those that love God's Word, and hold fast thereby; the other that do the contrarie, hee let's alone. Now, seeing the true Christians are God's Kingdom, so must they bee plagued, tormented, and suppressed.

A true Christian must have evil daies, and suffer much. But our *Adam's* flesh and blood will have good and easie daies, and will suffer nothing. How may these agree together? Our flesh is given over to death and hell, Shall then our flesh bee delivered from death and hell, and bee taken away again from the Diuel? so must it keep and hold it self again to God's Commandements, and must step to him, which is nothing elf then to believ in Christ Jesus, that Hee is the Son of God and our Redeemer, and to cleave fast to his Word. Now, Christ's Word is nothing elf, but to carrie the Cross, and to believ, that Hee will not suffer us to bee plagued everlastingly, but will deliver and remove us out of this life into life eternal. And to have patience in the Cross, to bear with the weakness of another, who is also under the Cross, and that hold's with Christ.

Therefore, hee that will boast himself to bee Christ's Disciple, and will bee a true Christian, and saved, hee must not expect good daies, but all his faith, hope and love must bee directed to God, and to his Neighbor, that so his whole life to bee nothing elf then altogether suffering Cross and persecution, and everie twinkling of an eie must expect all manner of Adversities and Tribulations.

*Luther's Letter, written to Doctor Caspar Aquila, of GOD's
unsearchable Majestie.*

Note bene.
God's Judg-
ments and
waies, that is,
His Govern-
ment and
Works: for
Judgment is
called, that
which is just
and right be-
fore Him, or
which is un-
just; or briefly,
which a man
must follow or
shun; the waies
of God are,
what Hee will
shew to a hu-
mane Creature.

THe Disputation of that Poët, (your Ghuest) of which you writ unto mee, touching the secret and hidden works of God, is a high Temptation, which wee call blaspheming of God; in which many are lost and made away. And I my self not onely once, but sundrie times have been tempted therewith, even to danger of death. And what is it, that wee poor wretched people do grabble for? when as wee cannot as yet comprehend the sparks of God's Promises with our faith, nor so much as a glimmering of his Commandements and works; both which, notwithstanding hee himself hath confirmed with Words and Miracles. And yet nevertheless, wee that are weak, unpure, torn and spoiled, will bee so presumptuous, as to search out, and understand the incomprehensible Majestie of the incomprehensible light of God's wonders.

Do wee not know, that Hee dwelleth in a light to which a humane Creature cannot come? And yet wee go on and presume to com unto it; wee know that his Judgments are incomprehensible, and his waies past finding out. *Rom. 11.* And yet wee undertake to finde them out, and that wee do, ere and before wee bee instructed and sprinkled with the streams and glimmering of God's Promises and Commandements, ere wee have learned A, B, C, &c. wee do look with blinde eies (like a *Moul*) on the Majestie of God, and of that light which is shewed neither with words nor miracles, but is signified hidden and in secret. What wonder were it then, that the Glorie fell upon us, and covered us, seeing wee search after the Majestie? I saie, what wonder were it, seeing wee turn it about, and out of Curiosity and perverted wil-
ful-

fulness will behold the highest and greatest light of the celestial Sun, and will take it to be the morning Star? Let the morning star (as *S^t Peter* saith) go first up in our hearts, as then wee shall see him at noon lying and resting.

True it is, (said *Luther*) wee must teach of God's incomprehensible and unsearchable will, but to undertake to comprehend the same, that is very dangerous, and there wee stumble, fall, and break our Necks. I do use to hold in (said *Luther*) and to bridle my self with these words, which our Saviour Christ spake to *S^t Peter*. *Follow thou mee: What is it to thee?* &c. for *Peter* disputed and troubled himself also about God's works, namely, how Hee would do with another? How Hee would do with *John*? And as hee answered *Philip*, that said, *Shew us the Father*. What said Christ? *Believest thou not that the Father is in mee, and I in the Father? Hee that seeth mee, seeth the Father also,* &c. For, *Philip* would also willingly have seen the Majestie and fellowship of the Father. Therefore saith *Solomon* the wise King, *What is too high for thee, thereafter enquire thou not*. And (said *Luther*) were it so, and although wee knew all these secret Judgments of God, what good and profit would it bring unto us more, then God's Promises and Commandements?

Therefore tell your friend (will hee have peace in his heart, and not see and finde the danger of blaspheming and despair?) that hee expel such cogitations and abstain from them, seeing hee know's for certain that they are incomprehensible. Why would Hee permit himself to be so plagued of the Diuel with that which is impossible? Even as when a man would take care and trouble himself, How the Kingdom of the Earth could stand and continue upon the water, that it go not down and sink, or the like. But above all things, I advise, that hee Exercise the Faith of God's Promises, and works of his Commandements; when hee hath don, and observed that, then let him see and consider, whether it be expedient for him or no, to trouble himself with and about impossible things: If hee will not hearken thereunto, nor receiv the same, then let him take heed, that hee repenteth not too late, seeing there is no other Counsel fit for him to take, then to forbear, contemn and abstain from such Cogitations, although it be a verie difficult thing to despise and expel them, so fiercely drive's the Diuel. For, that searcher and villain make's them necessarie to be searched out: therefore a man must not strive less in this case to contemn and expel such cogitations, then to strive against and to resist misbelief, despair, heresies, and such like temptations. For the greatest number are deceived herewith, becaus they believ not, that such cogitations do proceed from the Diuel. In such manner doth hee trie and tempt these people which hee finde's any waie fitted or inclined to be possessed with such, and the like cogitations: therefore there are very few that contemn them, and albeit they do contemn them, yet they strive and fight not against such ferie beloved darts of the Prince of this world, who govern's in the darkness of this world, and with the evil spirits under Heaven, as *S^t Paul* saith. For through the same cogitations, Satan fell from Heaven, and was thrust out from thence, at such time, when hee would be equal with the most Highest, and would know all that God knoweth, and rejected to know what hee should know, and what was needfull for him.

Therefore wee must flie before them, and take heed, and not desire to bee wiser then wee ought to bee, but discreetly with measure to deal therein; hee that doth not so, will bee supprest, and must vanish away. For wee can think nothing of Christ, so long as these Cogitations do last and govern in us. In this manner Satan also assaulted *Adam* through the serpent, deceived and tempted him from God's wisdom and will, in forbidding him to eat of the forbidden Tree.

Moreover, let him know, my true advice is, that hee would attend his Office, which God hath commanded him, and would let that go which is not commanded, namely, why another heareth not, *What is that to thee*, said Christ to *Peter*? *Follow thou mee, mee, follow mee*, and not thy questions, or cogitations, &c. Given under my hand this 21 of October, 1530.

Martin Luther.

That

Abstaining
from search-
ing into God's
things.

Ephes. 6.

Plus ultra.

That GOD's Works are wonderful.

A Question was demanded of *Luther*, from whence *Balaam* was? If hee did dwell by the water of *Aram* in *Siria*, as the Text saith; How then do the Scriptures accord, that saie, Hee was slain amongst the *Midianites*.

Chusers of
good daies.

Luther's Answer: It may bee *Balaam* flew from *Moses* like a Rebel (as they called and reviled him at that time) As if *Balaam* should saie, Now will the people go all into confusion, seeing, they are in an insurrection. Therefore *Balaam* flew and betook himself to the *Midianites*, which at that time overcame and won the field: for, hee, *Balaam*, saw how sorely the Children of *Israel* were plagued, and what a wonderful confusion went amongst them, that there was neither peace nor rest. God caused them to bee plagued, yea, God himself plagued them for this end, namely, that the *Gentiles* should bee more hardned; for, they hoped continually, that *Israel* should fall and go to ground. As the *Papists* at this daie have great hope, that wee *Protestants* shall go to shame, and bee rooted out with our Doctrine.

Exod. 41.

In like manner, God's people were held and esteemed of the *Heathen* for the most ungodlie sect. And I believ (said *Luther*) that *Pharaoh* King of *Egypt* pursued after *Moses* and the Children of *Israel* with so great assurance, that hee thought, God stood for him against *Israel*, just as if, for his sake and good, the sea had parted it self; As if hee should saie, *Nunc implebitur anima mea* (as the Text seemeth to saie) Now (thought *Pharaoh*) I have them sure enough, I shall now take them napping in the sea: In such assurance hee was overthrown and slain with all his *Horsmen* and *Chariots*; but the weak escaped him and got the victorie.

God's manner
and wise.

In such wonderful manner God carrieth Himself in His Government, that, what seemeth to bee against Him, the same is for Him; and again, what seem's to bee on His side, even that is against Him: For, now Hee shew's Himself as a strong, powerful Potentate; soon after, Hee appear's to bee weak and strengthless, so that neither the *Divel*, nor all humane wisdom, can know how to carrie themselves therein. Christ hath often-times shewed Himself before *Satan* with wonderful signs in the powerfulest wise, but soon after, weak in suffering, as the most feeble; and therewith hee hath made the *Divel* amazed, and altogether astonied. Wherefore there pertain's to God's wonderful works, faith, which take's hold of the same, and acknowledgeth the *Creätor*, and praiseth Him, not the wisdom of the flesh.

That GOD will once awake.

IT seemeth (said *Luther*) as if our God were a sleeper, a silent, and a blinde God, that seeth not, as the *Psalmist* name's Him in many places: But Hee will once awake, and will speak with His enemies in His wrath: As then they may look to themselves, for it is written, *I will awake from sleep, stand up, and will smite my enemies.*



CHAP. III.

OF THE CREATION.

That the Creation was written by Moses briefly.

High Mysteries (said *Luther*) in the Scriptures, seeing they are hard to be understood, the unlearned and light minded spirits are thereby confounded, insomuch that they produce manie sorts of Errors and Heresies to their own condemnation, and others more, 2 *Pet.* 3. Therefore *Moses* would describe and fasten the Creation in so brief a manner. On the contrarie, hee spend's a whole Chapter in setting forth and describing the buying of the Field and the Cave over against *Hebron*, which *Abraham* bought of *Ephron* the Hittite for a Sepulcre to burie *Sarah* therein, *Gen.* 23. Hee describe's likewise, through manie and divers Chapters, sundrie sorts and manners of Sacrifices, how they should be prepared, and concerning other Customs and Cerimonies, &c. for hee well knew, that such, and the like, make and produce no Heresies, &c. The caus why the Historie of the Cave lying in the land of Canaan, over against *Hebron*, so diligently by *Moses* was described, with so manie words, was this; This Field, with the Cave, was a remembrance for *Abraham* to believ; that his posteritie (according to God's promise, *Gen.* 12.) should certainly be possessed of the land of Canaan. That the unbelieving Heathen might give a testimonie, that hee had his own goods and land in Canaan, and for more securitie, hee buried *Sarah* there; and afterwards *Abraham* himself, *Isaac* and *Jacob* were also buried in that Cave, *Gen.* 25. 35. 50. Likewise, it was don to this end, that after his death, his posteritie (before they went into Egypt) should not be driven out of the land of Canaan by the unbelieving envious Heathen. For the Divil grutcheth the good and godlie a bit of bread, and when they have it, then would hee willingly take it out of their mouths.

Falling into
sects.

Signs of grace.

In the beginning GOD created Heaven and Earth.

BEfore a man rightly understand's and learn's the first few words in *Moses*: [*In the beginning God created Heaven and Earth.*] hee is dead, and although hee lived a thousand years, yet could hee not learn it out. But the world (said *Luther*) hath so far forgotten their Creatör, and all his unspeakable benefits and graces, that hee was fain to send also his onely begotten Son into the world, to the end hee might put them in remembrance of his goodness and benefits which hee hath shewed unto them, not onely therein that hee created all things necessarie for them, but also gave unto them his onely Son.

The height
of the divine
Scripture.

In such manner Heaven and Earth was finished with their whole host, Gen. 2.

ALL Creatures (said *Luther*) are God's Host. I have kept (said hee) and reserved in store that little word [*Exercitus*, Host,] as it is in the Hebrew, therewith to spight and upbraid the Divil, who, with all his force, in manifold wise, doth labor to hinder all creatures in their works whereunto God hath created them. The Sun, Moon, and Stars do light and shine daies and nights; the Sea give's an *overplus* of all sorts of fish, other waters, and ponds likewise; and alwaies they keep and observ their

I

certain

certain course without hinderance. The Earth beareth and giveth all manner of necessities, (herbs, corn, vine, fruits, grass, &c.) for the preservation and profit both of mankind, and beasts. All these things the Devil would willingly let and hinder; but God bridled and prevented him; from hence God is called in the Scriptures, *the Lord of Hosts*; for hee createth and preserveth, that everie creature accomplisheth that whereunto hee hath ordained and created them. But sometimes God ordaineth, that an unfruitful season falleth out, insomuch that corn, and all sorts of fruits do prosper ill, and thereupon a dearth follow's, for the punishment of the ingrateful world, which doth not acknowledg, that all fruits and other blessings are God's gifts.

Of GOD's proceeding in the Creation, and in his Works.

God's mastery.
hood.

GOD (said *Luther*) useth to hold this custom, to the end his power and might may be accomplished and made strong in and through weakness. Thus hee first made the world out of a vast and emptie lump, [*Chaos*] which was dark and without shape; then hee gave to everie Creature in order, form and fashion visible and glorious. Hee created not mankind first, but the earth. Hee stuck and hid in the ground, first a bush, which presently must not be a tree. Hee could aswell have created all things at an instant, fully and complete, with one word; but hee would not, for this manner pleaseth him best, that out of nothing hee maketh something. Even so hee made it with our case about the Gospel; at the first, it went weakly forward, but (God be praised) ever since it hath grown and encreased, so that alwaies more and more are joined thereunto; but I fear it will fall again, by reason of our unthankfulness and contempt.

Why Moses doth not remember the Creating of Angels.

Moses's providence.

MOSES (said *Luther*) remembreth nothing of the Creating of Angels: *first*, because hee would onely describe the Creating of the visible world and the creatures that are therein. *Secondly*, hee would not give occasion for us to speculate of needless things. Nevertheless, hee remembreth the Angels in the Historie of *Abraham* and *Lot*, *Gen.* 18, and 19; as also the Scripture here and there speaketh of Angels.

Therefore God hath done exceeding well, in that hee hath not caused manie things to be written; otherwise, wee had cast in the winde, and scorned to learn and consider of that which now wee have plainly expressed in the Scriptures, and which serv's for our salvation, and instead thereof, wee had undertaken to search and finde out that which is above and too high for us, with which wee should nothing have been bettered.

Questions touching the Creation.

Notations of
the Acts of
the Bible.

IT may be demanded (said *Luther*) how *Moses* could have written of the Creation, and of other things, when, two thousand years before his time, the Creation was finished, and the Patriarchs, *Adam*, *Seth*, *Enoch*, &c. had been alive and dead long before his time? I answer (said hee): Manie things were written or described before *Moses* was born; and doubtless, *Adam* did briefly fasten and denote the Histories of the Creation, of his Fall, of the Promised seed, &c. Likewise, the other Patriarchs afterwards, no doubt, did set down what was done in each of their times, specially *Noah*. Afterwards, *Moses* (as I conceive) took and brought it into a right method and order, diminished therefrom, and added thereunto such things as God commanded; as specially touching the Seed that should crush the Serpent's head, the historie of the Creation, &c. all which, doubtless, hee had out of the doctrine and sermons of the Patriarchs, which alwaies one inherited from another. For I verily believe, that the sermon of the Woman's seed, promised to *Adam* and *Eve* (after which they had so heartie a longing and yerning) was used and preached more powerfully before the Deluge, then now in these last dangerous times the sermons of Christ are used and preached with us.

Doubtless

Doubtless at that time (said *Luther*) there were also Hereticks; for if *Cain* had not fallen so abominably, and had not been a murtherer of his own brother, then certainly hee would have seduced most part of the people, and brought in all sorts of heresies; therefore God ordained that hee slew *Abel*.

Nothing without caus.

This is the end of all Hereticks, that at last they take hold on the sword, and become murtherers; as is to be seen by the Arrians, and in Popedom, &c. First, they begin their business under the color of godliness, they paint and trim up their lies with the Scripture, through which they do great mischief, and seduce manie people, untill at last (when their lies are discovered) they bring it to the sword. Surely the will in them is not wanting, onely the occasion and opportunitie fail's them; for the Diuel cannot be hidden in his members, but hee must discover himself to be a liar, and a murtherer, &c. I am perswaded that the death of *Cain* did cause a very great crie and fear, specially by them that were of his kindred, in that they complained and bewailed: Behold, *Lamech* hath slain our father *Cain*.

Unitie of seducing in the fourth degree.

Of the Acts and Legends of the Patriarchs before the Deluge, and how they ought to be described and noted.

A World were to be given (said *Luther*) that wee might have the Acts and Legends of the Patriarchs (if it were possible) that lived before the Deluge; for therein a man might see how they lived, preached, and what they suffered, &c. but it pleased our Lord God to overwhelm all their Acts and Legends with the Deluge, because hee knew that those which should come after would not regard, much less understand them; therefore God would keep and preserve them untill they came again together in the life to come; and as then the loving Patriarchs (that lived after the Deluge) as *Abraham*, *Isaac*, *Jacob*, &c. also the Prophets, the Apostles, their posteritie, and other holie people (which in this life the Diuel would not leave untempted) will yield unto the Patriarchs that lived before the Deluge, and will give unto them a great deal of preheminiencie, in advantage of divine and spiritual honor, and will saie: Yee loving and most venerable Patriarchs! I have lived a short time before the Flood in regard of you; preached but a few years, and spread God's Word abroad, and thereby did suffer my crosses, &c. but what is that to reckon in compare of the great, tedious, intollerable labor and pains, anguish, torments, and plagues which yee, holie Fathers, endured before the Deluge (som seven hundred, som eight hundred years and longer) of the Diuel and the wicked world.

God's Providence and ordaining.

Nota bene.

That Cain was not the man Adam took him to be.

A *Dam* (said *Luther*) failed much in *Cain*; hee thought, seeing hee was the first born, so should hee far exceed in goodness, go before and be preferred above *Abel*, should be his Lord, and chieftain in spiritual and temporal Government; but it fell out far otherwise, for God turn's it upside down; hee reject's *Cain*, and gave the right of the first-born to *Abel*, *Gen. 4*. God beheld *Abel* and his offering with a gracious acceptance; but on *Cain* and on his offering hee looked without all respect, &c. *Eve*, the loving holie mother, had a special good hope of *Cain*, shee was sure, as shee flattered herself, that hee was the woman's seed which should crush the serpent's head, according to the promise made to *Adam*, and to her; from whence shee spake with joy when shee had born him; This shall do the deed, and quit us of our sorrow into which the serpent hath brought us, for this is the Lord himself, this, thought shee, is both true God and natural man born of mee.

Parent's cogitations are often diverted.

Faults in the Saints.

But the loving mother was much deceived; shee knew not yet right her miserie; shee knew not, that out of flesh, nothing else could be born but flesh, and that through flesh and blood, sin and death could not be conquered and taken away. Shee erred also much touching the time, in which this blessed seed, conceived by the holie Ghost, should be born into the world of the Virgin *Marie*. The holie Patriarchs neither knew the time, although the promise was made alwaies cleerer and cleerer, through the

Cogitation's practise.

Revelation of the Holie Ghost: even as wee now know that the daie of Judgment will com, but in what daie or hour, wee know not.

That wee cannot fundamentally understand GOD's Creation.

The building
of the world.

AS lately I lay very sick (said *Luther*) and so sorely sick, that I thought I should have left this World, manie cogitations and musings I had in my weakness. Ah! thought I, What may that Eternitie bee? What joies may it have? &c. Nevertheless, I know for certain, that the same Eternitie is already ours, through Christ it is given and prepared for us, if wee can but believ. There it shall bee opened and revealed, here wee shall not know when a new, or a second Creation of the World shall bee, seeing wee understand not the first Creation. If (said hee) I had been with God Almighty, before hee created the world, I could not have given him such advice and counsel, that out of nothing hee should make such a round Ball or Globe, that hee should have created the Firmament, and set therein such a spangle, the Sun, which through his swift cours, give's light to the circle of the whole Earth. Also, that hee should in such manner have created Man and Woman, &c. All which hee made for us, without anie of our counsel or cogitations. Therefore ought wee justly to give him the honor, and to leav to his divine power and goodnes, the new Creation of the life to com, and not to presume to search or speculate out the same.

Of Paradise.

The shape of
the first world.

I Hold (said *Luther*) that the whole world was named a Paradise. *Moses* describes it according to *Adam's* sight, so far as hee could see: but it was called Paradise by reason it was all over so sweet and pleasant. *Adam* was, and dwelled towards the East in *Syria* and *Arabia*, when hee was Created; but after hee had sinned, then it was no more so delightful and pleasant.

Even so in our time hath God cursed likewise fruitful lands, and hath caused them to bee barren and unfruitful by reason of our sins; for where God give's not his blessing, there grow's nothing that is good and profitable; but where hee blesteth, there all things grow plentifully, and are fruitful.

That Children are GOD's special blessings and Creatures.

Beholding of
Children in
God's fear.

DOctor *Jonas*, inviting *Luther* to a dinner, had caused a bough, with ripe Cherries, to bee hung up over the table where they dined, in remembrance of the Creation, thereby to put his Ghests in minde to praise the glorious God in his blessing and creating such fruits, &c. But *Luther* asked him, Why hee did not rather remember the same by his Children that were the fruit of his bodie? For (said hee) they surpass, and are far more excellling creatures of God then all the fruits of trees; by them wee see God's Power, Wisdom, and Art, who hath made them all out of nothing, hath given them in one year, life, and all members, so exquisitely hath created and will maintein and preserv them. Yet notwithstanding, wee do not much regard it; nay, wee are, in such gifts of God, blinde and covetous, as commonly it falleth out, that people, when they have Children, grow worse, and more covetous; they rake and rend all they can, to the end enough may bee left for their Children. They do not know, that before a childe com's to the world, and is born, it hath his lot, and already is ordained and determined, what, and how much it shall have, and what shall bee thereout. In the state of Matrimonie wee learn and finde, that begetting and bearing of Children stand's and consisteth not in our wills and pleasures: for the parents can neither see, nor know whether they bee fruitful or no, nor whether God will give them a son or a daughter. All this is don without our ordaining, thinking, or foreknowledge. My father and mother did not think that they should have brought a *superintendent* to the world, it is onely God's Creation which wee cannot rightly understand nor conceiv. I believ (said *Luther*) that in the life to com, wee shall have nothing

Resolution of
the life to com.

thing elf to do, then to meditate of our CREATOR, and of his Celestial Creatures, and wonder at the same.

Of Comets.

A Comet (said *Luther*) is also a star that runneth, and is not fixed like a Planet, Comets. but is a bastard among the Planets. It is a haughtie and proud star, that ingrosseth the whole element, and carrieth it self as if it were there alone. It hath such a nature and kinde as hath an Heretick, that also will bee singular and alone, will brag and boast above others; Hereticks do think that they are the onely people which are endued with understanding.

Of Adam's Moderation.

VVHereto (said *Luther*) serv's and profiteth such superfluitie, such braverie, Ungodlie wast-
ing. bragging, and such extraordinarie lustful kinde of living? If *Adam* should now com again and bee among us, and should see our kinde of life, our food, drink, and apparel, how would hee blefs himself, and saie: Surely, I have not been here in this world; It was, doubtless, another *Adam*, (would hee saie) and not I, that was here at the first. For hee drank water, ate fruit from the trees, hee had a hous set up and supported with four wooden forks (if so good); hee had no knife nor iron; hee wore a coat of skin, &c. But now is used an unmeasurable cost in eating and drinking; now are raised Roial and Princelie Palaces, chargeable trimmings, apparel beyond comparison, &c. The Antient, in times past, kept and mainteined themselvs with more temperate moderation and quietness, as *Boaz* said: *Dip thy bread in wineger and refresh thy self therewith.* Ruth 2. For those Countries were full of people, as wee read in the book of *Josua*. A great multitude of people teacheth well how to live sparingly.

Of Adam's miserie on Earth.

A DAM our father (said *Luther*) was, doubtless, a most miserable plagued man. It was a mightie solitariness for him to bee alone in so wide and vaste a world; but as hee, with *Eve* (which was his onelie companion and loving consort) obtained *Cain* their son, then there was great joie; in like manner also, when *Abel* was born; but soon after followed thereupon great trouble, miserie, and sorrow of heart, when one brother slew another, and *Adam* thereby lost one son, and the other was banished and proscribed from his sight. This, surely, was a great crosse and sorrow, insomuch that the same murther caused him more grief then his own fall; for through the same, hee, with his loving *Eve*, were reduced again to a solitarie kinde of life. Afterwards, when hee was one hundred and thirtie years old, then hee begate *Seth*. It was, doubtless, a great grief and wo, so long a time to see God's Anger: Ah! hee was a perplexed man, which no humane creature can conceiv or believ: Our sufferings, in comparison of his miserie and sorrow of heart, are altogether children's toies: But hee was afterwards comforted and refreshed again with the promise (through faith) of the Woman's seed. Unconstant
joie.

Of the difference among Beasts.

ALL wilde Beasts (said *Luther*) are beasts of the Law, for they live in fear, and in quaking, they have all swarth and black flesh, by reason of their fear; but tame beasts have white flesh, for they are beasts of Grace, they live securely by people.

Of Adam's Fall.

Miserable and lamentable was the Fall of *Adam*, (said *Luther*) who, from the state of Innocencie fell into such calamitie as is not to be uttered; for during Adam's time of
mourning.

ring the space of nine hundred years, hee saw God's anger in the death of everie humane creature.

Of Adam's sorrow of heart after the Fall.

After that *Adam* had lost the Righteousness in which God created him, hee was, without all doubt, (said *Luther*) much decayed in bodie, by reason of anguish and sorrow of heart. I believ, that before the Fall, hee could have seen further off by a thousand times as easily, as wee now can see half a mile, and so proportionable with all the other senses. No doubt, after the Fall, hee said: Ah God! how is it with mee? I am both blinde and deaf, where have I been? &c. It was a horrible Fall; for hee saw before, that all creatures were obedient unto him, infomuch that hee durst dallie and plaie even with the Serpent.

Of the miserable state of people's lives.

What miserable poor people are wee (said *Luther*)? Wee earn our bread with sin; for until wee attain to seaven years, wee do nothing but feed, drink, plaie, and sleep; afterwards from the eighth year wee go to School, it may bee three or four hours in the daie; from this time to the one and twentieth year, wee drive and commit all manner of riot, with playing, running, drinking, swilling, and what not? and then wee begin a little to work or labor. When wee com to fiftie years, then wee have don with laboring, and becom children, wee eat our bread again with sin. The half part of our life wee consume in sleeping, infomuch that scarce five years are spent in laboring, wee hardly do work the tenth part of our life; Fie upon us, wee do not give to God the Tenth: What then are wee able with our good works to earn of God Almighty, &c. and yet wee brag and boast of the same, *Job* saith: *Si Deus volet contendere mecum, non potero ei respondere*: therefore, instead of such boasting of our own good works and deserts, wee should saie: *Domine, ne intres in iudicium cum servo tuo*.

The greater
part of the
Church.

Twentie years (said *Luther*) is but a short time, yet notwithstanding, in that short time the world would bee emptie, if there were no marrying and begetting of children. God assemble's unto himself a Christian Church out of little children. For, I believ, when a little childe die's of one year old, that alwaies one, yea, two thousand die's with it of that age or younger: But when I, *Luther*, die, that am sixtie and three, I believ not, that threescore, or one hundred at the most, die's with mee of that age or elder: for the people in the world are now not old, not manie people do live now to my years. Wee old people must live so long, to the end wee may see the tail of the Divel, to bee witnesses that hee is such a wicked spirit. Mankinde is nothing elf, but a sheep-shambles, where they are slain and slaughtered by the Divel.

How manie sorts of deaths are in our bodies? Nothing is therein but death altogether. Let us but take a view of our members, and it will plainly appear so to bee.

There is no tenderer skin on man's bodie then that on the face, and yet no part suffereth so much as even the same, neither indeed could anie part endure so much.

Whether a Father may dis-inherit a disobedient Childe.

IT standeth in the Father's power (said *Luther*) to dis-inherit a disobedient Childe, as old *Chremes* said in *Terence*: Should I give my goods to that idle huswife *Bacchides*? God commanded, by *Moses*, that disobedient children should bee stoned to death, much rather dis-inherited; therefore, a father may dis-inherit a son; yet with this proviso, that, upon bettering and amendment, hee bee restored again.

Why

Why our first Elders did eat onely fruit.

WHat need (said *Luther*) had they of other food, seeing the herbs tasted so well, and gave such strength? The Pomgranats and Oranges, without doubt, yielded such a sweet and pleasant smel, that one might have been satisfied with the sent thereof, but the deluge spoiled all. It followed not, God created all things, therefore wee must eat of all things. Fruits were created, chiefly, that they should bee food for people, and for beasts; the other were created, to the end wee should laud and praise God. Whereto serv the stars, but onely, to praise their Creator? whereto serv the Ravens and Crows, but to call upon the Lord, and hee nourisheth them?

Maintenance
of the first
people.

Of the Curs of Parents.

A Certain wicked and disobedient son cut off two of his father's fingers; the father wished that his son laie in the River *Alba*, or *Elbe*, his wish was accomplished, for that verie daie his son was drowned in that River near *Wittemberg*. I read in *S^t Austin*, (said *Luther*) that when the mothers cursed the children with a certain usual curs, at that time the children presently fell into a fearful trembling, which continued upon them, until, by Common praier, they were holpen again.

That a Father, during his life, should not part with his goods to his Children

A Certain honest man at *Isleben* (said *Luther*) addressed himself unto mee, complaining of his great miserie, hee having bestowed on his children all his goods, and now in his old age they forsook and trod him with their feet: *Luther* said unto him: *Jesus Syrach* give's unto parents the best counsel, where hee saith: *Give not all out of thy hands while thou livest, &c.* for the children keep not touch nor promise. One father (as the proverb saith) *can maintein ten children, but ten children can (or at least will) not maintein one father.* Therefore, in former time, a Sermon was usually preached against unthankful children, of a certain father that had made his Last Will, which hee locked up safely in a chest, and laid a note thereby (together with a good strong cudgel) written with these words: *That father which give's his goods out of his hands to his children, the same were worthie to have his brains beaten out with cudgels.*

Troublesom
foolishness of
Parents.

Ecclesi 13.

I knew a man at *Erfurt* (said *Luther*) of a reasonable estate, who had divided all his goods to his Children, on condition, that they should maintein and nourish him during the time of his life; but the wicked Children performed it not. Now, as the Father had dined with the one of them eight daies, hee bade his Father repair to another of them, and feed so long with him. On a time, as hee came upon a sudden to dine with one of his sons, hee found him sitting and eating of a Goof, the son perceiving that his father was near, took the Goof and hid it under the table. Now when his father had dined and was gon, the son stooping down to take the Goof again upon the table, it was turned into an uglie Toad, which leaped into the son's face, and stuck so fast, that hee was not able, with all his strength to pull it from his face, insomuch that at last it quite and clean devoured him before it was night. Such unthankful children would willingly take all, that their poor parents, with the sweat of their brows, had sowerly gotten and earned for them, but they unwillingly would nourish their parents again.

God's severitie
against
contemners of
Parents.

The world is wicked (said *Luther*) it begin's with the blossom; therefore hath God commanded: *Honor thy father and mother, &c.* But the Pope, that Antichrist, with his Traditions, hath made void that Commandement, and tread's it under his feet.

Matth. 23.

A certain father (said *Luther*) that was grown old, had given over all his goods to his children, with condition they should maintein him, but the children were unthankful, and beeing wearie of him, they kept him very hard and sparingly, and gave him not sufficient to eat. The father, beeing a good old wise man, and more craftie then his children, locked himself secretly into a chamber, and made a great ringing and a ginging with gold crowns, which, for the same purpose, his rich neighbor had lent unto him

Job 2.

him) as if hee had still much monie in store. When his children heard that, they gave him afterwards good entertainment, in hope hee would leav them much wealth; the father secretly restored the Crowns again to his Neighbor, and so worthily deceived his children.

Of Wives.

Heathenish
error in Faith.

AS, on a time, *Luther's* wife anointed his feet, by reason of som pain which hee felt, hee said unto her: In former times, the wives were anointed by their husbands, but now thou anointest mee: for this word in Latine [*Uxor*, wife,] is derived of anointing, *ab ungendo*; for as the Heathen saw, that manie rubs, lets, and hinderances were in the state of Matrimonie, therefore, to prevent such mishaps, they used to anoint both the legs of the new-married women.

John 20.

I have oftentimes noted (said *Luther*) when women do receiv the doctrine of the Gospel, they are far more fervent in faith, they hold on it more stiff and fast then men do, as wee see on the loving *Magdalena*, who was more heartie and bold then *Peter*.

That Women should not bee talkative.

Tatling Women.

A Certain English Gentleman, very learned, at *Wittemberg*, was much conversant with *Luther* at his Table: but the Gentleman had not his Dutch Language well; therefore *Luther* said unto him: I will give unto you my wife for a School-mistress, shee shall teach you finely and readily to speak Dutch, for shee is very eloquent, and so perfect therein, that shee far surpasseth mee: *Howsoever, when Women are readie in speaking, it is not to bee commended, it becom's them much better when they keep silence and speak little.*

What becom's the Women ill.

THere is no gown nor garment that becom's a woman worst, (said *Luther*) then when shee will bee wife.

Of Mother's milk, and Women's breasts.

It hath other
reasons besides,
as *Plutarch* dis-
puteth thereof

MOther's milk (said *Luther*) is the childe's best nourishment, drink and food, for it nourisheth well. As also the young *Calvs* do take and prosper better with the milk which they suck, then with all the fodder they eat besides; even so, the children are stronger by sucking of milk.

The Breasts are a woman's ornaments, specially, when they have the right proportion: big and fleshie breasts are not the best, neither do they well becom a woman, they promise much, but give little. The breasts that are full of veins and sinews (although they bee little) becometh well the low women, and have much milk wherewith they may still manie children.

Good women.

The mother's milk is the best, and for their children most wholsom, for they are used thereunto in the mother's bodie. When Children are put out to gross Nurseries, then they take thereafter, as experience teacheth: It is therefore an unkinde and unnatural part, when a mother stilleth not her own childe; for, for the child's sake God hath given her breasts, and milk therein: but if in case, shee bee not able to still, then need break's iron, as wee use to saie, shee is then to bee excused.

Shapes of bodies.

Men (said Luther) have broad and large breasts, and small narrow hips, therefore they have more understanding then the Women, which have but smal and narrow breasts; but they have broad hips, and seats, to the end they should remain at home, sit still, and keep house, carrie and bring up children.

To what end Women are Created.

THe Holie Ghost (said *Luther*) commendeth Women; as, *Judith, Esther, Sarah,* &c. and by the Heathen were extolled *Lucretia, Artemisia,* &c. The goodness of women.

Marrying cannot bee without women, neither can the world subsist without them. To marrie is physick against whoring, which thereby, in a manner, is crossed; for flesh and blood remain's alwaies according to its nature, unclean, until it bee covered with shovels. A woman is (or at least should bee) a friendly, courteous, and a merrie companion of the life; from whence they are named, of the Holie Ghost, Houf-honors, that they should bee the honor, ornament, and the trimming of the hous, inclined to pitie, for thereunto are they chiefly Created, that they shall bear children, and should bee the pleasure, joie and solace of their husbands.

That the greatest people do Err.

Adam Erred in *Cain*, for hee thought hee had gotten the man that should do the deed: *Isaac* Erred in *Esau*, *Jacob* in *Ruben*, *Joseph* in *Manasses*, &c. One-ly *Joseph* was named a son which *Jacob* begat in his old age, though hee begat others after him. Highness is no help against foolishness.

But (said *Luther*) I hold it proceeded from hence, that *Rachel* said: (when shee saw hee was old) Hee would never take another wife.

That Children stand and cleave best to GOD.

THe life and faith of children (said *Luther*) is the best, for they have but onely the Word, thereon do they depend, and in plain simple wise do give the honor unto God, what hee promiseth and saith, the same they hold for certain to bee true. But wee old fools have sorrow of heart, and of hell fire; wee dispute a long time of the Word, which they, the little children, do plainly believ, in pure faith, without disputing: And at last, when all is don (will wee otherwise bee saved) wee must also, according to their example, give our selvs onely to the Word, as *Christ* speaketh and confirmeth it with an high asseveration: *Verily, verily I saie unto you: Except yee bee converted and becom like the little Children, yee shall not enter into the Kingdom of Heaven,* &c. *Mat. 18.* Children's goodness and godliness.

It is one of the Divil's master-pieces, and chief deceiving tricks, that wee (through other temporal affairs) suffer our selvs so pitifully to bee drawn away from the Word; wee think, they are of greater weight then the hearing, reading, and considering of God's Word, wherein, notwithstanding, all our welfare and salvation consisteth both temporal and eternal.

That Women must not have the Government.

THe wives of great Kings and Princes have not the Government. For God saith to the woman: Thou shalt bee obedient to thy husband, &c. The man hath the Government in the hous, except hee bee *Verbum anomalum*, that is, a fool; or, that out of love to his wife, hee suffer's her to govern, as somtimes the master follow's his servant's counsel. Otherwise the woman must wear a Kerchief, as an honest woman ought to do; shee must help to bear her husband's crosses, troubles, sicknesses and misfortunes. The Law bereav's the women of wisdom, and governing; therefore *S^t Paul* saith: *I command, yet not I, but the Lord,* 1 Cor. 7. And, 1 Tim. 2. *I allow not a woman to teach,* &c. Men's right.

Whether

Whether Languages, and other good Arts and natural gifts, are anie waie needful and profitable to Divinitie, and to the understanding of the Holie Scriptures.

ONe knife (said *Luther*) cutteth better then another; so likewise, one that hath learned Languages and good Arts, can better and more distinctly read and teach then another. But in that, manie of them (as *Erasmus Roterodamus*, and other learned men) are well seen in Languages and good Arts, and yet do err with great hurt; the same happeneth even as with the greater sort of weapons, which are made to kill and to hurt; therefore wee must distinguish and separate the thing from the abuse, even as *Job* distinguished, as hee spake to his wife, when shee flouted him: *Thou speakest* (said hee) *as one of the foolish women*: which Text liketh mee very well (said *Luther*) becaus hee made a difference between the Creature and the Abuse.

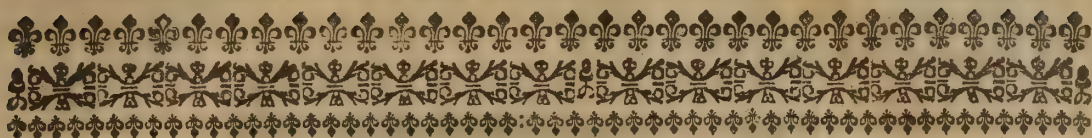
That wee acknowledg not God's Creatures.

I Should never have believed (said *Luther*) that the Dew had been so sweet and amiable a Creature, if the Holie Scripture it self had not so highly extolled it, where God saith: *Dabo tibi de Rore cæli*, I will give thee of the Dew of heaven. *Creatura*, is a most excellent thing. If wee should believ *Creationem tum balbutimus & blest sumus*, and wee saie: *Cledo pro Credo*, as the little children saie, Bed, for Bread: the words are strong, but the heart saith: *Cledo, sed per hoc salvamur, quia cupimus credere*. O! our Lord God know's well that we are poor children, if wee could but acknowledg so much our selvs. The holie Apostles said: *Domine, adauge nobis fidem*. But wee will all bee wiser then God, although we understand nothing, *nisi per filium, id est, Christum*. And his Sermon was this altogether, where hee saith: *Per me, per me, per me*; yee are not able to do it, no, not although you would fret your selvs into pieces: wee are brought to the Father through the Son, therefore wee were holpen, if wee could but believ that God is wiser then wee are.



CHAP.





CHAP. IV.

OF THE NATURE OF THE WORLD.

Of the World, and of the Manner thereof.



THE WORLD (said *Luther*) will neither have nor hold GOD for GOD, nor the Diuel for the Diuel. And if a man were left to himself, and should bee suffered to do after his own kinde and nature, then would hee willingly throw our LORD GOD out at the window; for the World regard's GOD nothing at all as the Psalm saith: *Dixit impius in corde suo, non est Deus*. On the contrarie, the god of the World is, Riches, Pleasure, and Pride, wherewith they abuse all the Creatures and gifts of God.

The World's picture.

The Monks and Friers, in time past, boasted much of their contemning of the world, and they made use of that speech of *S^t Paul*, *Rom. 12*, *Be not conformed to this world*; from whence they would touch no monie, as if it were against God to make use of riches, monie, and wealth, whenas *S^t Paul*, and the whole Scriptures, forbid's but one-ly the abuse of heart, wicked lust, desire and inclination; as there is ambition, incontinen- cie, revenge, &c. which lusts do hang on the world; yea, they altogether flow and flourish.

Frier's boasting.

Of the insatiableness of the hearts of people, and whereas they are soon wearie of a thing.

HEE that is now a Prince (said *Luther*) would willingly bee a King, or an Empe-
ror. A Suitor, that beareth love to a Virgin, doth alwaies cast about and thinketh how hee may com to marrie her, and in his eies there is none fairer then shee; but when hee hath gotten her, hee is soon wearie of her, and thinketh another is much fairer, which easily hee might have had. Even so thinketh a poor man: Had I but twentie pounds, I would deem my self rich enough; but when hee hath gotten that, then hee would have more. To conclude, the heart remain's unconstant in one thing, which the Heathen had by experience, saying; *Virtutem presentem odimus, sublatam ex oculis querimus invidi*. It is (said *Luther*) a sign of God's special grace and gift, when a man hath taken a wife, afterwards constantly to love her, and such an one may give God heartie thanks for it; for *Copula carnalis* doth it not, there must bee thereby also, *Ut convenient mores & ingenium*.

Hurtful longing diseases.

Matrimonial praier.

God saith in the Prophet: Hee hath graciously endued his people with manie fair gifts, but it help not, hee got nothing thereby. Our people do now carrie themselves as the people did two thousand years past, alwaies remaineth one and the self same nature and kinde in the people at all times, when God's voice and word give's the sound. The Papistical Bishops, and those that hold with the Pope, do now saie even just so, as, in former time, the chief Rulers and Pharisees said; namely, Have anie of us believed in him? Even so saie the Bishops in Popedom now; namely, Have anie of the great Princes and Bishops believed in the Doctrine of the Gospel? Truly (said *Luther*) they believ now as little therein, as the Rulers and Pharisees did believ Christ and the Apostles.

Kinde forsaketh not kinde.

Popish anger.

The wickedness of the enemies of the Word is not Humane, but Divelish altogether: A humane creature is wicked according to the manner and nature of mankinde, and

and according as hee is spoiled through original sin ; but when hee is possessed and driven of the Diuel, as then begin's the most bitter and cruel combate between him and the Woman's seed, *Gen. 1. 3.*

Of the World's unthankfulness for the Gospel.

THe thanks which now the World giveth for the Doctrine of the Gospel, is even that which they gave to Christ ; namely, the Crofs : the same must wee expect, and nothing els. This year (said *Luther*) is a year of *Unthankfulness*, but the next that followeth will bee a year of *Revenge*. God must needs punish, although it bee against his Will, Nature, and Kinde, wee our selvs are the caus thereof.

Of the manner of people in eating.

Feeding.

WEe have the nature and manner of all wilde beasts in eating : The Wolvs eat Sheep ; wee also : the Foxes eat Hens, Geef, &c. wee also : the Hawks and Kites eat fowl and birds ; wee also : Pikes do eat other fish ; wee also : with Oxen, Horf and Kine, wee eat also fallets, grafs, &c.

Why God created the World.

God's goodness.

GOD might have left the World uncreated (said *Luther*) : but hee created it to the end hee might shew his honor, and power : wee must not saie to God ; *Quare hoc facis ?* wee must do what wee are commanded, and not ask, why hee hath created the World ? wee must content our selvs to know, that God is wiser then wee are.

Why the Heathen did write such excellent things of Death.

Bridle for Magistrates.

I Do much wonder (said *Luther*) what induced the Heathen to write such fair and excellent things of Death, seeing it is so grisly and fearful ? But when I remember the nature and manner of the world, then I wonder nothing at all ; for they did see great evil and wickedness to flow and flourish among themselves, and in their Rulers, which did sorely griev them, and they had no thing els to threaten and fear their Rulers withal but onely with death.

Now, if the Heathen so little regarded death ; yea, so highly and honorably held and esteemed of it, how much more ought wee Christians to do the same ? For they, poor people, knew les then nothing of the life Eternal, but wee know and are instructed of it, and yet, when wee but onely speak of death, wee fright and fear our selvs exceedingly.

Death's quaking.

Well, (said *Luther*) the caus hereof is our sins, and wee must confesse therewithall, that wee live worf then the Heathen, therefore wee cannot justly complain that wee receiv wrong thereby ; For the greater our sins are, the more fearful is death, as wee see by such people as have don and dealt against God's Word, when they are at the point of death, and are put in minde of the daie of Judgment, how fearfully then do they rage, and are dejected.

Frier's Diuel.

When I (said *Luther*) was yet in the Frier's Hood, and began to write, I did not think that the Diuel plagued the world so sorely. I thought that wee onely, in the Monasteries had the Diuel (which was very likely) becauf the Friers had also taken possession of the world. The Divels are now gotten into the Nobilitie, *Quia multum peccant in Rempublicam*, they make havock of Countrie and people.

Of flattering and high esteemed Counsellors.

THere is (said *Luther*) not a more dangerous evil, then a flattering high-esteemed dissembling Counsellor. When his counsel and advise is heard, then it hath hands and

and feet, but when it shall bee put in practice, then it stand's like a starting hors, which by no means can bee spurred forward.

Three degrees of people.

There are (said *Luther*) three degrees of people's natures: *First*, are the great and common sort that live securely without conscience, they acknowledg not their corrupted manners and natures, they are not sensible of God's Wrath against their sins, are careless thereof. The *second* sort are those, which through the Law are scared, do feel God's Anger, and flie from him; do strive and wrastle with despair, as *Saul* did, &c. The *third* sort are they that do acknowledg their sins, and God's wrath due unto them for the same; do feel themselves to be conceived and born in sin, and therefore everlastingly must bee damned and lost; but notwithstanding, they attentively hearken to the sermon of the Gospel, that God, meerly out of Grace, for the sake of Jesus Christ forgive's the sins, who hath satisfied the Father for us, they do receive and believ it, and so are justified before God, and afterward also, they shew the fruits of their faith by all manner of good works, which God hath commanded. The other two sorts of people go the wrong waie.

Common people.

The Faithful.

The unthankfulness of Husbandmen and Farmers.

The Husbandmen and rich Farmers (said *Luther*) are not worthie of so manie benefits and fruits which the Earth doth bear and bring unto them. I give more thanks to our Lord God for one tree or bush, then all rich Farmers and Husbandmen do for their large and fruitful grounds. Yet (said hee) wee must except som Husbandmen, as *Adam*, *Noah*, *Abraham*, and *Isaac*, who went out to see their grounds to the end they might remember God's gifts in his creatures, *Gen. 24.*

An Item for Farmers.

The world will have night Owls (said *Luther*) that is, sectaries, seducers, and mis-believers, about whom the birds do flie, that is, the world wonder's at them, entertain's them with great honor, and give's them monie and wealth enough.

The World believ's not, that all things which are good com from God, and are his Creatures and Ordinances.

That matrimonie is matrimonie, that the hand is a hand, that riches and goods are goods, the same people do well understand: but to believ that matrimonie is God's Creation and Ordinance; that the hands and other creatures (as food and raiment and other goods which wee use) are given and presented unto us of God, the same is God's special work and grace when men can believ it.

The world's understanding

That God is more learned and wiser then wee and the whole world.

The worldlie-wise people do measure and censure all things according to their natural reason and understanding, and they confound themselves therewith. But (said *Luther*) I give thanks to the Lord God that I can believ, God is able to do more then I can comprehend; hee can make visible things out of invisible: for all that is now don and wrought through the power of the Gospel, are visible things out of invisible. Who did think, ten years past, that it would have gon and been as it is now? But flesh and blood is ungodlie, and God'semie; God, out of grace, forgiveth us our sins, and doth threaten to punish contempt and unthankfulness; for hee saith alwaies, If yee do not believ, yee shall die: but rather then wee would believ the same, and receive that gift from God for nothing, meerly out of grace, I saie wee would rather torment our selvs to death; yea, wee would rather go heavily laden, and with great pains to *St Jacob*. What shall I saie? Truth and life pertain' not to the world, but lying and murthering; the one of which, is the work of the Pope, the other of the Turks; howsoever, the *mous* is almost like the mother; they are two hosen made out of one piece of cloth.

World wise.

Rom, 8.

K

Incon-

Inconstancie in people's hearts.

Nota bene.

THE heart of a humane creature (said *Luther*) is like to quick-silver, which is now here, soon after there; this daie so, on the morrow otherwise minded. Therefore vanitie is a poor miserable thing, as *Ecclesiastes* the Preacher *Solomon* saith: A man desireth and longeth after things which are uncertain, and knoweth not what will com thereof; on the contrarie, hee contemneth that which is certain, which is already don and well accomplished. Therefore, what God giveth us, that wee will not have; for which caus *Christ would not govern on earth*, but gave it over to the Divil, and saith to him; *Rule thou*. But God is another, and hath another kinde of nature, manner, and minde: I (saith hee) am God, and do not alter my self; I hold fast and keep sure my promises and threatnings.

True Christians ought to give God thanks for that which is present and certain, which as then is good and acceptable to God, and hee provideth and giveth it out of his unspeakable endless mercie, and for the same wee should heartily sing the 117 Psalm, *Prais the Lord all yee Heathen, and prais him all yee nations, for his loving kindnes is ever more and more towards us, &c.*

The Gospel discovereth the wickednes of mankinde.

Offending of people.

AS the cold (said *Luther*) is alwaies greater and more piercing in winter when the daies begin to lengthen, and when the sun draw's near unto us (for that maketh the cold thicker, and presseth it together): just so the wickednes of mankinde is greater, that is, more visible, and break's out when the Gospel is preached: for the Holie Ghost condemneth the world of sin, which the world neither can nor will endure.

The world's unthankfulness towards the servants of God.

Preacher's courage.

HEE must bee of a high and great spirit that undertaketh to serv the people both in bodie and soul, and nevertheless must suffer the utmost danger, and highest unthankfulness. Therefore *Christ* said to *Peter*; *Simon, &c. Lovest thou mee?* and repeat's it three times together. Afterwards hee said; *Feed my sheep*: as if hee would saie; wilt thou bee an upright Minister, and a Shepherd, then *Love* must onely do it, thy *Love* to mee must do the deed, otherwise it is impossible: for who can endure unthankfulness? to studie away his wealth and health, and afterwards to laie himself open to the highest danger and unthankfulness of the wicked world; therefore hee saith, It is very needful that thou lovest mee.

The Pope and Turk (said *Luther*) have throughly revenged our caus, and have don to the world a great deal of right, as by scourging experience they have throughly been taught, for so the world will have it, upright and true servants of God they will not endure; nay, they murther them, therefore they must have such fellows, yea, and thereto they must maintein and hold them in great honor and esteem, and yet nevertheless, must by them bee cursed and deceived.

The world must have stern and fierce Rulers.

Muster-masters for the world.

THE world (said *Luther*) cannot bee without such stern Governors, by whom they must bee ruled. King *Ferdinand*, with his Popish tyrannie, is even a fine licorish bit for the world, therefore said God, through the Prophet *Samuel*, to his people of *Israël* that praied for a King: Hee would give them a King, but this shall bee his Rule: *Hee will take your sons, and appoint them for himself, for his chariots, and to bee his horsmen, and will take your daughters to bee Cooks, &c.* As *Frederick*, the Prince Elector of *Saxon*, returned home from the Election of Emperor *Charls* at *Colen*, hee asked mee how I liked the news, that they had Elected *Charls* King of *Spain* to bee *Romane* Emperor? I answered him and said: *The Ravens must have a Kite.*

The

The world's highest wisdom.

THE highest wisdom of the world is (said *Luther*) to trouble themselves with temporal, earthlie and vanishing things, and, as it happeneth and falleth out, with those thing, they saie, *Non putâram*, I had not thought it. But Faith is a certain and a sure expectation of that which a man hopeth for, and maketh no doubt of that which hee seeth not, as the Epistle to the *Hebrews* saith: Faith look's to that which is to com, and not to that which is already present: Therefore a true Christian doth not saie: *Non putâram*, I had not thought it; but hee is most certain that the beloved Crofs is near at hand, and will surely com upon him, therefore hee is not affraid when it goeth evil with him, and is tormented. But the world, and those that live securely in the world, cannot brook mishaps, they go on continually leaping and dancing in pleasure and delight, like the rich Glutton in the Gospel, hee could not spare the scraps to poor *Lazarus*; but *Lazarus* belonged to Christ, and hee took his part. World's proverb, *Non putâram*.
Luke 16.

Temporal peace.

PEACE (said *Luther*) is one of the greatest gifts of God, but wee directly abuse it; everie one liveth securely, and doth what hee will against God and the magistrate. Oh! (said hee) how will it go with our Princes and Nobilitie in *Germanie*, they will one daie paie sweetly for it, as the *Hungarians* and *Austrians* have don. Luther's words of prophesie.

The world the longer the worse.

I BELIEVE (said *Luther*) it will com to that pass, that the greater and clearer the light of the Gospel is, the more wicked will the world bee. Even so it was in the time of Christ, worse; and worse, neither did *S^t Paul* make manie godlie Christians. Nota bene.

Sin goeth before punishment.

AS the Jews were to bee scourged of the Romans, to bee taken captives, and their land devasted, they must first and before crucifie the Lord of life, our blessed Saviour Christ Jesus: even so do wee now likewise; wee contemn God's Word, although wee carrie it in our mouths, and boast of the Gospel, yet wee hunt and drive away the Ministers and true servants of God, wee raif up and build rampiers, strong walls, and great mightie forts, but wee build not up our selvs. Hereto pertain's the example of the year 1547.

Ferusalem was an exceeding strong Citie and Fort, the King of *Babel* laie before it one whole year, yet notwithstanding, at last it was overcom, there was no remedie. Also saith God, through *Feremias* the Prophet, although yee slew all the *Caldeans*, and and left but three alive, yet those three shall fall into your windows and destroie you.

The language and doings of the World.

ALBERTUS Bishop of *Mentz*, had a Physitian attending on his person, who was a Protestant, and therefore the less in the Bishop's favor: the same beeing covetous and puffed up with ambition, recanted his Religion and fell to Papistrick, uttering these words: I will, for a while, set Christ behinde the door, until I bee grown rich, and then I will take him to mee again: such, and the like blasphemous words, do deserv the highest punishments, as befel that wicked dissembling wretch; for the same night hee was found in his bed in most fearful manner, with his tongue torn out of his mouth, as black as a cole, and his neck wrung in twain; my self (said *Luther*) at that time coming from *Frankfurt* to *Mentz*, was an eie-witness of that just judgment of God. If (said hee) a man could bring that to pass, and at his pleasure could

Monie the share of the Bishop of *Mentz* his Physitian.

set God behinde the door, and take him again when hee listeth: then was God his prisoner. They were words of a damned Epicure, and so accordingly hee was rewarded.

The World will not have Christ for their God.

THe World will not have him to bee God that took upon him our flesh and blood, that for our sins was crucified, died, and was buried, and that rose again from the dead; that preacheth, teacheth, and threatneth; O no! saie they: away with him, kill, kill him. But they will have such a God, as with their natural sens, wit, and wisdom they are able to comprehend.

Luther's comparison of the World.

World's defence.

THe World seem's to mee like unto a decayed house; *David* and the Prophets are the spars, Christ is the main pillar in the midst that supporteth all.

The World seeketh immortalitie with their pride.

Longing of the people in the world.

WHereas all people do feel and acknowledg; yea, do see that they must die, and vanish away, everie one therefore seeketh here on earth immortalitie, that hee may bee had in everlasting remembrance. Somtimes great Princes and Kings sought it by causing great columns of marble stone, & exceeding high *Pyramids*, buildings and pillars four square to bee erected; as at this time they do with building of great Churches, costlie and glorious Palaces and Castles, &c. Souldiers do look and hunt after great praise and honor by overcoming and obtaining famous victories: the Learned seek an everlasting name with writing books, as in our time is to bee seen; with these, and such like, people do think to bee immortal. But on the true, everlasting, and incorruptible honor, and eternitie of God, no man thinketh nor looketh after the same: Ah! wee are poor sillie and miserable people.

The world strengthless.

How hath the world decreased and decayed, from the time that the Imperial Laws were instituted and ordeined? when a little Girl of twelve years was marriageable, and a Boie of fourteen years was esteemed sufficient in word and speaking: Now they are at those years too too weak, the world and strength of people decayes alwaies the longer the more, it is com to the heeling.

The common and publick state the best.

The best kinde of life.

TO live in an open publick state (said *Luther*) is the safest; Christ did also live and walk in an open and publick state here on earth amongst the people, and did warn those that were his, and said: When they shall saie: Behold, hee is in the wilderness, go not out; or in chambers, believ it not; for in such cells and corners have the wicked wretches (the Friars, Monks, and Nuns) used and led shameful and beastlie lives and manners. But openly, and among people, a man must live civilly and honestlie, must fear God and man, &c.

The World's censure of God's servants.

Handling of the conscience.

TO erect and comfort a sorrowful conscience, (said *Luther*) is much more and better then to possess manie Kingdoms; but the World regard's it not; yea, they contemn it; they call us rebels, disturbers of the peace, and blasphemers of God, that do turn and alter Religion. Truly, they will bee their own Prophets, and prophesie to themselves; howbeit, the same to us is a great grief of heart. Even so said the Jews of Christ; If wee suffer him to go on in this manner, then the Romans will come and take from us land and people, &c. but after they had slain Christ, then the Romans came not: yea, I ween they came, and made with them an end of all. Even so, the con-

John 11.

contemners and enemies of the Word will disturb the peace, and turn *Germanie* upside down, so that it will lie in the ashes, when wee have raked thereafter, for so wee will have it. Luther's prophesie of Germanie.

The shew and form of the World, and the Church.

THE World, to look upon, (said *Luther*) is like a Paradise; but on the contrary, the Church of God, and of the Lord Christ, which hath the clear and pure Doctrine, and holdeth fast thereby, is evil favored and ugly in the eie of the world; but before, and in the sight of God, shee is dear and precious, Costlie and high esteemed. The lustre of the World and of the Church.

Aaron appeared gloriously in the Temple in his rich attire: therefore, wee must not regard what the world censureth of us, nor trouble our selvs how they esteem of us. For, what do I care (said he) that the Popish Princes, Nobilitie, Citizens and Commons (those covetous throats and rakehells) do hold and esteem of mee as of dirt and nothing worth? I will in due time, and in the daie to com, regard and esteem of them as little. It is in us virtue sufficient to bee pleasing to the good and godlie.

The World is soon wearied and tired with God's Works.

I Am perswaded (said *Luther*) if *Moses* had continued his working of Miracles in Egypt but two or three years, they would have been so accustomed thereunto and esteemed thereof, as wee now are accustomed to the Sun and Moon, which wee hold in no esteem.

The World cannot endure the good and godlie.

ABRAHAM was held in no honor among the Canaanites, for all the Wells which hee had digged, the neighbors filled up, or took them away by force, and said unto him: Wilt thou not suffer it? then pack thee hence and bee gon, for thou art with us a stranger and a new commer in, &c. The pilgrimage of Christians.
Pet. 1, 2.
Gen. 22.
Gen. 26.

In like manner *Isaac* was despised: But such a faith possessed the beloved Patriarchs, that I am not able sufficiently to admire the same. How strong and constantly they stood and believed that God, nevertheless, was gracious unto them, whenas, notwithstanding, they suffred, so long a time, exceeding much trouble and adversitie.

I hold (said *Luther*) that those Heathen sinned not so sorely against God, as they did against the beloved Fathers; and therefore God drove them out of the land, and suffered them to bee hunted away and slain.

In like manner dealt the *Centaurians* with the holie Patriarch *Isaac*, in the Court of *Abimelech* King of *Gerar*; for, as they saw that *Isaac* reaped an hundred fold increas of the ground which the King had rented unto him; then they came quickly, and instigated the King against him, to take from him the same ground again; for they thought, the ground and the increas thereof shall bee ours, wee have more right thereto then hee. They thought soon to grow rich again when they had gotten from *Isaac* the ground; but they little knew or considered, that *benedictio Dei* was with him, and that they were cursed. *Sic & nostri Principes jam nihil aliud agunt, quàm ut fiant maledicti à Deo*, Our Princes make it their onely work to get the curs of God. They hunt *Isaac* also out of the land, but the blessing of God is very smal which is left behinde him.

What is to bee considered in executing of Offices.

IF (said *Luther*) the great pains and labor which I take, were not don by mee for the sake of him that died for mee, the world could not give mee monie enough to write onely one Book, or to translate the Bible. I desire not to bee rewarded and paid of the world for my work; the world is too too poor and simple to give mee satisfaction; I have not desired the value of one pennie of my master the Prince Elektor of *Saxon*, The final end of all labor.
Nota bene.

Growing worf
by God's Word

so long as I have been in this place. The whole world is nothing else, but a turned about *Decalogus*, or, the Ten Commandments backwards, a vizard, and a picture of the Diuel. All contemners of God, all blasphemers, all disobedient, whoredom, pride, theft, murther, &c. are now almost ripe for the slaughter; neither is the Diuel idle, with Turk and Pope, heresies and other erroneous sects. Everie man draw's the Christian libertie onely to carnal excess, as if now they had free libertie and power to do what they list; therefore the Kingdom of the Diuel and Pope is the best government for the world, for therewith they will bee governed, with strict laws and rights, with superstition, mis-belief, &c.

The world grow's worf through the doctrine of God's Grace, and preaching of the Gospel; for when they hear, that after this life there is another, they are well enough content with this life, and that God should keep the other to himself: If they may have here but onely good daies, honor, and wealth, that is all they care for, or desire.

At the time of my beeing in Rome (said Luther) there died a Cardinal very rich, and left behinde him great store of monie: shortly before his death hee made his Will, and laid it into a Chest where the monie was: after his death the Chest was opened, and therein, by the monie, was found lying a *Bulla*, written in parchment with these words:

Dum potui, rapui; rapiatis, quando potestis. I extorted and oppressed,
as long as I was able: while yee have power, get what you can.

O! (said Luther) how finely (think you) must this Cardinal have departed and died?

The World soon forgetteth God's benefits, and contemneth his Word.

Consequence
of falling off,
and halting.

Sodomitical
kinde, Gen. 14.

I Do much lament (said Luther) the punishments which will fall upon *Germanie*, for our contemning of God's word, and for the wickedness of the people; for so soon as men are enclined to apostacie, and to fall from God (which is a beginning to all manner of Pride: as *Ecclesiasticus* complain's and bewail's, Chap. 10.) then all sin goeth on in full swaie and power, as wee now see (*alias*) that the world in so short a time, is grown so proud, so sumptuous, so insolent, covetous, raging and tyrannical, wherewith they pull God's anger upon them, insomuch that God must needs look thereinto and punish. Likewise went it so with them of *Sodom*, who, (yea and thereto in the life time of *Abraham*, that great and holie Patriarch, by whom God had delivered them from four Kings their enemies) forgat God's benefits, and despised *Abraham* that had taught them the true waie to salvation; then true Religion went down, good policie and discipline decaied, and soon after the punishment followed thereupon: Therefore the Jews do excuse and lessen the great and horrible sins of the Sodomites, herewith, as should they have destroyed with such an unaccustomed death, a little Virgin that had given manie and rich alms and benevolences to poor people. but the holie Patriachs, by that fearful example, would shew unto their posteritie (as in a looking-glass) and by a word of prophesie would signifie unto them, how horribly God will punish all contemners of his Word. For the Gospel is that Virgin that offereth and promiseth to all people grace and help; but alas, wee despise and persecute her in most fearful manner, which is much to bee lamented, therefore so manie evil plagues and punishments do follow us thereupon.

The World is full of dissemblers and blasphemers: how manie sorts there bee.

Cluster of
knaves.

LUTHER discoursing (in the presence of the Prince Elector of *Saxon* and other Princes) of the manie sorts and differences of wicked persons, said: *Colax*, *Sycophanta*, *Cacoëthes*; these sins and blasphemies are almost alike the one to the other, onely that they go one after another, as a man goeth up the stairs and steps from one higher to another. *Colax*, in my opinion, is hee that in *Terence* they name *Gnato*; an ear-scratcher, a dissembler, a trencher-licker, one that talketh for his bellie's sake, and

and doth what a man willingly hath don or seeth : this is a sin of mankinde, whose intent onely is, to hurt others thereby.

Sycophanta, is such a dissembler, traitor, and backbiter, that would earn a graie coat : this sin is nearer allied to the Diuel then to mankinde. *Gnato* act's his part in the Comedies, but *Sycophanta* in the Tragedies. *Phormio* in *Terence* is a very honest person, nothing (or very little) stained with the other two vices.

Cacoëthes, is a wicked villain, that wittingly and wiltully prepareth mischief.

Great and horrible are the punishments (said hee, at that time) which will com and fall upon *Germanie*; for the people are so wicked and stiff-necked, that they will suffer no discipline, correction, sermons of threatening nor Reformation. The world is grown very stubborn and headstrong since the revealing of the Word of the Gospel : It begin's to crack sorely, I hope it will soon break and fall down on a heap, through the coming of the last daie of Judgment, for the appearing of which wee wait with yerning and sighs of heart. All sins and wickednesses are now grown so common and usual, that they are held no more for sins, shame and wickedness : therefore (said hee) let us praie, *Thy Kingdom com. Deliver us from evil.* Howbeit, this is yet one comfort, it hath a better shew with us now, then it had twentie years past : wee have now, God bee praised, manie godlie learned people, so have wee moreover fair Schools, in which the youth are well taught and instructed, the gracious God give a blessing and furthering thereunto; for I much fear, there will com an horrible falling away after my departure.

Hereafter striveth impenitencie.

The World neither can nor will endure the pure Word of GOD.

THE Philosophers, and learned among the Heathen have had innumerable manifold cogitations, speculations, and meanings of God, of the soul, and of the life everlasting; but they have been all uncertain and doubtful without God's Word. But to us God hath given his most sweet and all-saving Word, pure, and uncorrupt; but wee contemn it, according to the proverb : *Malum, malum, dicit omnis possessor*, It is naught, it is naught, saith the buier. When wee have a thing (how good soever) wee are soon wearie of it, and regard it not : But when the Word is gon, then wee will seek after fooleries, and go about with lies, and with self-chosen devotion, and superstition of humane cogitations and inventions, and so with hurt wee must learn to bee wise. The world remain's a world, which neither loveth nor endureth righteousness, but is ruled by certain few heroicks and principal people, even as a little boie of twelv years ruleth, governeth, and keepeth a hundred great and strong Oxen upon a pasture, so is the world governed supernaturally.

Cogitations of the learned Philosophers.

The Wolf altereth his hair, not his kinde.

The unthankfulness of the World (especially of us Germanes) will help Popedom up again.

IF (said *Luther*) the Pope should com again among us with his Government, hee would then double and treble his Tyrannie; as hee did after the Council of *Costnitz*; when hee thoroughly revenged himself for the hundred years they had deposed him; then hee brought in most abominable ungodlie prophanations and blasphemies. But (said *Luther*) I am not so much affraid of the Pope and Tyrants, as of our own unthankfulness and contemning of God's Word; the same, I fear, will help the Pope again into the saddle; when that com's to pass, I hope the daie of Judgment will soon after follow. For, even as the Israëlites dealt with *Moses*, who had led them out of Egypt, even so do people deal now with us, who, through God's assistance, have brought them out of the bondage of the Romish Antichrist; yet *Moses* praied for them, but I praie that the wretches may bee punished. *Aristotle* the Heathen related certain occasions, wherefore one might justly bee angrie, among which unthankfulness is one.

Experience hitteth in with the words, and sheweth the furtherers of the Pope.

One time the picture of another.

Scipio, that noble heroick, could endure unthankfulness onely at *Rome*, but otherwhere it made him mad. Truly, God's Patience and Anger are both great : And even as God,

by

God speaketh
with us by
word of mouth
through his
servants.

by word of mouth, spake with *Moses*, as one good friend should speak with another, so speaketh God likewise with us by word of mouth through his preachers, as our Saviour Christ saith, *Matth. 10*, *Yee are not they that speak, but it is the father's spirit that speaketh through you*, the same do wee despise.

The World's presumption, secureness, and Epicurism.

Epicurism
getteth upper
hand.

Epicures in
the Church.

Luther's pro-
phetic which
wee now see
fulfilled.

OH! (said *Luther*) how great is the presumption of the World, which (although but weak and smal) yet dareth to set it self against Christ, and undertake to tread him under feet, but that's not enough, it will bee yet worf, for Epicurism by force will com and break in again. The world that despiseth God's Word, is nothing elf, then a preparation and an approaching of an Epicurish life before the last daie of Judgment, when people will neither believ that there is a God, nor a life eternal. Is it not a fearful abominable thing, that such Epicures should bee among the people of God, not onely in secrete, but also openly among the preachers in the Church, as the Sadduces were among the Jews, which also were in the government, although they believed nothing of eternal life? Of the same kinde are now our Papists, and such like also among us. For what the Bishop of *Magdeburg* saith and doth, the same must bee all good and well don, so is, likewise, the Citie of *Lubeck* drowned in such Covetousness, that they take monthly, upon usurie, one gilder of fortie, yet all under the color of godliness, as if it were right and Christianlike, for it must have the name, and bee called love towards the poor neighbor, to help him when one lendeth a hundred Gilders, and taketh for the same yearly, upon use, five and fortie. In ten years, the use of one hundred Gilders, bringeth four hundred and fiftie; Is not this an apparent Epicurism? *Lubeck* lie's drowned in the sea of Covetousness, deeper then the mountains laie in the Deluge of *Noah*, they were covered but fifteen ells deep in the water, but that Citie lie's fifteen miles deep in the waves of Covetousness, and in the same state and condition are all other usurers and covetous gluttons. Ah! (said hee) wicked times are at hand, our Epicures are worf then the Cardinals in *Italie*, and yet they saie: Wee will teach others to bee good and godlie, but wee our selvs will do what wee pleas.

The impietie and unthankfulness of the World.

Iust wages for
such a work.

Perverted Go-
spellers.

GOD, both in the Law and Gospel, doth allure us with promisses, that wee should hearken unto his Word, but the ungodlie world not onely regardeth it not, but also they contemn and persecute it, therefore are they iustly lost and damned, and are rightly served, in that they are beggars here, and exposed also to temporal shame and confusion. Ah Lord God (said hee)! the impietie and unthankfulness of the world is great, which contemneth and persecuteth thy unspeakable grace. And wee also, that do boast our selvs of the Gospel, and do know that it is God's Word pure and clear, and do acknowledg the same, and that God the Father himself witnesseth from heaven, saying: *This is my well beloved son*, &c. yet do wee so little regard the comfortable and sweet Gospel of Christ, that great and inestimable treasure, as if it were a sentence or speech taken out of *Terence* or *Virgil*.

The Papistical Prebends are all Epicures.

Papistical Pre-
bends.

Doctor *Eck*.

THe Prebends at *Wurtzburg*, *Maintz*, and *Colen* have the best daies, they live in idleness, they spend and waste, they have all manner of provision provided for them before hand without all care, they have here what their hearts can desire, and afterwards they go to that heaven where it hisseth. The Popish Bishops have not such good daies, for they are in the Government, and have other business to do of greater weight, then to meddle with God's Word. *Eccius*, a man of great understanding, and of good remembrance, but very impudent, shameless, and ungodly, in the time of his beeing at *Rome*, learned and saw so manie good examples of Epicurism, that never since hee neither regarded Papistrie, nor the Gospel, such fruits are reaped in

in Rome, twentie years since (said Luther) I did not think, that now in the Christian Church should have been Epicures, whenas, notwithstanding, almost all Popedom is drowned in the life of Epicurism. They trouble themselvs neither about God, nor the Conscience; these are abominable times, in which Epicurism goeth on in full swaie; and flourish's; for the end thereof is this life. Epicures lead the people from the everlasting, to the timelie and temporal life. Such an one was Pomponius, Scipio, and other worldlie-wise people, wherein is shewn the follie of humane wit, wisdom, reason, and understanding. Notwithstanding Cicero, in his Epistle which hee wrote to Octavius, (who afterwards was Emperour, and named Augustus) shewed his opinion touching the Eternitie what hee held thereof. Nevertheless, there was in Cicero an high understanding; who, out of, and according to humane sens and reason, concluded, That it was more safe and sure to relie on his opinion and meaning, that held, After this there was an Everlasting life, then to hold, That all were temporal and vanishing, both soul and bodie. And it is certainly true also (according to natural understanding) that it is better for one to give himself to Christianism then to Epicurism; for if a man bee deceived through the opinion of Epicures, then hee looseth the everlasting with the temporal; but if Christian opinion deludeth him, (which is impossible) then hee looseth but onely the temporal life, and not the everlasting. God of his mercie preserv us from such Epicurean meanings and opinions. A Nobleman at Vienna in Austria, (in the time of my abode there) made a costlie feast, and in the mid'st of his joie and pleasure therein, hee spake these words: *If God would permit and leav mee my riches, to live therewith but one thousand years, and therein to take my lust and pleasure, then would I willingly leav to God his heaven.*

High worldly people.

Cicero's wisdom.

Speech of a Nobleman.

These last times of the world (said Luther) are not much to bee wondred at; let us but consider how it went, in the time of Christ, among the holie people of God; for with the Pharisees were also Sadduces in the Government, all these were good fellows, and believed nothing. Neither did Doctor Hennage know much of our Lord God (who was a great Lawyer, and chief President with us here at Wittenberg): for when I came to visit him in his last sickness, I said unto him: Loving brother! you are a weak man; you should do well to reconcile your self unto God, and it is best that you prepare your self thereunto by, and through the receiving of the holie Sacrament, that so you may bee readie when God shall dispose of you. To which my admonition, hee answered mee, and said: O! as yet it is needles; God will not deal with mee like a Switzer, and overtake mee in that manner of haste: but it fell out as I told him; for the next daie after his speech left him, and hee died, went away in that sort, and knew not much of God. Therefore wee should alwaies bee ready when God knock's, to call us away from this life, that wee bee prepared to take our leav of this world like Christians. For (said Luther) even as the beast (called the Lizard) killeth the Stag, when hee leapeth upon his head, and sit's between his horns, and eateth out the Stag's brains, or fast catcheth him by the throat, and gnaweth it in sunder: Even so likewise, the Divel, when hee possesseth a humane creature, the same is not soon nor easily quitted of him; the Divel lead's him into despair, and hurteth him both in foul and bodie, as St Peter speaketh of him in his Epistle, and saith: *That hee goeth about like a roaring Lion, &c.* therefore wee ought to resist him with Faith and Praier. I may well compare the Divel to a fowler, that killeth all the birds hee getteth, except som one prettie bird, which hee keepeth to sing what pleaseth him.

Doctor Hennage.

Who they bee that prepare the waie to Epicurism.

The prophesie of Lyra (said Luther) moveth mee sorely, and goeth near my heart, for it belong's to and pointeth at these our times, where hee saith: *Deteſto Antichristo, erunt homines carnales, dicentes, nullum esse Deum,* that is, When Antichrist shall bee revealed, then will the world fall into great wilfulness, that they will hold, there is no God.

Epicure's confession.

Here the Antinomians and adversaries of the Law do begin. These take away all fear, they make the people altogether secure, so that they nothing regard their sins, for when a man regardeth not his sins, then hee regardeth not Christ, who came for the sake of sinners.

Antinomians.

Matth. 9.

Sophists.

Canonists.

Acts 5.

Untoward brethren.

sinners to save them: for the strong have no need of the Physician, but the weak and sick, as Christ himself saith. On the contrarie, the Sophists and Canonists do press too too hard upon the ungodlie Ordinances and Traditions, and therewith will trouble and overburthen the Conscience. What shall I saie, the greater God's goodness is, the greater is the wickedness of this sinful world. The greatest argument of the Canonists against us, is this: Wee ought and must (saie they) teach that Doctrine which is approved of and received by the Emperor. But the Doctrine of the Protestants is not approved of by the Emperor, nor by him received, but condemned, &c. therefore it must not bee taught. These Gentlemen (saide Luther) are easily to bee answered; for God is more and above all Emperors, Kings, Princes, and Lawyers; hee ought justly and in all reason to bee preferred before them, and obeyed.

Anno 1530, (saide Luther) there was here at Wittenberg a Student, that had written in a book, manie ungodlie questions; hee would wrest the Scriptures according to his own brains, and in a manner, would prepare a new Epicurism; hee alleged, there were neither good nor evil Angels, besides manie other blasphemous things against the Holie Ghost, the Resurrection of the dead, &c. the same was sharply reprehended by the Professors, who informed mee thereof; whereupon I desired the Magistrates of the town to take these things into their consideration, and according to their Offices would cause that Epicure to bee punished as other publick offenders.

The state of the World before the Flood.

The first world.

BEFORE Noah's Flood (saide Luther) the world was highly learned, by reason they lived a long time, they attained to great experience and learning; but because of their sins and ungodly kinde of lives, all was lost and drowned. Therefore now, before wee begin rightly to come to the true knowledg of a thing, wee lie down and die. God will not have that wee should come to higher knowledg of things.

Of the World's securitie.

Rom. 7.

A Great Bishop at Auspurg (saide Luther) boasted in my hearing, that it went well with him, and that hee lived without tribulation or temptation. I told him, It was a gift of God, yet nevertheless, I saide unto him: Everie man, at one time or other, must bee chastised for sins, and feel the same, otherwise it were an evil sign; for everie one would willingly have good and easie daies, no man is an enemy unto them; yet, if hee feareth God, hee shall and must have and feel his trials, and temptations of the flesh, as St Paul complain's.

The Cogitations of Epicures.

Epicure's opinion of God.

AN Epicure, (saide Luther) when hee thinketh of God, and seeth how matters proceed in the world, hee can conclude nothing else, but thus: Either God cannot forbid nor hinder this or that, therefore hee is too weak: or else, hee will not hinder it; therefore hee is unjust, and hath pleasure in wickedness, and approve's of evil, or else hee knoweth nothing thereof, and so must bee a fool. Thus the wicked world taketh away from God, his Almighty Power, Righteousness, and Wisdom.

Of the wealth and treasure of the World.

Riches of the Fuggars of Auspurg.

THE Fuggars of Auspurg, on a sudden (saide Luther) are able to leave one hundred tuns of Gold; (one tun of Gold is, one hundred thousand Rix dollars, maketh in English monie, two and twentie thousand pounds sterling, and more) which neither the Emperor, nor King of Spain are able to perform. One of the Fuggars after his death, left eightie tuns of Gold. The Fuggars and the Monie-changers in Auspurg lent the Emperor at one time, eight and twentie tuns of Gold for mainteining of his Wars before Padua.

The

The Cardinal of *Brixen*, who died at *Rome* very rich, left no great sum of readie monie behinde him, but onely there was found in his sleev a little note of a finger's length: This note was brought to Pope *Fulius*, who presently imagined it was a note of monie, and therefore sent for the Fuggar's Factor that was then at *Rome*, and asked him, if hee knew that writing? The Factor said, Yea; it was the debt which the Fuggars did ow to that Cardinal, which was the sum of fortie hundred thousand Rix dollars. The Pope asked him, how soon hee could paie that sum of monie? Hee answered, and said: Everie daie, or if need required, at an hour's warning. Then the Pope called for the Ambassadors of France and England, and asked them, if either of their Kings, in one hour's space, were able to satisfie and paie fortie tuns of Gold? They answered, No. Then said the Pope: One Citizen of *Auspurgh* can do it: and the Pope got all that monie. One of the Fuggars, being warned by the Senate of *Auspurgh* to bring in and to paie his Taxation, said: I know not how much I have, nor how rich I am, therefore I cannot bee taxed; for hee had his monie out in the whole world; in *Turkie*, in *Grecia*, at *Alexandria*, in *France*, *Portugal*, *England*, *Poland*, and everie where: yet hee was willing to paie his Tax of that which hee had in *Auspurgh*.

Cardinal of
Brixen.

Covetousness is a sign of death, wee must not relie on monie and wealth.

VHoso hath monie (said *Luther*) and depend's thereon (as is usual) it neither proceed's nor prosper's well with that person. The richest Monarchs have had bad fortune, and lamentably have been destroyed and slain in the Wars; where, on the contrarie, poor and unable people, that have had but smal store of monie, have overcom and had great fortune and victorie. As Emperor *Maximilian* overcame the Venetians, and continued Wars ten years with them, who were exceeding rich and powerful. Therefore wee ought not to trust in monie and wealth, nor to depend thereon. I hear (said *Luther*) that the Prince Elector *George* begin's to bee covetous, which is a sign of his death verie shortly. When I saw Doctor *Goad* begin to tell his puddings hanging in the chimney, I told him hee would not live long, which fell out accordingly; and when I begin to trouble my self about Brewing, Malting, and Cooking, &c. then shall not I drive it long, but soon die.

To trust in
wealth and
riches.

Mammon's Virtues.

THe Mammon (said *Luther*) hath two virtues; the first is, It maketh us secure when it goeth well with us, and then wee live without all fear of God. The second, when in the time of trouble and adversitie it goeth ill, then wee tempt God, flie from him, and seek after another God.

Mammon's
operation.

The Pope's Covetousness.

THe Covetousness of the Popes have exceeded all others; therefore (said *Luther*) the Diel made choise of *Rome* to bee their habitation: for which cause the ancient have said; *Rome* is a den of Covetousness, a root of all wickedness. I have also read in a very old book this Vers following:

The Pope's
greatest holi-
ness.

Versus Amor, mundi caput est, & Bestia Terra.

That is (when the word *Amor* is turned and read backward, then it is *Roma*.) *Rome*, the head of the World, a beast that sucketh out and devoureth all lands. Truly at *Rome* is an abominable trading with Covetousness, for all is raked to their hands without preaching or Church service, but onely with Superstition, Idolatrie, and with selling their Good Works to the poor ignorant Laie-people for monie; therefore Saint *Peter* describeth such Covetousness with expresse and clear words, when hee saith: They have an heart exercised with covetous practices. I am persuaded, a man cannot acknowledge the disease of Covetousness, unless hee knoweth *Rome*: for the deceits and jugglings in other parts are nothing in comparison of those at *Rome*: Therefore Anno 1521, at the Imperial Diet held at *Worms*, the state of the whole Empire made supplication

2 Pet. 2.

cation against such Covetousness, and desired, that his Imperial Majestie would bee pleased to suppress the same.

*Luther's Book
to the Nobilitie
in Germanie.*

At that time (said *Luther*) my Book was presented to the Germane Nobilitie, which Doctor *Wick* shewed unto mee: then the Gospel began to go well on, but the Pope's power, together with the Anabaptists, gave it a great blow, and yet notwithstanding, through God's Providence, it was thereby furthered.

The Pope's power was above all Kings and Emperors, which his power I opposed with my little book, and therewith also I assailed the Bull of the Pope, and by God's assistance, overthrew it. I did not write that book of purpose against the Pope, but onely against the abuses of Popedom, yet nevertheless, it startled them quickly; for their consciences accused themselves.

Covetousness hindereth GOD's blessing.

*Covetousness
and our own
profit, hindereth
God's blessing.*

Certain Tenants of a rich man complained to *Luther*, That their Landlord almost destroyed them through his hard and cruel dealing. *Luther* said: I am heartily sorrie for it, and have pitie on you; such Covetousness will hinder and prevent God's blessing towards us; for when one will undertake to get all, and will, as it were, make God his prisoner, then God with his blessing flees and departs from him, God, in his gifts, will bee free, and at libertie.

Princes do draw and tear spiritual Livings unto them.

The proverb is, (said *Luther*) Priest's Livings are catching livings, and that Priest's goods never prosper; this wee know to bee true by experience; for such as have drawn spiritual Livings unto them are grown poor thereby, and become beggars: therefore, this Fable liketh mee well:

There was an Eagle that made amitie and friendship with the Fox, they agreed to dwell peaceably together. Now when the Fox expected from the Eagle all manner of good offices and turns, hee brought his young ones and laid them under the tree on which the Eagle had his nest and young ones: but the friendship between them lasted not long; for so soon as the Eagle wanted meat to bring for his young, (the Fox beeing away from his young) hee flew down and took the young Foxes, and carried them into his nest, and therewith fed his young Eagles: when therefore the old Fox returned, and saw that his young were taken away, hee made his complaint to the great god Jupiter, desiring, that hee would revenge and punish that injurie of *Fus violati hospitii*. Not long after, as the Eagle again wanted meat to feed his young, hee saw, that on a place in the field, they sacrificed to Jupiter; the Eagle flew thither, and quickly snatched away a piece of roast from the Altar, and brought the same to his young, and flew again to fetch more; but it happened then, that a hot glimmering coal hung upon the piece of roast, the same falling into the Eagle's nest, set it on fire; the young Eagles, not able to flee, were burned with the nest, and fell to the ground. Even so it usually fareth with those that rake and rend spiritual Livings unto them, which are given to the mainteining of God's honor and service; such at last must lose their nests; that is, they must bee left destitute of their temporal goods and livings, and besides, must sustain hurt of bodie and soul. Spiritual Livings have on them the nature of Eagle's feathers, for when they are laid to other feathers, they devour the same. Even so, when men will mingle spiritual Livings (*per fas aut nefas*) with other goods, so must the same likewise bee consumed, insomuch that at last nothing will bee left.

Abuse of Spiritual Livings.

Eagles feathers. vid. Plin.

Dog at Lintz.

I have seen a prettie dog at *Lintz in Austria*, that was taught to go with a hand-basket to the Butcher's shambles for meat; now when other dogs came about him, and would take the meat out of the basket, hee set it down, bit and fought lustily with the other dogs: But when hee saw they would bee too strong for him, then hee himself would snatch out the first piece of meat, least hee should lose all. Even so doth now our Emperor *Charls*; who, after hee hath a long time defended the spiritual Livings,

vings, and seeth that everie Prince taketh and raketh the Manasteries unto themselves, doth also now take possession of Bishopricks, as newly hee hath snatch't to himself the Bishopricks of *Ulrich* and *Lutich*, to the end hee may get also *partem de tunica Christi*.

A fearful Example of Covetousness.

A Covetous Farmer well known at *Erfurt*, (said *Luther*) carried his Corn to sell there in the market; but holding it at too dear a rate, no man would buie of him, nor give him his price: hee beeing thereby moved to anger, said: I will not sell it cheaper, but will rather carrie it home again and give it to the Mice. As hee came home therewith, an innumerable number of Mice and Rats flocked about his house, and devoured up all his corn. And the next daie following, going out to see his grounds, which were newly sown, hee found, that all the seed was eaten up, and no hurt at all don upon the grounds belonging to his Neighbors: this certainly (said *Luther*) was a just revenge and punishment of God, and a token of his wrath against the unthankful world.

Farmer's greediness.

Three rich Farmers (God bee praised, said *Luther*) have lately hang'd themselves: such wretches that do rob the whole countrie, are worthie of those punishments; for the dearth at this time, is a wilful dearth; God hath given enough, onely the Divil hath possessed such wicked Cormorants wilfully to make this dearth: they are thieves and murtherers of their poor neighbors: Christ will saie unto them at the last daie: *I was hungrie, and ye have not fed mee, &c.* Do not think (thou that sellest thy corn so dear) that thou shalt escape punishment; for thou art an occasion of the deaths and famishing of the poor; the Divil will fetch thee away. They that fear God and trust in him, do praie for the dailie bread, and against such robbers as thou art, that either they may bee put to shame, or better themselves.

Matth. 25.

A man (said hee) that dependeth upon the riches and honor of this world, and in the mean time forget's God, and the welfare of his soul, is like to a little childe that holdeth a fair apple in the hand, which on the outside is pleasing to behold, and thinketh it hath also som goodness within, but it is rotten and all full of worms.

Covetous foolishness.

Publick Usurers ought to bee excommunicated, (said *Luther*) that is, wee should not administer the holie Sacrament to them. It is not enough for an Usurer to desist from usurie, but hee must also become a *Zacheus*, and what hee hath robbed through usurie, must bee restored to them whom hee hath hurt; otherwise his repentance is not true: According to the ordered Civil Law, hee cannot justly, nor with a safe conscience detain it, much less according to God's Law: and whoso eateth and drinketh with such an unrepentant person, the same maketh himself partaker of his sins. Wordlie and civil trading and dealings, which are just and upright, without covetousness and deceit, wee do not disallow, But wee see, the world is not to bee reformed; it is proud and haughtie, and boasteth of wicked and unjust dealing. What a coil is kept and driven three times the year at *Leiptzig*, which is even drowned in avarice? What shall I saie: *Mundus est Diaboli, genitivi casus, & Diaboli, nominativi casus*, The world and wicked people are altogether the Divil's. Usurers are worthie of all malediction and cursing, they are the greatest enemies in the land, they destroie people with their wicked covetousness and usurie. Solomon saith: *Hee that hath pitie on the poor, lendeth to God upon usurie.*

Proceeding against Usurers: *Zacheus*.

Title of Usurie.

Riches make proud and covetous.

WHere great wealth is (said *Luther*) there are also all manner of sins; for wealth maketh stoutness, stoutness make's dissention, dissention wars, war bringeth povertie, povertie produceth miserie. Therefore they that are rich, must yield a strict and great account; for to whom much is given, the same must give an account of much. Riches, understanding, beautie, and comeliness are fair gifts of God, but wee abuse them shamefully. Yet notwithstanding, great worldly wisdom, and a wittie brain, are evil things

Fruits of Riches.

Rich in sens.

things when the success thereof is evil; for wee use to saie: *Qui velit ingenio cedere, nullus erit*, No man will yield from his own headie conceit, everie one will have right. Much better it is, that one bee of a fair and comlie complexion in the face, for a sickness may com and take that away, but the *Ingenium*, the minde and headie conceit is not altered so soon. It is written: Yee shall bee like God: yea, I ween wee are like God. This disease is from *Adam* conveyed unto us: *Yee shall bee as God*.

Wealth is the least gift of GOD.

Nothing good on great wealth.

Who believeth these words?

Riches (said *Luther*) is the smallest thing on earth, and the least gift that God hath bestowed on mankinde; What is it in comparison of God's Word? yea, what is it to bee compared with corporal gifts; as beautie, health, &c. nay, what is it to the gifts of the minde; as understanding, Art, wisdom? &c. yet are men so eager upon it, that no labor, travail, nor danger is regarded in getting of Riches: there is in it neither *Materialis, formalis, efficiens & finalis causa*, nor anie thing elf that good is; therefore our Lord God commonly giveth Riches to such grose Asses, to whom hee affordeth nothing elf that is good.

Of one that was advised at his last end, to put his monie out to use.

To give up the soul with covetousness.

*Horum damnatio justa est.*Saint *Austin's* sentence.

A Great Nobleman whom I could name, (said *Luther*) as hee was at the point to die, and his soul fate already upon his tongue, was then instructed to put four hundred thousand Rix-dollars (which hee had in ready coin) out to use at *Lubeck*: O! a fine instruction for his repentance. It were not amiss, that wee suffered som such to die away without sacrament and comfort, for others to take warning thereby. It is now also com to this pass, that wee say: O! my good works and charitie will not save mee, therefore I will bee covetous, I will go on with usurie, and do what pleaseth mee best, &c. and when I am like to die, then I will have an absolution: yea, but hark good fellow, *S^t Austin* saith: God indeed hath promised to bee merciful unto thee, but dost thou know for certain, that hee will shew his mercie unto thee even at that instant, whenas thou hast wilfully rejected his mercie so often before in thy fresh, young and healthful daies?

Giving to the poor that truly stand in need of our help.

John 1. 3.
*Luke 6.**Wittenberg.*

Coat in Scripture.

Divel's driving.

Saint *John* saith: Hee that hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? And *Christ* saith: Hee that desireth of thee, give to him; that is, to him that hath need and is in want: Hee saith not to everie idle, lazie, and wastful companion, which commonly are the greatest beggars; to whom, although one gave much and often, yet were they holpen nothing thereby. In this town (said *Luther*) no men are in greater want then the Students and Scholars, The povertie here indeed is great, but idleness and laziness is far greater: a man can scarcely get a poor bodie to work for monie, and yet they will all beg: there is (said hee) no good government: though I were able, yet I would not give to those idle beggars; for the more one helpeth and giveth them, the more and oftner they com; I will not cut my bread away from my wife and children, and give it to such as are nothing holpen therewith: but when one is right and truly poor, to him I will give with all my heart, according to my abilitie: And no man shall understand so stiffly and mis-believingly that sentence in Scripture, which saith: *Hee that hath two coats, let him part with one*, &c. for the holie Scripture in naming a coat, meaneth all manner of apparel that one hath need of according to his state and calling, aswel for credit as for necessitie: As also, by the dailie bread is understood, all maintenance necessarie for the bodie; therefore, a Coat in Scripture, is signified to bee all usual apparel.

The Divel (said *Luther*) out of us would willingly make new Friars, with such superstitions and wrong-believings; and therewith would give occasion to all ungodlie, lazie fellows to brag and consume the livings, labors and sweat of others.

of

Of Lending.

LEndest thou? so gettest thou it not again: if it bee restored again, it is not so soon as it ought to bee restored; nor so well and good; but though it bee so, yet thou loosest thereby a friend. This followeth commonly.

The world will alwaies have new things.

BEfore I translated the New Testament out of the Greek (said *Luther*) everie one longed after it, to read therein; but when it was don, their longing lasted scarce four weeks. Then they desired the books of *Moses*; when I had translated those, they had enough thereof in a short time: After that, they would have the *Psalter*; of the same, they were soon wearie; when it was translated then they desired other books. Longing after news.

In like manner (said hee) will it bee with the book of *Ecclesiasticus*, which they now long for, and about which I have taken great pains, in translating thereof. All are acceptable, so long and until our giddie brains bee satisfied, afterwards they let them lie, and seek after new things; therefore in the end there must com Errors among us. Gentleman Nose-wise caught Errors.

The book of *Ecclesiasticus* belongeth to the House-government, and is the instruction of a familie. The Preacher of *Solomon*, or *Ecclesiastes*, is for the worldlie or temporal ruling, and is a Citie-instruction.



CHAP. V.

OF IDOLATRIE.

Of Idolatrie



IDOLATRIE (said *Luther*) is called, and is All manner of seeming Holiness, Worshipping, and Fals-feigned-spiritual-actions, (let them shine outwardly so glorious and so fair as they will) and also all manner of fervent devotion of the hearts of those that would serv God without Christ the Mediator, and without his Word and Command; as in Popedom it was held for a work of the greatest sanctitie, when the Friers and Monks sate in their Cells, & meditated of God, and of What Idolatrie is.

his wonderful Works, were kindled with such fervent zeal (lying on their knees, praying, and having their conceived contemplations of celestial objects with great desire and devotion) that for very joie they wept. In these their conceits, they banished away all cogitations of women, and what elf is temporal and vanishing. They seemed to meditate onely of God, and of his wonderful Works. Monkish devotion.

Yet notwithstanding all these holie-seeming actions of devotion (which the wit and wisdom of man holdeth altogether to bee Angelical sanctitie) are nothing elf but works of the the flesh, as *S^t Paul* clearly sheweth, where hee saith: *The works of the flesh are manifest, which are these: Adulterie, Whoring, Idolatrie, Witchcraft, &c.* Gal. 5.

Therefore (said hee) all manner of Religion, let it have never so great a name and lustre of holiness, when people will serv God without his Word and Command, is nothing elf but plain Idolatrie. And the more holie and spiritual such a Religion seemeth to bee, the more hurtful and venomous it is, for, it leadeth and seduceth people away Proof of Religion.

from the Faith of Christ, and maketh them to relie and depend upon their own strength, works and righteousness:

Capuchins.

The doings of the Anabaptists also, at this time (which they will have to bee far better then others) is likewise meer Idolatrie. In like manner, all kindes of Orders, Fastings, Praiers, hairie shirts, the holiest works of the Capuchins (which in Popedom are held to bee the most holie of all) are altogether works of the flesh; for they hold, that they are holie, and shal bee saved, not through Christ (whom they behold and fear as a severe and angrie Judg) but through the Rules of their Order.

Corner Masses.

Rom. 1.

No man (said *Luther*) can make the Papists believ, that the Private *Mass* is the greatest blaspheming of God, and the highest *Idolatrie* upon earth; the like to which so abominable, hath never been in Christendom since the time of the Apostles: for they are therein blinded & hardned; therefore all their understanding and knowledg of God, and of all divine matters, is perverted and erroneous. They hold that, to bee the most upright and greatest service of God, which, in truth, is the greatest and most abominable Idolatrie. And again, they hold that for Idolatrie, which in truth is the upright and most acceptable service of God; as there is, the acknowledging of Christ, and believing in him. But wee (said *Luther*) that truly believ in Christ, and are of his minde, wee (God bee praised) can know and judg all things, but in truth wee can bee judged of no humane creature.

To erect a service of God without God's Command.

Reason of true or fals devotion.

om. 14.

DOCTOR *Andrew Carlstad* asked this question of *Luther*: When a man, out of a good meaning, should erect a pious work or service of God without God's Word or Command: If as then hee failed of the true, and served a strange God? *Luther* answered him, and said: A man honoreth God and calleth upon him, to the end hee may expect comfort, help and all goodness from him. Now if the same honor and calling upon God bee don according to God's Word, that is, when a man expecteth from him all graces for the sake of his promises made unto us in Christ, then he honoreth the true, living and everlasting God, and calleth upon him. But if a man taketh in hand a work; or a service of God, out of his own chosen devotion as hee thinketh good, thereby to appease God's Anger, or to attain forgiveness of sins, everlasting life and salvation (as is the manner of all hypocrites and seeming holie-workers) then, I saie flatly, that hee honoreth and worshippeth an Idol within his heart, hee imagineth and feigneth against God's Word and Command; and such an one is, undeniably, an Idolater, and a worshipper of Idols: and it helpeth him nothing at all, that hee thinketh hee doth it to the honor of the true God; for that which is not don out of Faith, is sin.

The manner and nature of Idolaters, or fals holie-workers.

Marks of Superstition.

Hypocrite's reward,

HYPOCRITES and Idolaters (said *Luther*) have the same qualitie and nature in them, that the Cantors or Singers have, who will not sing, or do it willingly, when they are intreated thereunto; but beeing not desired, they never leav off singing. Even so are the fals-workers of holiness; when God will have them in his service which hee hath commanded; when they shall love their neighbor and help him as they are able, with advice, with lending, giving, admonishing, threatening, comforting, &c. then no man can bring them to those points; nay, they think, that themselves are the people to whom men, in dutie, are bound to perform such offices. But on the contrarie, what they themselves make choice of, and pretend out of their own devotion and good meaning to honor and serv God (as they dream) thereon do they hold fast and sure. They plague and torment their bodies with fasting, with praying, singing, reading, hard-lying, &c. they pretend great humilitie and holiness, and do all things with great zeal, fervencie and devotion without ceasing: but such as the service and work is, such will also the reward bee. as Christ himself saith *Matth. 15*, out of the Prophet *Isaiah*, Chap. 29. *In vain do they serv mee, seeing they teach such doctrines which are nothing but commandements of men.*

The

The Idolatrie of Baal-Peor.

THe Jews (said *Luther*) out of hate and malice to the Gentiles do write, That the service of *Baal-Peor* was such, that they used to lift up their Tails, and fouled before that Image. But the meaning thereof was not so: For, all Idolatrie and worshipping of Idols have alwaies been performed in such sort, that they have had a color of sanctitie. I am perswaded (said hee) it was such a service and recourf of people, as by us was in Popedom to *S^t Valentine, Antonius, to S^t Cyrias, S^t Roch, &c.* To the end, *Baal-Peor* should not hurt the people, nor destroe them with pestilence, with cold, heat, with *S^t Valentine's* diseaf, and with other plagues. I hold also, it was a confused doing in all things, like to our pilgrimages and Church-marts, that they (as is written in *Exodus* the 32. of worshipping the golden Calf) rose early in the morning, praied and offered, and afterwards did eat and drink, paired themselvs together here and there under the Bushes to drive and accomplish their licentious wickedness.

*Jew's Edition
of Baal-Peor.*

This manner (said *Luther*) was very common in my time, when I was bewitched with that cursed Popedom. Then they went out and performed their Pilgrimages in the Passion week, they visited holie places or Churches two or three miles from the Towns. And when a couple could not conveniently consort themselvs together to practise their leacherie, then they went out on such Pilgrimages, and fulfilled their wicked lusts, and this they did all under the color of divine and holie service, such abominable doings are continually practised in that cursed Popedom. God put an end thereunto. *Amen.*

Papistical Holiness.

The worshipping of the Idol Moloch, the Idol of the Ammonites.

THis Idolatrie had a great Lustre and a glorious shew, as if the same worshipping had been more acceptable and pleasing to God, then the common service which by *Moses* was commanded, from whence manie people that in outward shew were devout in Holiness (when they intended to perform an acceptable service to God) did out of great love and zeal in honor to God (as they dreamed) offer up and sacrifice their sons and daughters, and through such works they thought to become loving and true Children of God, they thought not otherwise, but that therein they imitated and followed the Example of *Abraham, Gen. the 22.* and did that which was acceptable and pleasing to God.

*The glittering
aspect of Idolatrie doth
darken the
true service of
God.*

Against this Idolatrie (said *Luther*) the Prophets preached with hot-burning Jealousie, they called the same, not offrings to God, but to Idols and to Divels, as the 106 Psalm sheweth, *They offered their sons and daughters to Divels, and shed innocent blood, the blood of their sons and daughters, which they offered to the Idols of Canaan.* And *Jeremiah* the 32. Chap. *They builded the high places of Baal in the walley Ben-hinnom, and burned their sons and daughters to Moloch, which I have not commanded them, neither came it into my minde that they should do this abomination, &c.* Of this, read further in the 7 Chap. of *Jeremiah*. But they held the Prophets to bee Liars and damned Heretikes.

*Prophetical
Jealousie and
earnestness.*

This worshipping of Idols was in Popedom very frequent in my time, and still is, (said *Luther*) though in another manner: For those parents in Popedom were held and esteemed holie people, that gave one, or more of their children into the Monasteries to become either Friers or Nuns, that so they might serv God day and night, &c. From whence the common proverb went; O! blessed is the mother, that hath born such a childe as is to bee made a spiritual person. Now, true it is, (said *Luther*) though those sons and daughters in Popedom are not burned and offered to Idols corporally, as were the other spoken of before, yet notwithstanding, they are thrust into the throat of the Divel spiritually, which is far worse, who (through his disciples the Pope and his shaven Crew) lamentably doth murder their souls with fals doctrine, in that they relie and depend onely upon their own good works, &c.

*Popish serving
of Moloch.*

The Divel from the beginning hath been a murderer and a liar, and that trade hee drive's without ceasing. Hee murdereth daily in manifold wise innumerable many people

Whom can
weeper swade.

The picture of
Moloch, and his
presents.

people throughout the whole world, such as hee cannot murther corporally, those hee killeth spiritually through lies and fall doctrine, yet all under the color of the truth, and of the true and wholesom Doctrine. Know therefore how to carrie thy self accordingly, that thou beest sober and watchest, and by faith strongly resistest him, *for hee goeth about like a roaring lion, &c.*

The holie Scripture often maketh mention of *Moloch*; and *Lyra* also; and the Commentaries of the Jews saie, It was an Idol made of Copper and Brasse, like a man that held his hands before him, wherein they put fierie glimmering Coals. Now, when the Image was made very hot, then a father approached, and offered to the Idol, took his own childe and thrust it into the glimmering hands of the Idol, wherein the childe was consumed and burned to death. In the mean time, they made a loud nois with Timbrels and Cymbals, and with blowing of horns, to th'end the parents should not hear the pittiful crying of the childe. The Prophets also do write, that *Ahab* offered his son in that manner. This Idolatrie and service was don upon this consideration, O! if I need's must offer to our Lord God, then will I offer som pretious thing: what should I do with offering of Calves, &c? I will offer unto him my onely son.

Of Jeroboam's Calvs.

Works of the
Calv's service.

Calf service
will prels far
in.

Nota bene.

These Calvs of *Jeroboam* (said *Luther*) remain alwaies in the world, and will remain to the last day: Not that any man maketh or causeth Calvs to bee made like *Jeroboam's*. But whereupon soever a man doth depend or trust, (God set aside) the same maketh to himself Calvs, as *Jeroboam* did; that is, hee maketh other and strange gods which hee honoreth and worshippeth in stead of the onely, true, living and eternal God, who onely can and will help and comfort in all need. In like manner also, All such as relie and depend upon their arts, wisdom, strength, own sanctitie, riches, honor, power, confederacies, good ordinances, upon forts, or anie thing, under what title, or name soever (on which the world buildeth and boasteth) the same (I saie) do make and worship these Calvs, as *Jeroboam* did. For, they trust in, and depend on vanishing Creatures, which is meerly worshipping of Idols and Idolatrie.

It is easily don (said *Luther*) that wee fall into Idolatrie; for wee are inclined thereunto by nature: and seeing that Idolatrie is deriyed by inheritance upon us, therefore it is pleasing unto us.

From whence Idolatrie originally came.

Original of
Idolatrie.
Rom. 1.

St Paul sheweth it in these words, where hee saith, *Galathians* the 4. *When yee knew not God, yee did service, &c.* that is, when as yet yee knew not God, what God's will was towards you, yee served those which by nature were no gods, yee served the dreams and thoughts of your hearts, wherewith (without, yea, against God's Word) yee feigned to your selvs such a God that suffered himself to bee reconciled with such works and worshippings, as your devotion and good meaning made choice of. For all Idolatrie in the world is risen even from hence, that people by nature have had this common knowledg, namely, that there is a God, without which knowledg of the Divine Majestie, it would remain unpractised. But seeing such knowledg is grafted into mankinde, they have therefore, without God's Word, apprehended all manner of ungodlie opinions and cogitations of God, and have held and esteemed those for the certain divine truth. And in such sort have imagined a God otherwise, then by nature hee is of himself.

Without Christ, all serving of GOD is Idolatrie.

Against the
Operatists.

Hee that falleth from God's grace to the Law, and thinketh to bee saved by good works; the same (said *Luther*) falleth so hard and uneasie, as hee that fall's from the true Service of God to Idolatrie: for, without Christ, there is nothing but

but Idolatrie, and altogether feigned imaginations of God, whether they bee of the Turkish *Alcoran*, of the Pope's decrees, or *Moses* Laws, if a man thinketh thereby to bee justified and saved before God.

Idolatrie (said *Luther*) is plainly this, When things are not don and taken in hand according to God's Word, and as the same doth describe and teach us. For when a man will serv God, hee must not look upon that which hee doth, nor upon the work, but hee must look how it ought to bee don, whether God hath commanded it or no: Seeing (as *Samuel* saith) that *God hath more pleasure in obedience, then in burnt sacrifice.*

Therefore who so harkneth not to God's voice, the same is an Idolater, although hee performed the highest and most heavie service of God. As the nature and manner of Idolatrie is, it maketh not choice of that which is esteemed easie and light, but of that which is great and heavie. This have wee seen on the Friars and Monks, who, almost everie daie, have devised new worshippings of God, but forasmuch that God in his Word hath not commanded the same, it is therefore altogether Idolatrie. Moreover and besides, all blaspheming, contemning of God's Word, covetousness, wrong, force, unjust Judgments and Censures, and the like, are meer Idolatrie; for what service of God soever a humane Creature doth erect and set up without God's Word and Command, the same is Idolatrie, as the Scripture saith.

Therefore with all the highest diligence wee must flie from Idolatrie, as, for which caus no small punishments do follow, but final and utmost destruction. For, if God with horrible pains punisheth the wrong which is don to our Neighbour, as wee see in the Prophets and Histories, how much more and harder will Hee punish, when Hee seeth, that by ungodlie people His Honor is stained, fouled, and suppressed through Idolatrie, fals doctrine and worshippings? Ah! (said *Luther*) the punishment will bee greater then the heart of man can conceiv, or the tongue expresse.

All manner of Divine worshipping, which is performed and taken in hand without God's Commandement, is ungodlie and Idolatrie (although such and the like worshippings bee praised by the Patriarcks, who had God's Commandements) and by this rule wee may censure and judg all Monkerie, and the worshippings in Popedom.

Of the End of Idolatrie, and of Idolaters.

THe life of an Idolater is not onely irksom, (for hee never resteth nor is at quiet, alwaies taking great pains) but also upon Idolatrie followeth certain mis-fortune and downfall, although at the first, and for a while it bee fortunate, and getteth great wealth and power. On the contrarie, the upright, true, and pure Religion must suffer hunger and cumber, it is verie fiercely assaulted and persecuted. But what use the Idolaters do make of such gotten wealth, that wee plainly see in Popedom, in Monasteries, and in the Courts of Cardinals and Bishops, and so it goeth with them, as the Prophet *Isaiah* saith, *When hee was grown fat and filled, then hee became lecherous, &c.*

Such Idolatrous ungodlie doings and blasphemings are favored and protected by the temporal Magistrate. In like manner, Kings and Princes (whom the Scripture nameth *Shields* and *Bucklers*, by reason of their Offices, which they ought to shew by and with their power) are commonly Protectors of ungodlie works and Idolatrie. But (said *Luther*) what will bee the end? Even such as *Samuel* speaketh of, *1 Sam. 12. If yee deal wickedly, so shall both yee and your king bee destroyed.* For those that by worshipping of Idols do take in hand, or think to turn God's anger away, they thereby do draw God to more anger. Even so, the Papists to this daie, with their Masses, Pilgrimages, and calling upon the Saints, do nothing els, but onely they further their down-fall and destruction, and therewith do hasten the punishment. For, God can endure nothing less then the despising of His Word, upon which from time to time Idolatrie hath followed. From thence afterwards cometh discord and dissention, hate and enmitie of the upright and pure Doctrine and Word of God. For, the Idolaters will alwaies defend their fals doctrine and worshippings not onely with disdain, scorn and blasphemie, but also they will defend it with the fist or sword. Therefore God is constrained to look thereinto both waies, and to do Justice, and that the good and godlie bee not altogether

Notable description.

1 Kings 15.

Fruits of Idolatrie.

It toucheth themselves.

Dua eam faciente idem. &c.

Divine, and Idolatrous courses.

Deut. 32.

Psal. 47.

Ah, alas, too true, as in our time examples do witness.

This wee may desire, and thereby comfort our selves.

Charge of
Preachers.
Chap. 5.

altogether suppress, and that the Idolaters may not scape unpunished for departing from God's Word, and for setting up new worshippings and Divine Services, whereby other plain and simple people (as with Nets) are snared and confused, and cannot come to the true knowledge of God. Which sins, those that are in the Function of preaching, undauntedly and freely ought to threaten and reprove, not regarding their high Dignities and powers. For the Prophets (as we see in *Hosea*) do reprove and threaten not only in general the House of Israel, but also, they name in particular and openly the Priests, yea, the King's House also, that is, the King himself and the whole Court by name. They cared nothing at all for the great danger which stuck therein, in that the Magistrate so openly should be touched and taxed, and that themselves thereby should fall into displeasure and contempt, and that such their preaching should be esteemed and held rebellious. For they were forced thereunto by a far greater danger; namely, they saw, that by such Examples of the higher powers, the subjects also were seduced and led on to sin.

A dispatch for
wiselings and
pretenders of
peace.

Therefore (said *Luther*) it is also highly necessarie, that we in these our times do reprove and threaten the Authors or Occasioners of such offenses, specially when they are in high place and dignitie, powerful and learned, although it cannot be done without danger. But principally, we ought earnestly to threaten and reprove the abuses in Popedom, and other errors, and we ought not to regard the censure of the worldly wise, neither suffer our selves to be scared away by those that think the upright and pure doctrine might notwithstanding be kept and preserved, though we went mildly to work and with patience proceeded therein, and so to let the Adversaries pass on for the sake of common peace, to look a little through the fingers, and not to ring so loud a peal with Swines Bells, &c. O no, (said *Luther*) not so, under favor, Sirs, the danger of giving offense is greater, which upright and true Preachers and Teachers may help or hinder by no other means, then that freely and undauntedly they reprove and threaten what they see to be wicked and false, injurious and mis-leading.

Of the beginning of Idolatrie.

Evil consequence
for
posteritie.

I Hold (said *Luther*) that Idolatrie took its original, and proceeded out of the true Religion. That the Holie Fathers charged their Children early to praise. Afterwards the posteritie early worshipped the Sun. As commonly all Idolatrie hath had a beginning from the posteritie of the true divine Worshipping. And all Idolaters would trim and trick up themselves with the color of the true divine Word, and with the Examples of the good and godlie. All Idolaters are covetous, and, the more holie and divine they seem to be, the more covetous they are.

For Astro-
logers.

To believe the Planets (said *Luther*) is also Idolatrie; for it is against the first Commandment: *Thou shalt have none other gods but Me.*

That the world is full of Idolatrie.

The world
overflowed
with Idolatrie

All the world (also God's own Nation the Jews) hath been full of Idolatrie; for, one went this waie, another that waie, and they erected as many divine worshippings, as they had hills and trees in the Land that were fair and pleasant to behold, as we see in the Prophets, and as in my time we have done in Popedom. Such was the high Idolatrie, (when they seemed earnestly to seek after God) then they offered, fasted, and tormented their bodies therewith, but none was worshipped or served thereby, but onely the Devil and their own Idolatrous cogitations.

Mammonists,
hypocrites.

After this, (said *Luther*) there is a greater Idolatrie, when we honor and worship the great God Mammon, that is, monie and wealth, when we hang our hearts thereon, and trust therein; Of such gross Idolatrie is the world full; for that gross clod, that confounded Mammon, that poor and miserable helper in need, doth seduce and leadeth away Emperors, Kings, Princes, Nobilitie, Gentrie, Citizens, Farmers, Clowns, &c. the same with them is of greatest esteem, insomuch that God everie where, and in all places is dishonored and blasphemed, both with the subtil and neat Idolatrie of

of the hypocrites, and great seeming saints, and also with this gross Idolatrie, the most part contemning God, and hang their hearts, and depend on Mammon, insomuch that wee honor not God, wee care not for him, wee call not on him, neither do wee thank him.

Of the Idolatrie in Popedom.

IN Popedom (said *Luther*) at the feast of *S^t Katharine* (as also other Martyrs) they read and sing these words and prayers: *O God bee merciful and gracious to those that celebrate the remembrance of mee.* Then God answereth: *Com my blessed, thou hast obtained what thou prayedst for.* From hence also (said hee) proceeded Idolatrie.

Praiers in
Popedom on
Saint Katha-
rine's daie.

Afterwards, void of all shame, they taught, that the saints are able to do and accomplish more then God had commanded them; that they have more deserts then sins. Herewith the sentence of *S^t Paul* must suffer contradiction, where hee saith: *Now I reioice in my sufferings for you, and fill up that which is behinde of the Afflictions of Christ in my flesh.* This sentence must serue those Idolatrous wretches, and to the deserving of an *overplus* of their good works which they sell to others for monie; whereas, although *Saint Peter* saith: *If the righteous scarcely bee saved, where then shall the ungodlie and sinner appear?* yet notwithstanding, the abominable accursed shavelings do pretend *Opera supererogationis*, an *overplus* of good works whereof they had no need. From hence (said *Luther*) proceeded the great deceits of the Diuel with the Pilgrimages to the Vallie of Wrath, where the people are blinded as mad and frantick: servants, shepherds, women and all do leav and forsake their Vocations and Callings, and run thither. It is rightly named the Vallie of Wrath, *Vallis furoris*, no man speaketh a word against it. The Bishop of *Wurtzburg* is silent and giveth consent thereto, and seeing wee speak against it, and saie; It is Idolatrie, therefore they persecute us most fiercely. But if they had faith in Christ, they might easily know and censure the same; but seeing they are fallen from Christ, they are fallen into all manner of darknes.

Colos. 1.

1 Pet. 4.

Running
headlong in
Popedom,

Sure defence
against all
manner of
Idolatrie.

Of Jacob's putting away strange gods, and Cain.

WE read in the Bible, that *Jacob* put away strange gods: here wee must not think that hee put away and brake two or three Idols, but every where in general did put away and alter all false worshipping of God. There was a coil indeed.

Gen. 31
Jacob's jealousie
and God's fear.

The same alteration and deposing of Idolatrie was altogether a *Lutheranism*. It fell out oftentimes, as wee finde it written of *Enoch*, that hee began first to call on the Name of the Lord, *Gen. 4.* For the true worshipping of God fell, and was put away through *Cain*; hee was an ungodlie and a wicked wretch, but hee would not bee held so, for hee relied on the words of his father *Adam*, the same made him proud and stiff-necked, when *Adam* said: *Who so killeth Cain, vengeance shall bee taken on him seven fold.* That assurance made him more headstrong, insomuch that hee became a fine dissembling worshipper of God.

Cain.

Souldiers in Popedom used manie sorts of mis-believings.

EMperor *Maximilian* in warlike affairs was much taken with superstition. In times of danger hee would make solemn vows to slaughter what first met him, &c. One of his Captains had taken captive a verie fair Virgin before *Padua*, of an Antient Descent and Familie in *Germanie*, and of the Protestant Religion, which hee loved exceedingly; but hee was forced by the Emperor to slaughter and to kill her with his own hands. Wee Christians (said *Luther*) have a great advantage to war against our enemies; for wee have to assist us, the Praier in Faith, but the ungodlie enemies know nothing of this Faith and Praier; from whence the Heathen were so much addicted to super-

Emperor
Maximilian.

Upright pray-
er.

*Jephtha his
Vow.*

superstition and slaughtering. For *Jephtha* (upon whom, notwithstanding the Spirit of God came, as the Scripture saith, *Jud. 11*) made a foolish and a superstitious vow; in that, after hee had got the victorie, hee slew the daughter of his own bodie. It had been good (said *Luther*) if at that time som godlie and understanding man had been there present, to have put *Jephtha* in minde of his follie, and had said unto him: *Jephtha*! thou oughtest not to slaie thy daughter for the sake of thy rash and foolish Vow, for thou must understand the Law of Vows according to equitie, and not so precisely according to the word; for thou did'st not mean it so, &c. In this sort the good and godlie young man *Jonathan* was released from his Vow which hee had made to his father King *Saul*, and was delivered from death.

Of Jephtha's daughter's bewailing her Virginitie.

1 SAM. 2.

THe caus why *Jephtha's* daughter bewailed her Virginitie two months, was, that shee should die without children, which was the greatest pitie; as wee see by the loving *Hannah Samuel's* mother, what moan shee made to obtain a childe; for it is an irksom and envious thing to understanding honest married people to bee barren; and in truth, children are the most loving pawns and bonds of Matrimonie; in a word, they are the best wool of the sheep.

Of the apish Works of the Heathen, in imitating the most holie place in the Temple, and others.

*Signification
of the most
holie.*

THe Heathen (said *Luther*) took of the Jews, and imitated them concerning the holiest place in the Temple at *Jerusalem*: they had their places and corners also, where they asked counsel of their Idols, and where answer was made; those places were dark, &c. but (said hee) that the holiest of all in the Temple was a dark place, thereby was signified the Kingdom of Faith, which wee cannot comprehend with humane sens and reason, but onely by faith. In like manner have the Heathen imitated and followed the Jews in offering and slaughtering of their Children, &c.

Of the Golden Calf.

*Own good
conceits in
God's causes.*

WHen the people in the Wilderness (with *Aaron* the High Priest) erected the Golden Calf while *Moses* was upon the Mount, *Exod. 32*, they intended not thereby to worship another God, or to have manie gods; but they onely intended thereby to alter God and his service otherwise then *Moses* had prescribed and commanded them, and not all of them neither, but onely the chiefeest and most part of the people gave consent therein; they thereby would shew, that God would bee reconciled with offering of Calvs. Such Offerings were held and received by the Patriarchs before the Law; and this worshipping with the Jewish Calf came and was received also of the Egyptians; they honored an Ox for an Idol, and a shee-Ape; the like did the people of *Israël*, as *S^t Steven* sheweth, *Acts 7*; but this worshipping by the Egyptians came from *Joseph*, who offered Bullocks and Calvs.

*Emperor
Charls's work.*

The offering and sacrificing of people (said *Luther*) hath been usual to this daie, which Emperor *Charls* hath abolished, and instead thereof hath erected the Order of the Graie Friars.

There was found, not long since, in the Court of a great King, a Priest's garment wrought out with bird's feathers of all sorts of colors, with smal narrow sleeves trimmed and beset with Gold and pretious stones, which garment a Priest used to put on when hee was to offer and slaughter people. And when hee had put on that garment, then hee waited for a Revelation; afterwards hee read in a book, and took out from among

among the people a childe or another person, which with great signs of honor and devotion of the people standing thereby hee offered up and slaughtered.

It is no wonder (said *Luther*) that such worshipping is yet performed, seeing, that even among God's people such Idolatrie was powerfully driven, when the holie Prophets *Isaiah* and *Jeremiah* lived, against which they strove and preached, and therefore at last were slain; for Idolatrie hath alwaies had a great esteem.

The Prophets
strove against
Idolatrie.

*Of Idolatrie which hath been used among the Friers and
Nuns in Popedom.*

There must needs bee sectaries and seducers to practise Idolatrie so long as the world standeth; which (with seeming highest devotion) giveth a great inducement to Errors. Let us but consider what a howling and crying parents made in Popedom, when they first blessed and gave their children into Monasteries, specially the daughters, when they sung that *Regnum mundi*, &c.

1 Cor. 10.

Of the Idolatrie which fals teachers set up.

I Have read a book (said *Luther*) which a Frenchman (named *Wilhelmus Postellus*) did write, *Of the Union of the World*, in which hee earnestly labored, to prove the Articles of Faith out of humane sens, reason, and understanding, to the end, hee might convert Turks, Jews, and all Nations (had they never so manie sorts of worshippings and Idolatrie) and to lead them to the true Faith. But I told him, hee had taken too much at one bit; howbeit, there were before his time other French-men also that wrote books of Natural Divinitie, with which they would shew and prove the Christian Faith out of natural wit and wisdom: but it went with them according to the common proverb: *Frenchmen want brains*. There will alwaies seducers arise and undertake to bring in all manner of Idolatrie, under the color and splendor of the true Faith, and therewith to trim themselves.

This man set
himself to bee
an accorder of
all differences
in Religion.

I have heard a Merchant affirm, that in the *Indies*, hee had seen people worshipping a great snake with highest honor and devotion.

Of Invocating of Saints, which also is Idolatrie.

The Papists (said *Luther*) took the Invocating of Saints from the Heathen, who divided God into innumerable manie Images and Idols, and did give and ordein to everie one his particular office and work. They feigned and alleged *Pallas* was such a goddess, through which peace and tranquillitie among the people was kept and preserved: In like manner did they also with other Idols.

Pallas Dea concordia & pacis.

These the Papists (void of all shame and Christianitie) did imitate, and therewith denied God's Almighty power, and everie one out of God's Word did spin to himself a particular, certain and sure opinion according to his own head and fancie; like as one of their Priests celebrating Mass did, who, as hee was to Consecrate manie Oblations at the Altar at once, did think it would not bee congruously spoken, nor according to the Grammar Rules to saie: *This is my Bodie*, but hee said: *These are my Bodies*; hee himself afterwards highly extolling his pregnant wit and Art, saying: If I had not been so good a Grammarian, I had brought in a heresie, and should have Consecrated but one Oblation.

Well qualified
Popelings

Such, and the like fellows (said *Luther*) the world produceth; insomuch that the Grammarians, Logicians, Rhetoricians and Philosophers will falsifie the Holie Writ, and sophisticate the same with their Arts, who ought and should let it remain, in everie point in its own place whereto God hath ordered and appointed it, and not to mingle one in another. Divinitie should bee the Empress, Philosophie and other Arts ought

Luther's prophetic of Artists.

to

to bee her servants, not to govern and master her, as *Servetus*, *Campanus* and other seducers do. God preserv his Church (which by him is carried as a childe in the mother's womb) and defend her from such Philosophical Divinitie.

Antichristian
dealing.

The Invocating of Saints (said *Luther*) is a most abominable blindness and heresie; yet nevertheless, the Papists will not know, much less acknowledg and amend it. The Pope's greatest profit hath had his increas from the Dead: for the calling on the dead Saints hath brought unto him infinite sums of monie and riches; the dead brought unto him much more then the living. But thus it goeth in the world; superstition, mis-belief, fals doctrine, and worshipping, obtaineth and getteth more then the upright, true and pure Religion. Shee, in this world, is the maid, but the other is *Domina*, and Empress. Eight hundred Prophets of *Baal* could bee fed and mainteined from *Jezebel's* Table, but the whole Kingdom of *Israël* could not maintein the one Prophet *Elias*, but was fed by the widow of *Sarepta* among the Heathen.

Deep conceit-
ed searchers.

Doctor *Carlestad* asked mee at *Frankfurt* (said *Luther*); How it were to bee proved, that to have strange gods, were to set up, or to bring in a worshipping against GOD's Word? I answered him, and said: *Deus, & Cultus, sunt Relativa*, GOD, and God's Worshipping, are Relatives, the one cannot bee without the other; for God must alwaies bee the God of som people or Nation, and is alwaies in *Predicamento relationis*. God will have som to call upon him, and to honor him; for, to have a God, and to honor him, they belong together, *sunt Relativa*, like to man and wife in matrimonie, the one cannot bee without the other. Therefore, whoso setteth or bringeth in a divine worshipping of himself, out of his own selected devotion, without God's Command, the same is an Adulterer, and an Idolater, like unto a married woman, who prostrateth herself to another man; even so hee seeketh another God, and not the upright and true GOD, and it availeth him nothing that hee thinketh hee doth God good service therein.

Psal. 27.

Idolatrie (said *Luther*) is directly this: To pretend a Divine worship and service, out of self-chosen devotion, without God's Command; for God will not bee mastered of us, how, and after what manner, wee should serv him; in that hee will direct and teach us; his Word is there, which must light and lead us: without God's Word all is Idolatrie, all are lies, let them have never so fair and glorious a lustre or devotion.



CHAP.





CHAP. VI.

OF THE HOLIE TRINITIE.

Of the Holie Trinitie.



He Father (saide Luther) in divine matters is the *Grammar*, for hee give's the Word, and is the fountain out of which flow the good, fair, and pure words which wee ought to speak.

Comparing
the Trinitie
with the Art
of Speaking.

The Son is the *Dialectica*, for hee giveth the disposition, how wee ought to set a thing in order, that it may certainly follow and conclude.

But the Holie Ghost is *Rhetorica*, the speaker, that finely delivereth it, infuseth and driveth, maketh living and strong, so that it hath an impression and possesseth the hearts.

TRINITAS omnibus creaturis indita.

IN Sole, *substantia, splendor & calor*. In Fluminibus, *substantia, fluxus & potentia*; sic in artibus quoque. In Astronomia, *motus, lumen & fluentia*. In Musica, *tres nota, Re, mi, fa*. In Geometria, *tres divisiones, linea, superficies & corpus*. In Grammatica, *tres partes orationis*. In dictione apud Hebraeos, *tres litterae substantiales*. In Arithmetica, *tres numeri*. In Rhetorica, *dispositio, elocutio & actio, seu gestus*: nam inventio & memoria non artis, sed naturae. In Dialectica, *definitio, divisio & argumentatio*. Sic qualibet res habet pondus, numerum & figuram. Sic herbae & flores habent 1. Formam, quā significatur Deus Pater, ejusque potentia. 2. Odorem seu saporem, quae nota est Filii, ejusque sapientiae, &c. 3. Vim & vires seu effectus, qui sunt vestigia Spiritus sancti, ejusque bonitatis. Ita licet in omnibus creaturis invenire & cernere Trinitatem divinam impressam esse. Haec optima signa neglexerunt Scholastici, & excogitarunt alia quaedam inepta.

In all Creatures (saide Luther) wee see and is, a declaration and a signification of the Holie Trinitie. First, the substance signifieth the Almighty power of God the Father. Secondly, the form and shape declareth the wisdom of God the Son; and thirdly, the power and strength is a sign of the Holie Ghost. Inasmuch, that God is present in all Creatures.

Picture of the
Holie Trinitie
in all crea-
tures.

That the Article of the Holie Trinitie, surpasseth all humane
sens, reason, and understanding.

THAT three is one, and one three (saide Luther) the same goeth beyond all humane sens, reason, wit, wisdom and understanding. No Arithmetician, no Philosopher, Lawyer, Jew nor Turk can fasten and comprehend it. Neither doth that comparison or similitude of the corporal Father and Son serve anie thing to the purpose; for it is a very weak picture or likeness, in which is shewd onely the difference of the two persons, namely, that those two persons are an undivided substance, which is not to be comprehended nor understood by anie humane creature.

Article of the
Holie Trini-
tie.

Basilus, one of the antient teachers sheweth the best similitude or picture thereof, namely, that all humane creatures are called sensible and understanding creatures, by reason of the sens and understanding which is common to all humane creatures by nature; for that which hath sens and reason, the same is of humane kinde. Yet notwithstanding,

Basilus.

Preeminence
and difference
of mankind.

ing, there is a difference among humane creatures, though that name bee common to all, that they are called understanding creatures in general, yet in particular the one to the other is much unlike; seeing the one surpasseth the other far in reason, wisdom, and understanding.

Witnesses of the Holie Trinitie.

Divers known
marks of the
divine persons

IN the Gospel of S^t *John*, Chap. 3, is plainly and directly shewed the difference of the persons in the highest and greatest work that God accomplisheth with us poor humane creatures, in that hee justifieth and saveth us: for there it is plainly written of the Father, that hee loved the world, and hath given to the world his onely begotten Son; these are two severall persons, Father and Son; the Father loveth the world, and giveth unto it his Son: The Son suffreth himself to bee given to the world, and as Christ clearly saith: Hee suffereth himself to bee lifted up on the Crofs, as the Serpent was lifted up in the Wilderness, that whosoever believeth in him should not perish, but have everlasting life. To this work cometh afterwards the third person, the Holie Ghost, which kindleth the faith in the hearts through the water of Baptism, and so regenerateth us into God's Kingdom.

Contradict-
ing of this
Article.

This Article (saide *Luther*) although it bee handled most clearly in the New Testament, yet notwithstanding, it hath been alwaies assaulted and opposed in the highest measure; insomuch as the Histories do shew, that the holie Evangelist S^t *John* (for the confirmation of this Article) was constrained to write his Gospel. Then came presently that Heretick *Cerintus*, who taught out of *Moses*, that there was but one God, concluding thereupon, that Christ could not bee God, neither that God could bee man: In such manner hee prated out of humane reason and understanding, and thought it must needs bee just so as hee concluded it.

But (saide *Luther*) wee ought to keep close to God's Word, what in these cases the holie Scripture saith: namely, that Christ is true God with God the Father, and that the Holie Ghost is true God, and yet there are not three Gods, nor three substances; (as three men, three Angels, three sons, three windows, &c.) No: God is not separated nor divided in such manner in his substance, but there is onely and alone one divine Essence and no more.

Unitie of the
Divine Es-
sence.

Therefore, although there bee three persons; God Father, God Son, and God Holie Ghost, yet notwithstanding, wee must not divide nor separate the substance: for there is but onely one God in one onely undivided substance, as Saint *Paul* cleerly speaketh of Christ, *Colos. 1*, *That hee is the expresse image of the invisible God, the first-born of all creatures: for through him all things are created that are in Heaven and on earth, visible, &c.* And all is through and in him created, and hee is before all, and all things consist in him.

Holie Ghost

Now what the third person is, that teacheth the Holie Evangelist S^t *John* in the 15: chapter, where hee sayeth: *But when the comforter is com which I will send unto you from the Father, the spirit of truth which proceedeth from the Father, hee shall testifie of mee.* Here Christ speaketh not onely of the office and work of the Holie Ghost, but also of his substance and faith: hee goeth out or proceedeth from the Father that is, his going out or his proceeding, is without all beginning and everlasting. Therefore the Holie Prophet give's him the name and call's him: *the spirit of the Lord Joel. 2.*

Now (saide *Luther*) Although this article seemeth strange or foolish, what matter is it, here is no disputing whether it bee so or no? But whether the same bee grounded on God's word or no? If it bee God's word: (as most sure it is) then let us make no doubt thereof, hee will not lie: therefore let us keep close to God's Word, and not dispute, how Father, Son, and Holie Ghost can bee one God; for wee, as poor wretches, cannot know how it cometh that wee laugh, or how, with our eies, wee can see a high mountain ten miles off, or how it cometh when wee sleep, that in bodie wee are dead, and yet wee live; this smal knowledg wee cannot attain unto; no, not although wee took to help the advise and Art of all the wise in the world, wee are not able to know these least things which concern our selvs; and yet (in the Divel's name)

wee

wee will clammer up with our humane wit and wilddom, and will presume to fasten and comprehend what God is in his Incomprehensible Majestie.

How the learned Heathen have described GOD.

THE Philosophers and learned Heathen (said *Luther*) have described GOD, that hee is as a Circle, the point whereof in the mid'st is everie where; but the Circumference, which on the outside goeth round about, is no where: herewith they would shew, that God is all, and yet is nothing. And indeed, our Lord God is everie where, and yet hee no where can bee fastned nor comprehended in his high Majestie. I (said *Luther*) finde him not onely at *Jerusalem* in the Temple, and in that manner as hee hath figured himself unto mee, but also I finde him everie where; namely, in the Baptism, in the Manger at *Bethlehem*, in the Sacrament, &c. But in his Majestie hee is no where, nor in my speculations, as I, in my cogitations, do imagin him to bee.

Heathenish opinions of God.

Ah good God (said hee) ! how wonderful art thou, that puttest to shame the wise of the world. It were pains and labor enough for us that wee attained unto the understanding of A B C concerning these high divine mysteries. When the ungodlie (out of their own thirst and insolencie, according to their natural sens and reason) will conclude anie thing without and against God; then presently God turneth the same so about, that it goeth backward; for if God did not so, then hee would lose his Honor, his Glorie and Majestie.



CHAP. VII.

OF THE LORD CHRIST.

That Christ is true GOD.



HAT CHRIST, the Son of the Virgin *Marie*, is true God, of the same the Scripture is full of witnesses (said *Luther*) especially in the Gospel of the holie Evangelist *St John* Chap. 8, where the Jews, being offended at his doctrine, asked him, and said: *Who art thou then?* And *JESUS* said unto them, first, I am hee that speaketh with you; as if hee would saie, I am your Prophet and Preacher, according as *Moses* told your fore-fathers. *I will raise them up a Prophet from among their brethren like unto thee, and will put my words in his mouth, and hee shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words, which hee shall speak in my name, I will require it of him:* That is, first and before all things, Hear yee mee, as then shall yee see who I am, I am even hee, of whom *Moses* prophesied. This saying of our Lord Christ (said *Luther*) sounded somewhat more milde and modest, then if hee had said; I am the *Messias*. Saint *Austin* did very much perplex and break himself about this speech which our Saviour Christ made to the Jews. It is therefore verie needful and expedient (said *Luther*) for everie good Christian, to read the Antient Fathers with great difference and Christian like understanding; for they were but men as wee are, and oftentimes they failed and erred.

The Divinitie of the Lord Christ.

Deut. 18.

All sentences in the holie Scriptures (said *Luther*) which do speak of the Faith in Christ, do clearly shew, that hee is true natural God; otherwise, it were Idolatrie, and against the first Commandement [*Thou shalt have none other gods*] to believ

Remarkable rules.

in Christ, if hee were not God; for God give's his honor to none other, *Isa.* Chap. 42.

1.
Witnesses out
of the New
Testament that
Christ is true
G O D.

But this Article [*That Christ is true God*] is grounded in the holie Scriptures through sure and strong witnesses, specially in the New Testament, where oftentimes Christ is named God with clear and expresse words: as *John* Chap. 1, *In the beginning was the Word, and the Word was with God, and the Word was God, &c.* And *John* 20, the Apostle *Thomas* also calleth Christ, God, where hee saith: *My Lord and my God.* In like manner Saint *Paul*, *Rom.* 9, speaketh of Christ, that hee is God, where hee saith: *Who is God over all, blessed for ever Amen.* And *Colos.* 2, *In Christ dwelleth all the fulness of the Godhead bodily*; that is, substantially.

2.
Witnesses out
of the fulfil-
ling of the
Law.

The measuring
line of the
faithful.

Christ (said *Luther*) must needs bee true God, seeing hee, through himself, fulfilled and overcame the Law; for most certain it is, that no man else could have vanquished the Law, whether Angel or humane creature, but Christ onely overcame and fulfilled it, inasmuch that it can neither hurt nor condemn those that believ in him: therefore most certainly hee is the Son of God, and natural God. Now if wee fasten on and comprehend Christ in this manner, as the holie Scripture (specially Saint *Paul*) doth dispaire and paint him before us, then certain it is, that wee can neither err nor bee put to confusion; and as then, wee may easily conclude and censure, what is to bee held of all manner of divine qualities, religions, and worshippings which are used and practised in the circle of the universal world. But (said *Luther*) if in case this picturing of Christ bee removed out of our sight, or bee darkened in us; then, undeniably must need follow, a dissolute and disordered confusion. For humane and natural reason, wisdom and understanding cannot judg aright, nor censure truly of the Laws of God; therein hath been, and still is spilled, wasted, and consumed, the Arts of all Philosophers, of all the learned and worldlie-wise among the children of men. For the Law doth rule and govern over mankinde, therefore the Law judgeth and censureth mankinde, and not mankinde the Law.

3.
Out of the U-
nitie of God.

Christ's speech
and words.

If (said *Luther*) Christ bee not God, then neither the Father, nor the Holie Ghost is God; for our Article of Faith speaketh thus, and in this manner, that *Christ is God, with the Father, and the holie Ghost.* Manie there are (said *Luther*) that talk much of the Godhead of Christ (as the Pope, and other more) but they discours thereof as a blinde man speaketh of colors. Therefore when I hear Christ speak, and saie, *Come to mee all yee that are wearie and heavie loaden, I will refresh you,* then do I believe steadfastly, that the whole Godhead speaketh in an undivided and inseparated substance. Wherefore, hee that pictureth and preacheth such a God to mee (said *Luther*) which died not for mee the death on the Crosse, that God will I neither have nor receive.

Now hee that hath this Article, the same hath the most chief and principal Article of Faith, although to the world it seemeth very fillie and ridiculous. Christ saith, *The Comforter which I will send, shall not depart from you, but will remain with you, and will make you able to endure all manner of Tribulations and evil.* When Christ saith, *I will praise the Father,* then hee speaketh as a humane creature, or as verie man; but when hee saith, *I will do this or that, as before hee said, I will send the Comforter,* then hee speaketh as verie God. In this manner (said *Luther*) do I learn my Article, *That Christ is both God and man.*

Luther's expe-
rience that
Christ is God.

I, (said *Luther*) out of my own experience, am able to witness, That Jesus Christ is true God; I will bee no Epicure, I know full well and have found, what the name *J E S U S* hath don for mee. It is indeed well spoken and the plain truth, where wee sing in the Psalm: *God laieth a burthen upon us, but hee helpeth us also, wee have a God that helpeth, and a Lord of Lords that delivereth from death: therefore (by God's grace) no troubles, no tribulations, or other creature whatsoever, shall separate mee from Christ.* I (said hee) have oftentimes been so near death; that I thought verily now must I die, because I teach his Word to the wicked world, and acknowledg him; but alwaies hee mercifully put life into mee, refreshed and comforted mee. Therefore let us use diligence, onely to keep him, and then all is safe, although the Diavel were never so wicked and craftie, and the world never so evil and fals. Let whatsoever will or can befall mee (said *Luther*) I will surely cleave by my sweet Savior Christ Jesus; for

for in Him am I baptized, I neither can do nor know any thing, but onely what Hee hath taught mee. But truly, it is a very great and difficult Art, whereunto appertain's much and manifold trials and experiences, when one from his heart can name Christ a Lord and a God that delivereth from death.

Proof of the
acknowledg-
ment.

Whereby the Godhead of Christ is known.

IT followeth hence most certainly and powerfully (said *Luther*) that Christ is true God. The Holie Scripture (specially *S^t Paul*) every where ascribeth even that unto Christ, which hee giveth to the Father, namely, the divine Almighty power, so that Hee can give Grace, and Peace of Conscience, forgiveness of sins, life, victorie over sin, death, and the Divil. Now unless *S^t Paul* would rob God of his honor, and would give it to another that is not God; hee dared not to ascribe such Properties and Attributes unto Christ, if Hee were not true God, and God himself saith even so, *Isai. 42. I will give my glorie to none other.* And indeed, No man can give that to another which hee hath not himself: But, seeing Christ giveth Grace, Peace, the holie Ghost, redeemeth from the power of the Divil, of sin and death; so is it most sure, that Hee hath an endless, an unmeasurable Almighty Power equal with the Father.

4. Proof of the
Deitie.

Christ bringeth also Peace, but not as the Apostles bring it, namely, through Preaching, but Hee giveth it as a Creator, as His own proper Creature. The Father createth and giveth Life, Grace and Peace; and even so giveth the Son the same gifts. Now, to give Grace, Peace, everlasting Life, forgiveness of sins, to justifie, to save, to deliver from Death and Hell, surely these are not the works of any Creature, but of the sole Majestie of God, and such things the Angels themselvs can neither create nor give.

5. How Christ
bringeth Peace

Therefore such works pertain to the high Majestie, Honor and Glorie of God, who is the onely and true Creator of all things.

Wee must think of no other God then of Christ, that God which speaketh not out of Christ's mouth, is not God. God in the Old Testament bound and confined Himself to the Throne of Grace, there was the place where Hee would hear, when as the Policie and Government of *Moses* yet stood and flourished. In like manner, Hee will yet hear no man nor humane Creature but onely through Christ. But as the most part of the Jews ran to and again, burned Incens, and offered here and there, therewith to worship and serv God, sought God in holie Places, and did not much regard the Tabernacle. Even so goeth it now, wee seek God every where, but seeing wee seek Him not in Christ, therefore wee finde Him no where.

6. God's cer-
tain place.

To believ in Christ is the true Religion.

ALthough no Religion seemeth more foolish to the world then the Christian Religion, yet notwithstanding, I believ in that God which is the Son of the heavenly Father, namely, in Christ Jesus. In no other God will I believ, as the Infidels and Idolaters do; For they are rejected and given over to a reprobate minde. I, *Martin Luther*, neither do nor will take notice of any other God, but onely of Him, that hung on the Cross, Christ Jesus the Son of God, and the *Virgin Marie*.

7. Christian
faith.

Of the Humanitie of Christ.

THe Humanitie of Christ (said *Luther*) is a great Myserie which by humane wit and reason is not to bee uttered nor searched out; where God the highest Majestie hath united our flesh unto himself: Therefore when wee have this Christ, then wee have all.

No man can comprehend the two Natures in Christ.

Offens of natural sens and reason.

That Christ is God and Man, the same is against humane sens, reason and understanding. For when wee are to bring the two Natures in Christ (the Divine and Humane) into one person, then humane wit, wisdom, sens, reason and understanding do startle, and saie, How can this bee? I understand it not. O, (said *Luther*) no thanks unto thee for this Confession; for it is not written to that end and purpose, that thou shouldst understand and comprehend it with thy natural sens, wit and wisdom, but thou must yield thy self captive and believ the Word of the Gospel through the operation of the holie Ghost, and give God the Honor, that Hee is true.

Christ's power

Christ saith, *John 16. Matth. 21. and Mark 11. Whatsoever yee shall ask the Father in my Name, that will Hee give unto you.* Here Christ speaketh, as, that Hee hath all in his hand and power, to give every thing which a man praieeth unto Him for in faith.

Of the Feast of the Annunciation of MARIE.

Beginning of our deliverance.

The Feast which wee call *Annunciatio Mariae*, when the Angel came to *Marie*, and brought her the Message from God, that shee should conceiv His Son; the same may fitly bee called, the *Feast of Christ's Humanitie*; For then began our deliverance (as the *English* and *French* do accompt the beginning of the Year from this Feast.) For the Mysterie of the Humanitie of Christ, that Hee hath sunk Himself into our flesh, is beyond all humane understanding.

Christ's frequenting holie Feasts.

Christ (said *Luther*) lived three and thirtie years, and went every year thrice up to Jerusalem, which maketh ninetie nine times that Hee went thither. If the Pope could shew, that Christ had been but once at *Rome*, what a bragging and boasting would Hee then make? yet notwithstanding, Jerusalem was destroied to the ground.

Why Christ was born.

Ephes. 1. Col. 1.

St *Paul* teacheth, that Christ was born, to the end Hee might restore and bring every thing to that state in which it was created at the beginning of the world; that is, to bring us to the knowledg of our selvs, and our Creātor, that wee might learn to know who and what wee have been, and who and what wee now are; namely, that wee were created after God's likeness, and afterwards according to the likeness of man, and that wee are made the Diuel's vizard through sin, are utterly lost and destroied, and should know, how wee might bee delivered from sin again, might become pure, justified and saved. And for this end, all Creatures are placed before our Eies, that wee in them should know and see the Creātor. If (said *Luther*) wee can fasten but a little of this first Article of Faith, then should wee easily and the better carrie and behave our selvs in all the rest; for this Article doth lead us thereunto.

Ordinances, or Faith's Confession.

Luther's comfortable Cogitations touching Christ's Humanitie according to the Scripture.

Christian intentions at holie Feasts.

ON this Daie of the Conception of our Saviour Christ, wee that are Preachers (said *Luther*) ought diligently to laie before the people, and should thoroughly imprint in their hearts the Histories of this Feast, which by St *Luke* is orderly described in particular wise with plain and simple words. And wee should altogether have joie and delight of these comfortable and blessed proceedings; that, as on this day, Christ our Lord and Saviour was conceived by the holie Ghost in the pure and chaste bodie of the Virgin *Marie*, took upon Him the Nature of Man, became our Brother, hath placed us poor stinking carcasses and damned people in the highest honor, inso-much that now wee are God's Children and Co-heirs with Christ; for which wee ought (as is meet) more to rejoice and to bee glad, then of all the Treasure on Earth.

Here

Here wee ought not to dispute, How it cometh to pass, that Hee, which filleth Heaven and Earth, and whom neither Heaven nor Earth is able to comprehend, is inclosed in the pure bodie of His Mother. Such and the like disputations do hinder these joies, and giveth to us an occasion to make doubt thereof. Therefore (said *Luther*) am I an utter enemy to *Erasmus Rotterdam*, who putteth this case in doubt, which ought to bee our chiefest joie.

To examine
God in His
Works.

Bernard spend's a whole Sermon touching this Feast, of the laud and praise of the Virgin *Marie*: Hee forgetteth the Actions of Comfort, that (as the Church sing's): *Hodie Deus factus est homo*: This Daie God is made man. The deliverance of the Generation of mankinde began on this daie. *Bernard* and *Anselm* went too far in this busines, in that they too too highly extolled, exalted and praised the Virgin *Marie*.

Bernard.

Anselm.

Wee Christians ought to bee glad and joiful of the great and high honor, which on this daie was don to us, that the Son of God took upon Him, not the nature of Angels, but the Seed of *Abraham*, that in all things (sin onely excepted) Hee is like unto us His Brethren, to the end Hee might bee merciful, and a true High Priest before God, to make an Atonement for our sins. In like manner, that Hee through His death would take away the power of the Divil, and deliver us out of the captivitie of him, to whom wee must have been bond-servants all the daies of our lives through the power of death. This unspeakable grace of God shewn to us in Christ, wee ought highly and greatly to esteem of, and praise. True it is, (said *Luther*) wee cannot sufficiently extol and praise *Marie*, that noble and high Creature. But when the Creator Himself cometh, who delivereth us from the Divil's power, &c. Him, neither wee nor Angels can sufficiently honor, praise, worship and adore, of whom also in the world to com wee shall have everlasting Joie.

Meditations
of Christians.

The Turk (said *Luther*) keep's his subjects in rule and obedience through the faith and religion of his *Mahomet*, (as in former times the Pope did through his Bull and doctrines of men) hee believeth there is one onely God, who hath created all things; hee permitteth Christ to remain a Prophet. But that Hee is the onely begotten, true, and natural Son of God, the same hee holdeth for the greatest blasphemie; wherefore a long time hee hath persecuted His Word and people, and endevoreth utterly to root them out.

Turkish faith.

But I (God bee praised) have learned out of holie Scripture, and out of sound experience in my trials, temptations, and fierce combats against the Divil, that this Article of Christ's Humanitie is most sure and certain: for nothing hath more nor better holpen mee in high spiritual temptations, then that I have comforted my self in this, that Christ the true everlasting Son of God, is our flesh and bone, as *S^t Paul* saith to the *Ephesians*, chap. 5. *Wee are members of His bodie, of his flesh and bone, Hee sitteth at the right hand of God, and maketh intercession for us*. When I take hold on this Shield of faith, then have I soon driven away that wicked one with all his fierie darts.

Strength of
this doctrine.

God in the beginning of Christendom (said *Luther*) held strong and fast over this Article, and hath powerfully defended the same against all hereticks, the Pope, the Turk; and afterwards confirmed the same with many miraculous signs, insomuch that all which have opposed the same, at last have been brought to confusion.

God's actual
witness.

God also doth allow hereof, that wee call upon and worship the Son of *Marie*, and name Him His Son and true God: Hee heareth also all those that call upon Him in the Name of Christ.

God's consent
herein.

In these last troublesom times (said *Luther*) nothing elf hath maintained and preserved us now above twentie years hitherto (as the Divil with all his retinue through Antichrist the Pope did set themselves against us with force and power) then the praying and sighing to God our Father in the Name of Christ our High Priest.

Hee that saith that I, *Martin Luther*, or any other by what name soever have maintained and defended the true doctrine against the Pope, the Tyrants, Anabaptists, Seducers, and other Sects of heresie, the same doth flatly belie us. God alone defendeth it for Christ's sake: Hee shall rule in the midst of His enemies, and shall sit at the right hand of God, until they all bee laid down at His footstool, in despite of the Divil and all his shaven crew.

of

Of the Childhood and Youth of Jesus, and also of the knowledg of
Jesus Christ our Saviour.

To compare
the wisdom of
the world with
this acknow-
ledgment.

ALl the wisdom of the world (said *Luther*) is meerly childish, yea, foolishness in comparison of the acknowledgment of Christ. For what is more wonderful then to know and acknowledg the great unspeakable Myserie, that the Son of God, the Image of the eternal Father, hath taken upon Him the Nature of Man. At *Nazareth* (doubtless) Hee help His supposed father *Joseph* to build Houses; for *Joseph* was a Carpenter, from whence Christ was called the Carpenter's Son. What will they of *Nazareth* think (said *Luther*) at the Daie of Judgment, when they shall see Christ sitting in His Divine Majestie; surely they will bee astonied, and saie, Lord, didst not Thou help to build my House? how camest Thou to this high honor?

Book of Fa-
bles, of the
Childhood, or
life of Jesus.

Many Fables have been imagined of the Childhood and Infancie of our Saviour Christ, what Hee did, as is to bee seen in a book intituled, *De Infantia Salvatoris*, or, *De vita Iesu*: Of the Infancie of our Saviour; or, The Life of Christ.

But this is a most necessarie point, that with highest diligence wee ought to learn to know Christ; that the Son of the Everlasting God hath abased Himself so meanly, was born so poor and miserable, and hath don the same for the sake of our sins, and for our good Hee did so long conceal and hide His infinite Majestie.

His Childho-
d and Youth.

Soon after Hee was born, *Joseph* was constrained with Mother and Childe to flie into Egypt, becaus of *Herod*, who sought the Childe to destroye it; when after *Herod's* death they returned again to *Nazareth*, Hee was obedient to His Parents, *Luke 2. &c.* Now hee that taketh not offense at this weak, simple and contemptible qualitie, and mean courf of life, which was seen in Christ, the same person is endued with a high divine Art and wisdom; yea, hee hath a speciall gift of God, and it is the onely work of the holie Ghost.

Fruit and pro-
fit of Christ's
Humilitie.
As the French
King useth to
do on Maundie
Toursdaies, and
Emperour *Charls*
yearly did.

But in that our blessed Saviour did humble and abase Himself in such sort, and was obedient to the most contemptible death of the Cross, the same Hee did for the comfort of us poor, miserable and damned creatures. If the Emperour should wash a poor beggers feet, O (said *Luther*) how glorious would such humilitie bee esteemed of, extolled and praised?

But although the Son of God, a Lord of all Emperours, Kings and Princes, in the deepest measure hath humbled Himself even to the death of the Cross; yet, no man wondreth thereat, except onely the small heap of the faithful which do acknowledg and worship Him as their only Lord and Saviour. Hee abased himself indeed enough, when Hee was held to bee the man most despised, plagued, and smitten of God, *Isai. 53.* and for our sakes hath undergon and suffered shame, as *S^t Paul* saith, *1 Cor. 1. I know nothing save onely Jesus Christ crucified.*

Wee cannot vex the Divil more, (said *Luther*) then when wee teach, preach, sing and saie, of Jesus and of His Humanitie, &c.

To sing de-
voutly with
Christian con-
sideration.

Therefore, I like it very well, when with loud voices and fine, long, and deliberately wee sing in the Church: *Et homo factus est: Et, Verbum caro factum est.* The Divil cannot endure to hear these words, hee flieth away; for, hee well feeleth what is contained therein. O (said *Luther*) how happie a thing were it, if wee could finde as much Joie in these words, (the Word is made flesh or man) as the Divil is affrighted and quaketh at them. But the world contemneth God's Words and Works, becaus they are delivered unto them in plain and simple manner. Well, be it so, yet notwithstanding the good and godlie do not suffer themselvs to bee offended, how meanly and simple soever the words do sound, but they have regard to the everlasting celestial treasure and wealth which therein lieth hid and contained, and as their own is offered unto them, which is so pretious and glorious, that the Angels are delighted in beholding the same. Som there are (said *Luther*) that take offence hereat, that now and then in the Pulpits wee saie, Christ was a Carpenter's Son, whenas notwithstanding it is far more offensive, that as a blasphemmer and a rebel hee was struck on the Cross, and was hanged between two malefactors. Now such as were hanged were also accursed, as is written *Deut. 21. Hee that is hanged is accursed of God.* And *Gal. 3. Cursed is every one that hangeth on a tree.*

Christian Me-
dications.

Against near
Wiselings.

But

But seeing wee preach continually of this Article, and diligently do drive it, and in our children's Creed every true Christian doth freely confess, That our Saviour Christ did suffer under *Pontius Pilate*, was crucified, dead, and buried, &c. for our sins, why then should wee not saie: Christ was a Carpenter's son? especially, seeing that with clear words hee is so named in the Gospel, when the people wondred at his doctrine and wisdom, and said: How cometh this to pass? *Is not this the Carpenter, the son of Ma-*

To speak with,
and according
to the Scri-
pture.

rie, &c. Mar. 6.

Nota bene.

No humane creature; bee hee Apostle or Prophet, (much less I, *Martin Luther*, or such as I am) can finde out or comprehend Christ in this life, rightly to know and understand, who, and what hee is. For hee is true everlasting God, and yet hath taken upon him our mortal nature; hath performed and shewen the highest obedience and humilitie, even to the death of the Crosse: from whence hee speaketh of himself, I am lowlie and meek in heart. Now I cannot sufficiently expresse how I am in minde, when I am right merrie or sad; How should I then bee able to expresse the high affections and motions in Christ?

Ephes. 3.

Phil. 3.

Math. 11.

The Name JESUS helpeth alone.

Let us (said *Luther*) set and impose all our trust and confidence in Christ Jesus. Let it please the Lord to take mee out of this life this hour, or on the morrow, or whensoever, so wil I leav this behinde mee, That I do and will acknowledg Christ Jesus for my Lord and my God: I have not this out of the Scripture onely, but also, by great and manifold experience; for the Name *JESUS* oftentimes hath holpen mee when no creature besides could help or comfort mee.

Gal. 2.

In this manner I have before mee, the Word, and the deed; Scripture and experience; the loving Lord hath given them both richly unto mee, and thereupon I have endured manie heaue trials and temptations; but they were all necessarie and good for mee.

*Luther's pro-
fession.*

The spiritual trials do teach, whereto Christ is profitable; and those experiences do certainly make mee to hold, That the holie Scripture is the infallible Word of God, and hath made that sentence in Scripture most sure unto mee; where our Saviour Christ saith: *Of those which thou hast given unto mee I have not lost one. Also, Whoso cometh to mee, I will not put away.* But it is written also therein, that wee must not go away and depart from him.

Nota bene.

*That our Saviour Christ is our High-priest, out of the 8th Chap. of
St Paul to the Romans.*

CHRIST our High-priest is ascended up into heaven, sitteth on the right hand of God the Father, and without ceasing maketh intercession for us, *Rom. 8.* Therein *St Paul*, with very excellent glorious words, doth picture Christ before us; as, in his Death, hee is a Sacrifice offered up for Sins; in his Resurrection, hee is a Conqueror; in his Ascension, a King; in making Mediation and Intercession, hee is an High-Priest. For in the Law of *Moses*, the High-priest onely went into the most holie place, in *sanctum sanctorum*, and praied for the people. In this manner our Lord Christ is finely pictured unto us under that figure.

Christ govern-
eth all.

Christ (said *Luther*) will remain a Priest and a King, though hee never was consecrated by anie Papistical Bishop, neither was greased by anie of those shavelings; for hee was Ordeined and Consecrated by God himself, and by him hee was Anointed, where hee saith: *Thou art a priest for ever, &c.* Here the word [*THOU*] is bigger then the stone in the Revelation of *John*, which was longer then three hundred leagues. And the second Psalm saith, *I have set my King upon my holie hill of Sion.* Therefore hee will sure remain sitting, and all that believ in him.

Christ's conse-
secration and
confirmation.

God saith: *Thou art a Priest for ever, after the order of Melchizedeck.* Therefore (said *Luther*) let us depend on this Priest, for hee is faithful and true, given unto us of God, and loveth us more then his own life, which hee shewed by his bitter passion and death:

Psal. 110.

John 10.

death: Ah! how happie and blessed were the man that could believ this from his heart.

Treasure of
the Holie Scri-
pture.

Works of the
Priest Christ.

To lose Christ.

Luke 2.
Defence a-
gainst the Di-
vel.

The Lord sware and will not repent, Thou art a Priest, &c.] This (said *Luther*) is the most glorious Vers in the whole Psalter, where God declareth unto us, that this Christ shall bee our Bishop and High-priest, who, without ceasing, shall make intercession for those that are his, and none other besides him. It shall bee neither *Caiphas* nor *An-nas*, neither *Peter*, *Paul*, nor the Pope, but I swear (saith God with an oath) that Christ, onely Christ shall bee the Priest, and hee alone; therefore let us take our refuge to this Prior. The Epistle to the Hebrews (said *Luther*) maketh good use of that Vers.

It is indeed a great and a glorious comfort (which everie good and godlie Christi-an would not miss, and bee without, for all the honor and wealth in the world) name-ly, that wee know and believ, that Christ our High-priest sitteth on the Right Hand of God, praieeth and mediateth for us without ceasing. And likewise, hee is the true Pastor and Bishop of our souls, which the divel cannot tear out of his hands.

But hence wee may well mark, what a craftie and mightie spirit the Divel is, that can affright, and with his fierie darts, can draw the hearts of good and godlie people, that they lose this excellling comfort, and presently do entertain contrarie cogitations of Christ; that hee is not their High-priest, but complaineth of them to God; that hee is not the Bishop of their souls, but a stern and an angrie Judg, &c. Therefore the loving Apostles *Peter* and *Paul* not in vain warned trulie, that wee should bee sober and watch, and should bee armed with God's harness, therewith to resist the Divel strong-ly in Faith. 1 Pet. 5. Ephes. 6.

That Christ is an Everlasting Priest.

Promotion of
the Lord
Christ.

Royal power
of the Lord
Christ.

Ump're which
are good and
which are evil

Feb. 17.

Reason of the
divelish envi-
ous hate.

CHRIST will remain everlastingly, &c. In the letters of these words [*Thou art a Priest*] everie syllable is far greater then the tower of Babylon. [*Rule in the mid'st of thine enemies, &c.*] These words (said *Luther*) do import, that Christ must and will preserv and maintein his Doctrine which wee preach and acknowledg before the wicked world; yea, and hee will defend it against the gates of Hell. Wee Prote-stants (as they call us) and the Papists, do dwell under one Roof; each partie will bee God's people, and the true Church; the one will not yield to the other: yet notwith-standing in the end one partie must yield, namely, the ungodlie to the righteous. The Jews and the Apostles, together with their hearers, were also under one Roof. Now as the Jews a long time had well and throughly plagued, persecuted, stoned and slain the Christians, and at last had banished them all away, insomuch, that they thought they were now quit and rid of those wicked wretches: then came the Romans, and made an utter ruine of the Jews.

Even so (said *Luther*) will it go with us and the Papists; when they have made an end of their raging persecutions, of their blaspheming and condemning Christ and his Doctrine, of shedding the blood of the true Christians, &c. Then (no thanks un-to them) must they yield, nevertheless, to this our partie. For they that to the world's end do hold and acknowledg Christ for their everlasting King and High-priest, do confels and preach his Doctrine, and do comfort themselves in his praiers, who hath offered up himself for their sins, Christ neither can nor will leav them without help and comfort,

Hee that hath Christ for his King and God, let him bee assured that hee hath the Divel for his enemy, who will work him much sorrow, and will plague him all the daies of his life.

But (said *Luther*) let this bee our comfort and great glorie, that wee poor people have the Lord of Life, of Death, and of all Creatures, cloathed with our flesh and blood, sitting at the Right Hand of God his Father, who ever-liveth and maketh intercession for us, defendeth and protecteth us.

שֵׁב לִימִי Sheb limini.

Sheb limini; that is, *Sit thou on my right hand.*] This *Sheb limini* hath manie and great enemies which wee poor smal heap must both finde and feel; but it is no matter, this I know for certain; that manie of us must suffer, and bee slain by their furie and raging: yet let us not bee dismaied, but with a divine resolution and courage let us wage and venture our selvs, our bodies and souls upon this his Word and promise: *I live, and yee shall also live, and where I am, there shall yee bee also.*

The forts of Christ, and of those that are his.

John 17.

Christ carrieth himself in such manner, as if hee took not the parts of us his poor troubled and persecuted members; therefore (said *Luther*) hee is not to bee comprehended in this life. For the world rewardeth their best and truest servants verie evil; they persecute, they condemn and kill them as the most wicked mischievous Hereticks and Malefactors; and Christ holdeth his peace thereat, and suffreth the same to bee don, insomuch, that somtimes I have thereupon these cogitations: I know not whereon I am, whether I preach right or no? Even this (said *Luther*) was also the temptation and trial of *S^t Paul*, touching which hee spake not much, neither could (as I think); for who can tell mee what those words do import, where hee saith: *I die daily*, 1 Cor. 15.

The Lord Christ his looking a little through the fingers.

The Scripture in manie places nameth Christ our *Priest*, *Bridegroom*, *Love's delight*, &c. and it nameth us that believ in him, his *Bride*, *Virgin*, *Daughter*, &c. this is a surpassing fair, and a sweet loving picture, which wee alwaies should have before our eies. For *first*, hee hath manifested his Office of Priesthood in this: that hee hath preached, made known and revealed his Father's Will unto us; namely, that whosoever believeth in his Son, hath everlasting life. *Secondly*, Christ hath also praied, and will praie for us true Christians so long as the world endureth, where hee saith, *I praie not onely for those to whom I have given thy Word, and whom I have commanded to preach, but also for those which through their words shall believ in mee.* *Thirdly*, hee hath offered up his bodie for our sins upon the tree of the Crosse.

John 17.

Hee is our *Bridegroom*, and wee are his *Bride*. What hee, the loving Saviour Christ, hath (yea himself) is ours; for wee are members of his bodie, of his flesh and bone, as *S^t Paul* saith. And again, what wee have, the same is also his: but (said *Luther*) the change is exceeding unequal; for hee hath everlasting innocencie, righteousness, life and salvation; this hee giveth us to bee our own. On the contrarie, what wee have, is sin, death, damnation, and hell, these wee give unto him: for hee hath taken our sins upon him, hee hath delivered us from the power of the Divil, hath crush't his head, hath taken him prisoner, and cast him down to hell, insomuch, that now wee may (with *S^t Paul*) undauntedly saie, *Death, where is thy sting?*

Bridegroom's love.

2 Cor. 15.

Of this spiritual wedding, the Prophet *Hosea* speaketh in the person of Christ, Chap. 2 *I will betroth thee unto mee for ever; yea, I will betroth thee unto mee in righteousness, in judgment, in loving kindeness, and in mercie; I will even betroth thee unto mee in faithfulness, and thou shalt acknowledg the Lord.* And *Isaiah* saith, *The Lord delighteth in thee, and thy land shall bee married.* And, as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee, &c.

Isaiah 62.

Now although our sweet loving Saviour hath instituted and solemnized a spiritual wedding with us, and hath betrothed himself unto us to bee our everlasting Bridegroom, hath endued and graced us with his eternal celestial treasure, and also thereto sweareth, that hee will bee our everlasting Priest. Yet notwithstanding, all this helpeth little or nothing at all; for the greatest heap, in the Divil's name, runneth away, whorseth against him, and worshippeth strange Idols, as the Jews did *Baalim* and served *Ashtaroth*, &c. and as we in Popedom did (and they yet do) by invocating of the Saints; yea, and which is more to bee lamented and bewailed, wee, who (God bee praised) out of God's Word do know, that hee is our High-priest and Bridegroom, yet, when troubles, perplexities and need present themselves unto us, and when wee ought to take our chiefest refuge unto him, even then flie wee from him, and do fear that hee is angrie and will forsake us.

Humane wickedness and separation.

That

That Christ is our everlasting Mediator.

1 Tim. 2.

Access to God.

THere is but one God, saith S^c P A U L, and one Mediator between God and man; namely, the man Jesus Christ, who gave himself a ransom for all. Therefore, let no man think to draw near unto God, or to obtain grace of him without this Mediator, High-priest, and Advocate, Heb. 5. and 1 John 2.

Words of
great weight
in the holie
Scripture.

Now if hee bee an *Intercessor* for us to God, then doth it follow for certain that wee are *Sinners*, and are lost; and wee cannot through our good works, civil kinde of life, virtues, deserts, sanctitie, neither through the works of the Law, appease God's wrath, nor obtain forgiveness of sins. Likewise, through this one little word [*Mediator before God*] all deserts of Saints, our own good works and righteousness are quite rejected and condemned, so that through the same, no humane creature can bee justified before God. Moreover, wee see hereby, how fierce and intollerable God's Anger is against sins, seeing that by none other sacrifice and offering they could bee appeased and stilled, but onely through the pretious blood of the Son of God.

Schwenckfield's opinion of the Creaturalitie of Christ, and of Luther's earnest opposition.

Casp. Schwenck-
field's Errors.

ANno 1543, the 8th of November, Caspar Schwenckfield sent one of his books to Luther, intituled, *Of the glorie*: whereupon Luther brake out with fervent zeal, and said, Schwenckfield is a fillie creature, *qui non habet ingenium nec spiritum, sed est attonitus*, as all seducers are, hee knoweth not what hee babbleth, but this is his meaning and his principle, *Creatura non est adoranda, quia scriptum est, Dominum Deum tuum adorabis, & ei soli servies*, The Creature is not to bee worshipped, becaus it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serv; so that hee thinketh *Christus est Creatura*, Christ is a Creature; therefore Christ ought not to bee worshipped as a humane creature: hee feigneth two Christs, and saith, *Creaturam post resurrectionem & glorificationem in Deitatem transformatam, & ideo esse adorandam*, that after the resurrection and glorification the Creature is transformed into the Deitie, and is therefore to bee worshipped: hee deceiveth in such sort the people with the glorious name of Christ, as hee writeth (To the praise of Christ).

Children's
faith and qual-
itie.

A little childe goeth plainly to work, and saith, *I believ in Jesus Christ our Lord, which was conceived by the holie Ghost, born of the virgin Marie, &c.* but this ideot will make two Christs (said Luther) one that hanged on the Crofs, and another that ascended up into Heaven, and sitteth at the right hand of God his heavenlie Father. Wee ought not (saith hee) to worship that Christ which hung on the Crofs and went on Earth.

Christ's hu-
manitie di-
vinely wor-
shipped.

But (said Luther) Christ suffered himself to bee worshipped when the man fell down before him, and Christ himself saith, *Whoso believeth in mee, believeth also in him that sent mee*. This fantastical gentleman hath filched certain words out of my book, *De ultimis verbis Davidis*; of the last words of David, therewith the fellow will trim himself, as *communicationem idiomatum*, communication of properties, & *identitatem personae*, and the Identitie of Person, hee mingleth it therewith and reporteth, it was also my meaning. Hee will teach mee what Christ is, and how I shall worship him. I have (God bee praised) better learned it then hee, I know my Christ well; therefore, let him trouble mee no more. Then spake Doctor Rorer to Luther, and said, O, Sir! that is somewhat too too harsh: Luther answered him, Such fellows teach mee to bee harsh, wee must talk so with the Divil. Let Schwenckfield, *publico scripto*, by publick writing, revoke that Heresie about the Sacrament, and bring mee testimonie from Doctor John Hessen and from Doctor Moibane of Preslaw, otherwise (said Luther) I will not believ him, though hee sware unto mee, that hee had laid his fingers in the wounds.

Upright re-
pentance of
Hereticks.

And Luther gave to the Messenger that brought him the book, an open Letter with this superscription, *Luther's answer to Schwenckfield's Messenger*, and spake these words unto him:

My

MY Loving Messenger, thou shalt return this answer from mee to thy Master *Caspar Schwenckfeld*, and saie, That I have received from thee the book, I would that hee abstained from these proceedings; for hee hath heretofore kindled a fire in Silesia, which as yet is not quenched, and I fear will burn him eternally; besides this, hee goeth on with his Eutichianisme and Creaturalitie, and maketh the Church to err, hee having from God no command, neither hath God sent him. Give thou unto him this note also, (wherein was written these Latine lines:)

Increpet Dominus te, Satan. Et sit spiritus tuus, qui vocavit te, & cursus tuus quod curris, & omnes qui participant tibi, Sacramentarii & Eutychiani tecum, & vestris blasphemis in perditionem, sicut scriptum est: Currebant, & non mittebam eos, loquebantur & nihil mandavi eis.

Luther's open note to Caspar Schwenckfeld. Titles and presents of hereticks. Zech. 3. Jer. 23.

Anno 1543.

Martinus Lutherus manu propria.

All Heresies and Errors go against Christ.

ALl Hereticks (saied *Luther*) have opposed and set themselves against this Article of Christ. *Manicheus* opposed Christ's Humanitie; for hee alleged, Christ was a Spirit, even (saied hee) as the Sun shineth through a painted Glasse, and the Sun-beams do touch and go through on the other side, and yet the Sun taketh nothing away from the substance of the Glasse, even so Christ took nothing from the substance and nature of *Marie*. *Arrius* assaulted the God-head of Christ. *Nestorius* held there were two Persons. *Eutyches* taught, there was but one person, for (saied hee) the Person of the Deitie was swallowed up. *Helvidius* alleged, the mother of Christ was not a Virgin, so that (according to his wicked allegation) Christ was born in original sin. All the stir (saied *Luther*) was about that Article which the Children use to saie, *I believ in Jesus Christ*, &c. which Article throweth down the Divel and Hell, and at the same all divels do quake and tremble. *Macedonius* opposed onely the Article of the Holie Ghost, but hee soon fell and was confounded. For if this Article of Christ remaineth, then all blasphemous spirits must vanish and bee overthrown. The Turks and Jews do acknowledg God the Father, but it is the Son that they shoot at. About this Article much blood hath been shed. I verily believ (saied *Luther*) that at Rome more then twentie hundred thousands of Martyrs have been put to death. It hath continued from the beginning of the world, as with *Cain* and *Abel*, *Ishmael* and *Isaac*, *Esau* and *Jacob*, and I am perswaded that the Divel for and about the same was cast from Heaven down to Hell; for, becaus Hee was a fair Creature of God, therefore (doubtless) Hee strove to bee the Son.

Stint of all hereticks.

Next after the Holie Scripture (saied *Luther*) wee have no stronger Argument for the confirmation of that Article, then the sweet and loving Crose. For all Kingdoms and what was powerful have stroven against Christ and this Article, but they could not prevail. Therefore the holie Scripture is the first Argument to prove the Deitie and Humanitie of Christ, the second is the Crose, and although wee would willingly bee quit and rid of that Guest the Crose, yet wee receiv him and have patience.

Certain proof.

At Rome (saied *Luther*) was a Church called *Pantheon*, wherein were painted all the gods which they were able to bring together out of the whole world; all those could well accord one with another, (for the Divel therewith jeered the world, and laughed in his fist) but when Christ cometh, him they cannot endure, then all the Divels, all Idols and Hereticks are stark mad and full of rage; for Hee is the right and true God and Man, and hath thrown them altogether on a heap. The Pope also setteth himself powerfully against Christ, but Hee must likewise bee put to confusion and destroyed.

Pantheon a Church of idols in Rome.

Wee must not separate the Deitie from the Humanitie of Christ.

Such separating of the Divine nature from the humane in Christ, the Heretikes do forely drive on.

ON the 18 of June, 1538. Luther received Letters from Vienna, out of which hee understood, that there was one, who denied, that the God-head in Christ did not suffer, but onely the Humanitie. Luther said, *That cannot bee, for it is written, God who hath purchased the Church with His blood.* But (said hee) here lieth the business, the Diuel goeth about to tear our Saviour Christ in pieces; such brains are not divine but ambitious, they seek not God's but their own honors, they seek to bee respected and had in esteem better and before others, and will leav Scholars and Disciples behinde them.

Whether the Godhead in Christ suffered or no?

1 Pet. 3.
The faith of whole Christendom.

Communicatio
idionatum.

These words in the Hebrew sound thus, *Thou hast for a little while suffered Him to want God, that is, Thou didst forsake Him three daies of His suffering, as were no God with Him, but where no God is, there is no Angel.* Math. 18.

AT the same time this question was put to Luther, If it were justly and right spoken like a Christian to saie, Christ did suffer and die according to His Godhead or divine nature, seeing the Godhead is not subject to death, neither can suffer nor die: for St Peter saith, *Christ was put to death in the flesh, but quickned by the spirit.* Whereupon Luther answered and said, All true and upright Christians, fearing God and the whole Christian Church and Communion, do believ undoubtedly that which in the Children's Creed is spoken, namely, that Jesus Christ the onely Son of God, in one divine substance and nature with the Father, is true man, born of the Virgin Marie, conceived by the Holie Ghost, did suffer, was crucified, died and was buried. Therefore wee must believ that not onely the nature of His Humanitie, but also of His Deitie, or the right true God did suffer and die for us. And although suffering and dying are strange qualities which in particular cannot bee spoken of the nature of the Godhead, but onely of the nature of the Humanitie, yet notwithstanding, forasmuch as the divine nature hath received the humane nature, and therein hath cloathed it self, so that the two natures together are inseparable, and that Christ is now in one person both God and Man, and that which happeneth to this person Christ, the same also happeneth and befalleth to this person God and Man: Insomuch that these two Natures in Christ do divide and impart to each other their *idiomata* and properties, that is, what the particular propertie of the one is, the same is also imparted to the other, becaus they hang one in another, and are twisted and united in such sort that they cannot bee parted and separated in funder: therefore it is justly and rightly spoken, to saie, *The Divine nature, or God-head also did suffer and die.* As St Paul witnesseth, Rom. 1. where Hee saith, *God's Son, which was made of the seed of David according to the flesh, &c.* And in the 8 Chap. *Wee must bee like to the Image of the Son of God, &c.* And likewise, *Who spared not His own Son, but hath given Him for us, &c.* And in the Epistle to the Cor. 2. Chap. *If they had known they would not have crucified the Lord of Glorie;* Also Phil. 2. *Jesus Christ, although Hee was in the form of God (for Hee is equal with God) yet Hee took upon Him the form of a servant, and was made in the likeness of man, and being found in fashion as a man, Hee humbled Himself, and was obedient unto death, &c.* In like manner the Church singeth, *Vita in ligno moritur, &c.* Life dieth on the tree. In the second Chap. to the Hebrews is written another excellent sentence (said Luther) which I will add also to this piece, where hee saith, *Thou madest Him a little lower then the Angels;* and afterwards, but now wee see Jesus, who was made a little lower then the Angels; Wee see (said Luther) that it is Jesus, by His suffering of death, but the Hebrew saith, *A little while,* that is, until Hee had tasted of death.

What could bee more clearly spoken, (said Luther), Hee is for a while made lower then the Angels, wherefore? by reason of the pains of death, for hee tasted of death, therefore for a little while Hee was made lower then the Angels, whose nature is not subject unto death, for the Angels die not. But Christ (although Hee bee a Creator, and a Lord of all Angels and verie God) yet Hee humbleth Himself and dieth. Christ saith, *Where two or three bee gathered together in my Name, there am I in the midst of them.* In these words Hee certainly speaketh of His personal presence, that in this person which is and is called Christ, must certainly and truly bee present both God and Man in all ends and places.

But

But (said *Luther*) seeing the heart of man, humane wit, wisdom and understanding cannot fasten and comprehend the same; therefore wee should receiv it, and take hold thereof by faith, and should know that it is true, becaus God hath spoken it in His Word; do wee that, then shall wee finde, feel, and understand (as good and godlie Creatures) what comfort this Article affordeth in all need and temptations of sin and death. Wee shall also finde what light it bringeth to understand the Scriptures. But where this Article is not understood, so is it very certain, that all is cold and vanitie in men's hearts, and that there is nothing rightly understood of the Historie touching the bitter Passion of our blessed Saviour Christ Jesus, though they talk much thereof.

Of the Errors of Hereticks, concerning this Article of Christ.

I (said *Luther*) know nothing of Christ more which the Divil hath not assaulted and repugned, therefore I must begin again at the first, and search out the old Errors and Heresies.

Sabellius was the first, hee said, Christ was indeed God, but there was onely but one person in the God-head. This was the neereft and neatest Heresie, that there is but one Person, Father, Son, and holie Ghost. After him followed the *Patripassians*; these were not much unlike to him. After these came the *Arrians*, they indeed divided the Persons, but they said, The Son was not God from everlasting, but was called God, as Princes and great Rulers are named Gods. Then came the *Manichees*, they opposed Christ's Humanitie, and said, It was a spright and not a true real bodie. Then approached the *Phocians*, they gave out, that Christ was a true and real man, but Hee had no soul. The *Pelagians* and the Pope (with his retinue, have a great illustrious shew) they do yield that Christ is God and man, but they denie His Use, His Profit and Office, namely, they denie that Hee is our Righteousness without our works, they will not hear of that by no means, but they saie, Wee our selvs must do also somthing thereunto, Christ's merits alone cannot help us. In such manner and wise, God must suffer Himself to bee led to school and reformed, as Christ saith, *Wisdom must bee justified of her Children.*

The Divil bringeth nothing that is new through those that are his.

Half Pelagianism and half Popish seducers.

Of Christ's Resurrection, which by humane reason and understanding cannot bee comprehended.

THE Historie of the Resurrection of Christ teacheth that, which humane wit and wisdom of it self cannot believ, that *Christ is risen from the dead*, which onely by the means of the Word of mouth (to th'end it might not fail thereof) the Angel from Heaven brought and declared; but hee brought it to the weaker vessels and Creatures, to the filie women, and to such as were perplexed and troubled.

Angelical Addition.

Indeed (said *Luther*) they were fillie fools before God and before the world. First, before God, in that they sought the living among the dead. Secondly, before the world, for they forgate the great stone which laie at the mouth of the sepulcre, and prepared spices to anoint Christ, which was all in vain. But spiritually is thereby signified this, If the great stone, namely, the Law, and humane traditions, whereby the Consciences are bound and snared, bee not rowled away from the heart, then wee cannot finde Christ, nor believ that Hee is risen from the dead. For through Him wee are delivered from the power and right of sin and death, *Rom. 8.* so that the hand-writing of the Conscience can hurt us no more.

God's Scholars.

Of the Resurrection of Christ, and what it profiteth.

IN that Christ is risen from the dead, Hee hath drawn up all with Him, so that every humane Creature must rise again from the dead, also the ungodlie. But in that wee yet do live, and make use of the world, the same is even as when a hous-father goeth a journie, and saith to his Childe or Servant, Here thou hast two pieces of gold, make use thereof for the necessarie sustenance of thy bodie until I return again. In like manner, all Creatures are figures and pictures of the Resurrection; for towards the Summer, they are revived again from the dead, they grow and are green, which in Winter time were gon as dead.

Strength and Operation of Christ's Resurrection.

Christ's Ascension.

Also when Hee ascended up to Heaven, then Hee took likewise all with Him to the right hand of the Father, and hath removed us (wee that are members of His bodie) into the heavenlie beeing, that wee also with Him shall bee Lords of all things; yet so, that Hee remaineth the first-born among many Brethren.

A right Christian already in the life everlasting.

Therefore a true Christian that beleeveth this, beholdeth the Sun and everie thing which wee use in this world, as if they were not here, but alwaies hath his cogitations of the life to com, in which hee is already, though it seemeth not so. Likewise every Creature doth wait for the deliverance and revealing of the Children of God.

Nota bene. A Christian's Righteousness.

All Creatures therefore are now cashiered, also all works (bee they never so holie) are utterly excluded and pared away (beeing held necessarie to Salvation.) If (said *Luther*) a good work justifieth and saveth, then Apples and Pears do justifie and save. The righteousness of a true Christian is not such a righteousness as is in us or that cleaveth unto us, as a qualitie or a virtue, that is, which is found by us, or which wee feel and are sensible of: O no, but it is a strange righteousness wholly without us. Christ Himself is our *Formalis Justitia*, our compleat and substantial righteousness.

1 Cor. 1.

Of the suffering of Christ and His Church, and how Christ destroyeth the power of the Diel.

Christ's yearning love after us.

IS it not a wonder beyond all wonders, (said *Luther*) that the Son of God (whom all Angels and the heavenlie Hosts do worship, and at whose presence the whole earth quaketh and trembleth) should sit there among those wicked wretches, and should suffer Himself to bee so lamentably tormented, scorned, derided and contemned? They spit in His face, they strike Him in the mouth with a Reed, and saie, O! Hee is a King, Hee must have a Crown, and a Scepter. The sweet blessed Saviour (said *Luther*) complaineth not in vain in the *Psalms*, *Diminuerunt omnia ossa mea*, in such sort did they entertein and dazel Him. Ah, our suffering (said *Luther*) is not worthy to bee named a suffering, when I consider my crosses, tribulations, and temptations, I shame my self almost to death, thinking what they are in comparison of the sufferings of my blessed Saviour Christ Jesus. And yet wee must bee conformable to the expresse Image of the Son of God. And what if wee were conformed to the same, yet were it nothing. Hee is *Filius Dei*, wee are poor Creatures, though wee should suffer everlasting death, yet were the same of no value.

Psal. 22.

Rom. 8.

The hellish devouring wrath of the Diel.

The wrath is fierce and devouring which the Diel hath fastned against the Son of God, and the generation of mankind. I beheld once (said *Luther*) a Wolf tearing a sheep in pieces, it pitied mee much to see it. When the Wolf cometh into a sheep-fold hee neither devoureth nor eateth any until hee hath killed them all, and then hee begin's to eat, thinking to devour them all. Even so is it also with the Diel; I have now (thinketh hee) taken hold on Christ, and in time I will also snap His Disciples; but the Diel's foolishness is this, hee seeth not, that hee hath to do with the Son of God; hee knoweth not that in the end it will bee his bane. It will com to that pass (said *Luther*) that the Diel must bee afraid of a Childe in the Cradle: for when hee but onely heareth the Name [*Jesus*] uttered out of a true faith, then hee cannot staie, for hee thinketh, I have murdered him; the Diel would rather run through the fire, then staie where Christ is; therefore it is justly said, *Semen mulieris conteret caput serpentis*, The seed of the woman shall break the serpent's head. I ween indeed (said *Luther*) Hee hath so crusht his head, that hee neither can abide to hear, nor to see Christ Jesus. I oftentimes delight my self (said *Luther*) with that similitude in *Job*, of an Angle-hook which Fishermen use to cast into the water, and put on the hook a little worm, then cometh the fish and snatcheth at the worm, and getteth therewith the hook in his Jaws, and the Fisher pulleth him out of the water. Even so hath our Lord God dealt with the Diel, God hath cast into the world His onely Son (as the Angle) and upon the hook hath put Christ's Humanitie (as the worm) then come's the Diel and snappeth at the (man) Christ, and devoureth Him, and therewithall hee biteth the Iron hook, that is, the Godhead of Christ, which choaketh him, and all his power thereby is overthrown to ground: This is called *Sapientia divina*, Divine Wisdom.

This is fit for the Diel.

Austin speaketh thus by waie of a similitude. *Serm. 10. de Temp.*

Collation of Christ's sufferings with the sufferings of His Church.

THe labor of young Divines (said *Luther*) should bee, that they conferred *Passionem Christi*, the Passion of Christ with the sufferings of the Church. Christ spake these words upon the Crosse not in vain, *Consummatum est*, It is finished: for indeed the sufferings of Christ are fulfilled in His Church. For first, they platted the Crown upon His head, and scorned Him, when the Pope proclaimed himself, *Rex Regum, & Dominus Dominantium*, King of Kings, and Lord of Lords. Afterwards they crucified Him *Votis & Cultibus monasticis*, with Vows and monkish worship. Then the Earth quaked, and the Sun lost the shining. The Pope's Government hath lost its glorious lustre and shew, both his eyes are dashed out. Likewise the rocks clave in sunder, that is, more stiff-necked heads do now come to the Gospel, which never heretofore could bee brought thereunto. Now remaineth onely, *In manus Tuas commendo spiritum meum*, Into Thy hands I commend my spirit. The words which this man, Jesus, speaketh are of great weight, at which all Angels must wonder, yea, the circuit of the whole Earth thereat must quake and tremble.

Christ's sufferings pictured.

At what time and hour Christ did eat the Pasover.

CHRIST, (said *Luther*) according to the Law of *Moses*, began to eat the Pasover with His Disciples, on the *Maundy Thursday* at Evening time, (when the daie began at seven of the Clock) and then Hee instituted the New Pasover; and when Hee had washed His Disciples feet, Hee went out into the Garden, and there Hee was taken Prisoner about the eighth hour of the night, for (said *Luther*) such a great and heaue combat could not long endure. First, Hee was led to *Annas*, afterwards to *Caiaphas*, where *Peter* denied Him thrice before the Cock crew, namely, from nine to twelve: The rest of the time until morning, the Jews spent in tormenting, scorning and contemning of that immaculate Lamb, our most sweet and blessed Saviour, Christ Jesus. Early in the morning, the High Priests held a Council, and heard Christ; afterwards when it was daie, that is, about the sixth hour, they led Jesus to *Pilate*, there they accused and condemned Him to bee crucified, and spent almost three hours therewith, so that it was about nine of the Clock before Christ was nailed upon the Crosse. And this is it which *S^t Mark* saith, They crucified Jesus about the third hour, that is, it was not yet six. And *S^t John* (because it was neerer six then three) writeth, Christ was crucified about six, that is, about nine according to our Dials. The Jews began to press *Pilate* to crucifie Christ at nine, but it was twelve before they obtained it. And about twelve (when Hee had hung a while on the Crosse) was that darkness. At last, about nine, that is, toward Evening about three, Hee yielded up the Ghost with a loud crie.

Brief historie of Christ's sufferings.

Time and hour in which Christ was crucified.

And because it was the Preparation (saith hee) the Jews made haste to take the dead bodie down from the Crosse, so that Christ laie in the Grave the fourth part of the Jews Sabbath, and that was one daie. The second daie began on the *Friday*, after the Sun was set, and lasted the whole night, until the Sun went down again on the *Saturday*. All this time Christ laie in the Grave.

Christ in the Grave.

But on the *Saturday*, after the Sun went down, began the third daie, which the Jews (according to their custom) called one of their Sabbaths, that is, the daie next before *Easter Daie*. On that *Sunday* early, as it was clear daie of the same third Daie, when the Sun was up, arose again from the dead, Christ our Saviour. And that is it, which wee acknowledg in our Creed, believ and saie, *Arose again the third daie*; wee saie not, after three daies, but on the third daie.

One of the Sabbath daies.

Christ's Resurrection.

Of the sweet and amiable Discours of Christ at His last Supper.

THe Conversation or Discours which Christ held with His Disciples, when Hee took His leav of them at His last Supper, was (doubtless) most sweet, loving and friendly, when Christ talked with them so lovingly, like a Father with His Children, when hee intendeth or must depart from them. Hee took their weakness in good part, and did bear with them, although now and then their discours was very gross and full of simplicities; As when *Philip* said, *Shew us the Father*, &c. And *Thomas*, *Wee know not the Way*, &c. And *Peter*, *I will go with Thee into death*. These were all Collations

Christ's familiaritie. Tit. 3.

and table-discourses, where each one of them freely and undauntedly shewed and discovered the cogitations of his heart. Never since the world stood (said *Luther*) was a more precious, costlie, sweet and amiable Banquet, Feast, Conversation and Discours, then this.

Of Christ's sweating of bloud, and other His spiritual sufferings in the Garden.

Notes Unmeasurable sufferings.

Sorrow of heart.

Touching the sweating of bloud, (said *Luther*) and other high spiritual sufferings which Christ endured in the Garden, the same no humane Creature can know nor imagine: If one of us should but begin to feel one of the least of those sufferings, then surely hee must die instantly. Yee know there are many people that do die *Aegritudine animi*, for grief of minde: For sorrow of heart is death it self. If a man should feel such anguish and pain as Christ had, and that notwithstanding the soul should remain in the bodie and endure the same, it were impossible, but that bodie and soul must part in sunder. In Christ onely it was possible, and therefore upon the same there issued from him bloudie sweate.

Of Christ's own proper work.

Christ's own.

Christ (said *Luther*) had neither monie nor riches, neither had Hee an earthlie Kingdom, for Hee gave the same to Kings and Princes. But Hee reserved one thing peculiarly to Himself which no humane Creature nor Angel could undertake to do, namely, that Hee is a Conquerour over sin, death, divel and hell, and in the midst of death can deliver and save those that through His Word believ in Him.

How Christ is truly Ours.

Rightly to acknowledge Christ.

That Christ is the most pure and sanctified person, the same acknowledgment is true, but wee must not remain onely by this acknowledgment; for thereby wee have as yet not obtained Him. It is not enough for thee to know that Christ is true God and Man, and that Hee onely is Just and Holie: No, (said *Luther*) that is not sufficient; but as then thou dost acknowledg Him right, and obtainest Him to bee thine own, when thou believest, that this most pure, sanctified and innocent person is given and presented unto thee by the Father, to the end Hee should bee thy High Priest and Saviour, yea, thy servant, who hath disrobed Himself of His Innocencie and Holiness, and hath put on thy wretched and sinful person, and therein hath loaded Himself with thy sins, death and curs. Moreover, that for thee Hee is made a sacrifice and a curs, to the end Hee may deliver thee from the curs of the Law, as *S^t Paul* saith, *Gal. 4.*

Works in justification are of no worth.

Contrarie concluding speeches.

And hence it followeth effectually, that neither the Law nor good works do deliver from the curs, but onely and alone our Saviour Christ, to whom God hath given that honor. Therefore, I do truly admonish all men (even for God's sake) that in any wise they would learn well and throughly to know Christ, and to make a right difference between Him and the Law, and that with all diligence they would take good heed to that which *S^t Paul* saith, *Gal. 3. They which are of the works of the Law, are under the curs, &c.* Afterwards in another place hee speaketh thus, *Christ hath delivered us from the curs of the Law, when Hee became a curs for us.* Now, if Christ hath delivered us from the curs, then surely wee are not delivered therefrom through the Law, nay, the Law draweth and casteth us more powerfully under the curs. Therefore it followeth, that the Love (of which the ungodly Sophists do prate so much, as if the same could make the faith upright) doth nor can in no wise deliver from the curs.

But (said *Luther*) even as Christ is far another thing, then is the Law and the works thereof, even so it is likewise altogether another thing with the delivering from the curs (which is don onely by Christ) then with our deserts, love, or works, thereby to bee delivered from the same, as the Sophists do allude. But what can or should wee boast

boast of our deserts or love, whenas Christ Himself must become a curse for our sins, if wee intend to be saved.

Therefore nothing is more sure then this, hee that doth not fasten and take hold on Christ by faith, and doth not comfort himself therein, that Christ is made a curse for him, the same is still and remain's under the curse. Therefore the more that wee labor by works to obtain Grace, the less wee know how to take hold on Christ; for where Hee is not known and comprehended by faith, there is to be expected neither advise, help nor comfort, though wee tormented our selves to death.

That Christ is the greatest sinner on Earth.

TRuly (said *Luther*) all the Prophets did well foresee in the Spirit, that Christ would become the greatest sinner that ever came upon the face of the whole earth. For inasmuch as Hee is a sacrifice for the sins of the whole world, therefore Hee is now no more an Innocent person and without sin, Hee is not now the Son of God in Glorie, but Hee is a notorious sinner and for a while forsaken (*Psal. 8.*) and hath lying upon His neck the sins of all mankind; Hee hath now loaded upon Him the sins of *S^t Paul*, who was a blasphemer of God, and a persecutor of His Church; Hee hath also upon Him *S^t Peter's* sins, that denied Christ; In like manner, *David's* sins, who was an Adulterer, and a Murderer, and made that the Name of the Lord among the Heathen was blasphemed.

To conclude, Hee is now the person that hath loaden Himself with all the sins that have been, are, and hereafter shall be committed by the whole generation of mankind: Not so, as that Hee Himself had committed those sins, but in that Hee hath taken upon his bodie the sins from us, which wee have done and committed, to th'end Hee might make satisfaction for the same with His own most precious blood.

Therefore the Law (which *Moses* gave to be executed upon all malefactors and murtherers in general) taketh hold on Christ; for the Law findeth Him with and among the sinners and murtherers, (although for His own Person hee be innocent): Even as the Magistrate holdeth that person not for innocent that is taken and found in the companie and among the murtherers, but punisheth him, although in all the daies of his life hee never committed any capital offense which might be held worthy of death.

But now Christ is not onely found with and among the sinners, but Hee (according as it was pleasing to His heavenlie Father to have it so) was willing that Himself should be found in the fault, and as an Actor or a Malefactor, and Hee was willing to be Bail, yea, to be a Pawn and Suretie for the malefactors and sinners. Therefore and for that cause Hee also took upon Him the flesh and blood of those which are sinners, murtherers, &c. Now seeing that the Law hath found and taken hold upon Him with and among the murtherers and malefactors; therefore hath it also found Him guiltie as a malefactor and a sinner, and hath condemned and executed Him.

This friendlie and loving manner of picturing Christ before us, the Sophists as the wickedst robbers of God do altogether darken and falsifie; for they will not that Christ is made a curse for us, to the end Hee might deliver us from the curse of the Law, neither will they have that Christ should have any thing to do with sins, and poor sinners (whenas notwithstanding onely for their sakes Hee was made man and died for them), but they picture before us only Christ's Examples, which (they saie) wee ought to imitate and follow; and therewith they do not onely rob and steal from Christ His proper Style and Title (that Hee can and will deliver sinners from their sins, and from death, for thereunto Hee was from eternitie called, foreseen and ordained) but also they make of Christ a severe and an angrie Judg, a fearful and an horrible Tyrant, which can nor will do nothing else, but continually be full of wrath towards poor sinners, and condemn them.

But (said *Luther*) wee that are true Christians must behold and look otherwise upon Christ, namely, that as Hee hath taken upon Him our flesh and blood, so hath Hee also taken upon Him our sins, our curse, our death, and all manner of our mishaps and plagues, and

To become a sinner.

2 Cor. 5.

Christ in the slime of sin.
Zech. 3.

Psal. 69.
Punishment of fellowship.

The Lord Christ's comfortable access and appearing for us.

Sophists scorn of Christ.

Ephes. 1.
Apoc. 5.

Christ's true and proper picture.

and that through Himself, and for our sakes and good Hee hath slain all His and our enemies (damnation, death, and hell) triumpheth over them, and that they must cast themselves down under His feet.

Of Christ's Riding into Jerusalem.

To foot on the
ground of ho-
lie Scripture.

THe Riding of our blessed Saviour into Jerusalem (said *Luther*) was altogether a poor and beggerly kinde of Riding, where Christ (a King of Heaven and Earth) sitteth upon a strange and fillie Ass; as *John* saith clearly, that such Asses were appointed for poor people, that in times of need and necessitie they might make use of them for nothing; they needed not to give any hire for them. His Saddle were the simple cloaths of His Disciples, which they laid upon the Ass. This was a very strange kinde of riding for so powerful a Potentate, as the Prophecie of the Prophet *Zechariah* shewed, to the end the Scripture might bee fulfilled. For as Hee came from *Bethaven* to *Bethphage* to the mount of Olives (which was not above one quarter of a League from Jerusalem, and when Hee had raised *Lazarus* from the dead, and that a multitude of people went before, and followed after Him) then did Hee send His Disciples away to fetch the Ass: Hee would needs ride, that the Scripture might bee fulfilled.

Service and
dutie of
Preachers.

*Iosephus contra
Apionem &
in Antiq.*

But I hold (said *Luther*) that Christ Himself did not mention that Prophecie, but rather, that the Apostles and Evangelists did use it for a witness. Christ in the mean time did preach and weep, but the people honored Him with Olive branches and Palms, which are signs of Peace and Victorie. Such Cerimonies have the Heathen received afterwards of the Jews, and not the Jews of the Heathen (as som allude); for the Nation of the Jews and Jerusalem was much elder then the Grecians and Latines. The Grecians had their beginning about the time of the Babylonish Captivitie, but Jerusalem was long before the time of the Persians and Assyrians, and therefore much longer before the Greeks and Romans, so that the Heathen received many Cerimonies from the Jews as the Elder Nation. But (said *Luther*) the riding of our Saviour Christ, notwithstanding, was exceeding statelie and glorious, as beeing extolled most famous through the Prophecies and works of wonder, though outwardly to the world it seemed poor, contemned and beggerlie.

Of Christ's sufferings, and who did Him most hurt, and yet do.

Ioh. 14.

CHRIST suffered most Innocently (said *Luther*) and might well say, *Ioh. 14. The Prince of this world hath nothing in mee*, and yet nevertheless Hee suffered great torments, was pitifully torn and smitten for the sakes of our sins. The Jews crucified Him with words, but the Gentiles have crucified Him with works and deeds. Christ's suffering is a great and main Prophecie of the wickedness of us Gentiles (which were Gentiles, but now Christians): For Christ suffereth still to this daie in our Church much more then in the Synagogues of the Jews; far greater blaspheming of God, contempt and tyrannie is now used among us then was heretofore among the Jews. In *Italie*, when mention is made of the Article of Faith and of the last Daie of Judgment, then saith the Pope with his greazed crew, O! dost thou believ that? Pluck thou up a good heart, and bee merrie, let such cogitations fall, &c. These and the like blasphemies doth not onely the Pope commit himself, but also whole *Italie*, and it is so common among them, that without all fear of punishment for the same, they speak and use such and the like words openly in every publick place and convention.

Nota bene.

Of Christ's Coming.

Prophets cogi-
tations of the
last Daie.

THe Prophets (said *Luther*) did set, speak, and preach of the second coming of Christ in manner as wee now do; wee know that the last daie will com, yet, wee know not what and how it will bee after this life, but onely in general, that wee which are true Christians shall have everlasting Joie, Peace and Salvation. The Prophets held likewise, that soon after the coming of Christ the last Daie would appear.

First,

First, in that they named the daie of the *Messias*, the last daie. *Secondly*, they set the signs of the first and second coming both together, as if they would happen and com to pass at one time. *Thirdly*, in the Epistle to the *Corinthians*, they demanded of *S^t Paul*, if the last daie would soon appear while they of *Corinth* yet lived. *Fourthly*, Christ Himself related one and the self-same manner of signs to com together. (O, (said *Luther*) how willingly would I have been once with our Saviour Christ here on earth, at such a time when hee was merrie.)

The speech of *S^t Austin* is exceeding Christian-like, where hee saith, Christ hath changed His simple and single with our two-fold and double, and therewith hath made a compleat number; for our Saviour's death is called, the simple and single, as Hee that died onely in bodie, but without Him our death had been two-fold and double, wee should have been everlastingly lost in bodie and soul for the sake of our sins.

That Christ did preach out of a Book.

DOCTOR *Jacob Schenck* never preacheth out of his book, but I do, (said *Luther*), though not of necessitie, as if it could not otherwise bee; but I do it for Examples sake to others. And indeed (said hee) no man ought to bee ashamed of his book in the Pulpit, seeing our Saviour Christ, the highest Doctor and Master, was not ashamed thereof, and hath left to us an Example to preach out of the Book, as out of the Prophet *Esay*.

1.
2.
3.
4.
Luther's yearning after Christ's Communion.

Doctor *Jeckle Schenck* Preacher at Torgaw.

Luke 4.

Of Christ's descending into Hell.

MY simple opinion is, (said *Luther*), and I do believ, that Christ for us descended into Hell, to th'end Hee might break and destroe the same, as in the 16 *Psalm*, and *Acts 2.* is shewed and proved. Though curious and contentious spirits and self-conceited wiselings do take occasion to dispute and alledge, that the word *Infernus*, Hell, is taken and understood to bee the Grave, as in the first Book of *Moses* certain times is written about the Creation. But here is written not onely the Hebrew word *Nobat*, that is, Pit, but *Scola*, that is, *Gehenna*, Hell: for the Antient made four differences of Hell.

Luther's opinion of Christ's descending into Hell.

Of Christ's Resurrection.

THE Resurrection of our Saviour Christ, preached of in the Gospel, raiseth Earthquakes still in the world, as it was when Christ sprang up and arose out of the Sepulchre with a great and terrible Earthquake. Even so (said *Luther*) still to this daie the world is moved, and great Tumults are raised when wee preach, confess, and acknowledg only and alone the Righteousness and Holiness of Christ, that through the same onely wee are justified and saved. But such Earthquakes and Tumults are wholesome for us, yea, they are comfortable, pleasant, and delightful to such as live in God's fear, and are true Christians: Such Rumors, Earthquakes and Tumults are of us more to bee desired and wished for, then peace, rest and quietness against God with evil Consciences.

Christ's Resurrection through the Word.

Note

The Jews (said *Luther*) flattered themselves and thought, the Kingdom of Christ would have been a Temporal Kingdom, and also the Apostles themselves were of that opinion, as is noted *John 14.* Lord, how is it that thou wilt manifest thy self to us, and not unto the world? As if they would saie, Wee thought that the whole world should behold Thy glorious state, that Thou shouldst bee Emperor, and wee twelve Kings, among whom the Kingdoms should bee divided, so that each of us should have to bee our Disciples, six Princes, Dukes, &c. (which would make the number of 72. for so many were of them.) In this manner (said *Luther*) had the loving Apostles shared and divided the Kingdoms between and among themselves, according to the Platonical meaning, that is, according to the wit and wisdom of humane understanding. But Christ describeth His Kingdom far otherwise, namely, *Hee that loveth Mee, will keep My Word, and My Father will love him, and Wee will com unto him, and make Our abode with him, &c.*

Jewish cogitations of Christ's Kingdom.

Epitaphium

Epitaphium Salvatoris nostri Jesu Christi, quod fixū est Hierosolymis ad Sepulcrū Christi.

Sum Deus, ex quo carnem desumpsi sine nēvo,
 Plebs mea me ligno fixit pendente maligno,
 Aspice plasma meum, qui transis ante sepulcrum,
 Qui triduo jacui, cum pro te passus obivi,
 Quid pro Me pateris, aut quæ Mihi grata rependis?
 Sum Deus & pulvis, sed regnes si modò serves.
 Pro te passus, ita tu pro Me prospera vita,
 Pro te plagatus, pro Me tu nega reatus.

Another Epitaph which is yet found by the Sepulcre of our Saviour Christ.

Adonachismus.

Hic sub clausura jacet Christi caro pura;
 Sub cuius curâ semper stat nostra figura;
 Est Deus hic tantus, natus de Virgine quantus,
 Militiæ caput hic jacet, jacet hic mundi medicina.

Whether those that did spread abroad and make report of Christ's wonderfull works,
 did write thereon or no, seeing Christ forbade them to do the same.

John 14. 16.

Against the
 abominable
 disease of
 Ambition.

When Christ (said Luther) speaketh, as without His Office, then Hee speaketh as Hee is God, as when Hee speaketh of His Person, and saith, *All that is the Father's, the same also is Mine: Believ yee in God, so believ yee also in Me, &c.* But when Hee speaketh according to His Office (as beeing sent from the Father) then Hee speaketh as a Man or Servant, and not of His Person, as when Hee saith, *I am com that I may serv or minister, &c.* see here in this place, where Hee forbiddeth to spread abroad or to make known His works of wonder. There Hee speaketh as beeing sent from the Father, and doth well and right therein in forbidding them, to the end that thereby Hee might leav to us an Example, not to seek our own prais and honor, in that wherein wee do good; but wee ought to seek onely and alone the honor of God. From hence St John in his whole Gospel witnesseth, Christ hath honored the Father, and not Himself, of which hee hath put us Preachers in minde. In like manner Hee speaketh also of His Office, where Hee saith, *The Son knoweth nothing of that hour, &c.*

Of Christ's Humilitie and Familiaritie.

Examples of
 Doctrine.
Eccles. 3.
 The higher
 thou art, the
 more humble
 thy self.
*Contrarium facit
 mundus.*

THe Communion or Fellowship of our blessed Saviour Christ (said Luther) was doubtless most loving and familiar; for Hee humbled Himself exceedingly, Hee held it for no robbrie (as Hee was God) to bee made man like unto us (yet without sin) &c. Hee served and waited upon His Disciples as they sate at Table, (as my servant (said Luther) useth to do to mee) the good Disciples, as plain, simple people, were at length so used unto it, that they were even content to let Him wait. In such manner and wise hath Christ sufficiently fulfilled His Office, as is written, *Hee is com to minister, and not to bee ministered unto.* Ah (said Luther) it is a high Example, in that Hee so deeply humbled Himself and suffered, who nevertheless had created the whole world, Heaven and Earth and all that is therein, and who with one finger could have turned it upside down, and destroyed it.

That Christ in wonderfull wise leadeth His Kingdom and Government.

Christ's
 sensible
 power.

Note.

IN a wonderful wise doth Christ rule and govern His Kingdom, and in such manner concealeth Himself, that His presence is not seen, and yet notwithstanding Hee putteth to shame Emperors, Kings, Popes, and all such that take themselves to bee wise, just, and powerful. But thereunto belongeth a *Plerophoria*, that is, that wee bee sure and certain of the same.

Let

Let this Religion which wee confesse seem to the world never so foolish, yet notwithstanding, I (said *Luther*) do and will believe in that one onely Jew which is called Jesus Christ, who is the onely beginning and end of all my divine Cogitations, which I have or may have continually daie and night. Yet nevertheless I do finde and freely do confesse, that I have attained scarcely and meerly but onely to a small and weak beginning of the heighth, of the depth, and of the breadth of this unmeasurable, incomprehensible, and endless Wisdom, and scarcely have gotten and brought to light but a few stumps and fragments out of this most deep and precious profunditie.

Christians
Religion and
Preaching.

That Christ is Law and Freedom, Sin and Righteousness, Death and Life.

THe holie Scripture (said *Luther*) giveth to our Saviour Christ many fair and sweet loving names: Hee is called therein our *Law*, our *Sin*, *Death*, &c. although in Himself Hee is altogether *Freedom*, *Righteousness*, everlasting *Life* and *Salvation*. But Hee is become a Law against the Law, sin against sin, and death against death; for this cause, namely, that Hee may deliver us from the curse of the Law, and may justify us and make us alive from sin and death; and in this sort, Christ is Law and Freedom together, Sin and Righteousness, Death and Life. For even in that Hee suffered the Law to accuse Him, sin to condemn Him, and death to devour Him, even therefore hath Hee together therewith taken away the Law, hath condemned sin, and hath justified and saved us; for Hee did all for our sakes.

Christ's
Name and
Benefits.

Note well.

Even so likewise Christ is together a *Poison*, and a *wholesome Physick*; a *Poison* Hee is, wherewith the Law, sin and death must be destroyed; Hee is a *wholesome Physick* through which the faithful are not onely made free from all mischiefs, but also are justified, enlivened and saved.

2 Cor. 2.

Why Christ is com.

CHRISt, true God and man, God from everlasting, but according to His time, Man, born of the pure Virgin *Marie*, is com, not to give, or to erect the Law, but much more to be *scared*, *feared*, and to be *affrighted by the Law*, and afterwards to overcome such fear, and so to accomplish and fulfill the Law, and in every regard to take the same away from us. Christ is not a Teacher of the Law as *Moses* was, but Hee is a Disciple that would be subject to the Law, to the end Hee might deliver (through such His obedience and subjection) those that were under the Law. In all the Papistical books (said *Luther*) there is not to be found so much as one letter of these inestimable benefits; but directly the contrarie is found, namely, that Christ is a Teacher of the Law, that Hee is a fearful and a stern Judge, and far more fierce and cruel then *Moses* was.

Gal. 4.

Of Christ's own particular work and Office.

CHrist's own proper Work and Office is, (said *Luther*) that Hee should enter combat and fight with the Law, sin, and death, for the whole world; and should fight and strive with them in such sort, that Hee must load them all upon Himself, and must bear them. But afterwards, when Hee hath loaded Himself therewith, and carried them, that as then onely Hee and alone Himself should get the victorie, and utterly overcome and destroye them, and so to quit and release the faithful from the Law and all evil. Therefore in that Christ doth expound the Law and worketh miracles, the same are but mean and small benefits in comparison of the right and true good, for which end Hee chiefly came. For the Prophets, and specially the Apostles, wrought and did greater miracles then Christ Himself.

Note.

To what people the Coming of Christ is profitable.

THat our Saviour Christ is com, the same (said *Luther*) helpeth and availeth nothing at all the Hypocrites that live securely, and without all fear of God, neither redoundeth the same to the good of such as are publick and ungodlie contemners, nor doth it any waie help or advantage the Reprobate, that think, there is no grace nor comfort

Separated
from Christ.

Faith's Courage.

comfort further to be expected, when by the Law they are scared and affrighted. But Hee cometh to the good, profit, and comfort of those, whom for a time the Law hath plagued and affrighted, yet they despair not in their trials and affrightments, but with comfortable Confidence do step to Christ the Throne of Grace, who hath delivered them from the curse of the Law, when Hee Himself became for them a Curse. They that do thus, do certainly finde and obtain Mercie and Grace.

Hee that knoweth Christ aright, the same is his craft-master in the holie Scriptures.

Contra Christian knavish cloaking.

Cabala (said Luther) was in request until Christ came, but forasmuch as Christ is com, and that the grave standeth open, so hath it all an end. Yet our Sectaries do allege that many things lie still hid and concealed in the holie Scripture which hitherto are not revealed. That is fals, (said Luther) for the Grave standeth open, and Christ is com out in publick sight: Therefore hee that knoweth Christ aright, the same is, and remain's his craft-master in the Scriptures.

That we ought not to be afraid of Christ.

Divellish abstaining from Christ.

Is it not a plague (said Luther) that wee alwaies will be afraid of Christ, whenas there never was in Heaven nor on Earth a more loving, familiar, and milder man both in words, works and carriage, specially towards poor, sorrowful and tormented Consciences? From hence the Prophet Jeremiah praith and saith, *O Lord, grant that wee be not afraid of Thee.*

That Christ's death will not be forgotten.

Jewish gall and wrath.

The death of many people are forgotten (said once a Jew) and cannot the death of Christ be forgotten? This was a Divellish speech, (said Luther). O no, Sir Divel, it is written, *Shib limini*, that is, *Sit Thou on my right hand*, &c. Therefore wee must and will preach and teach of Christ, of His Passion and death so long as the world endureth.

That Christ warreth with great Potentates.

Note.

By such is honor to be obtained. Exod. 9.

ON the 18 of August 1535. Luther (receiving Letters from Franckfort, relating the great Enterprises and preparations of the Emperour against the Protestants) said, Our Saviour Christ will not wage wars with beggars, but with great and powerful Kings and Princes, as is written, *Kings of the earth stand up, and the Rulers take counsel together against the Lord, and against His Anointed.* Well, on, (said Luther) they will finde their counsels altogether vain and frivolous; for Christ shall win the field. Wee see also how the Prophets bickered and strove with Kings, as the Kings of Babel and Assyria, &c. In like manner Daniel, one of the chiefest Prophets, wraffled and strove with Kings, and they again resisted the Prophets. All those Kings are gon, and lie in the Ashes, but Christ remaineth still, and will remain a King for ever.

That Christ, after His Resurrection, did oftentimes discover and shew Himself to His Disciples.

Christ remain's in His gracious wonted manner.

After Christ's Resurrection, as Hee was present with His Disciples, did eat with them, surely (said Luther) they could not chuse but know, that they had there present with them, the Lord of the high divine Majestie, and also, they must needs have called to minde and remembred how (like wicked wretches) they had carried themselves towards Him, and how (but shortly before) they had shamefully dealt with Him, had left and forsaken Him in His greatest need. Doubtless (said Luther) the good and loving Disciples were much amazed and astonied, as is written of S^t Peter, that hee was sad and sorrowful. Therefore it was highly necessarie for Christ to com to them again, and to visit them according to His Promiss, when Hee said, *I will see you again, and your hearts shall be joyful.* For if Christ had not don the same, Hee had never won the Apostles unto Him.

That

*That Christ must maintein and defend his Word himself, wee are
too too weak to do the same*

THe Diuel oftentimes (said *Luther*) hath cast these cogitations into my brest; namely, How if thy Doctrine bee fals and erroneous, wherewith the Pope, the Mass, Friars and Nuns are thus dejected and startled? And indeed the Diuel oftentimes in such manner hath assaulted me, that the sower sweat hath drizeled from mee. But at last, when I saw hee would not leav mee, I gave him this answer; *Avoid Satan*, address thy self to my God and talk with him about it, for the doctrine is not mine, but his, he hath commanded mee to hearken unto this Christ; yea, this Christ must onely do the deed; therefore wee that are Christians ought in such temptations of the Diuel to leav and commit our caus to Christ, hee will answer for the same.

Luther's constrained defence against the Diuel.

Note

Those that love and acknowledg Christ, are fiercely assaulted by the Diuel.

I Verily believ (said *Luther*) that the Diuel throughly sifted and tormented Saint *Paul*, becaus hee did so truly, diligently and earnestly explain and acknowledg our Saviour Christ and pressed upon him, through whom, such as believ in him, must bee saved meerly by grace, without anie of our deserts or good works, whether they go before or follow after us: and also, that with great zeal hee reprehended and threatned the fals teachers by name, which taught against the same his Doctrine, as his Epistles witness.

Faithfulness and manifold sufferings of preachers.

Of the golden Art of a Christian, to know Christ aright.

IT is written in 51 Psalm, *Behold thou requirest truth in the inward parts, and shalt make mee to understand wisdom secretly.* This is that Mysterie (said *Luther*) which is hid from the world, and will remain hidden. It is the truth that lieth hidden in the inward parts, and the secret wisdom. It is not the wisdom of the Lawyers, of the Physicians, Philosophers and of the craftie ones of the world, no, (said *Luther*) not so; But it is thy wisdom, O Lord! which thou hast made mee to understand. This is that golden Art, which *Sadoletus* had not, though hee wrote much of this Psalm.

Expounding the sentence in the 51 Psalm.

Sadoletus.

Of this Art (which the wise of the world account for meer foolishness) Saint *Paul* speaketh, 1 Cor. 1, where hee saith, *For the preaching of the Cross is to them that perish foolishness; but unto us that are saved, it is the power of God. For it is written, I will destroye the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? &c.*

Paul's describing. Isa. 28. & 33.

Erasmus Roterodamus, *Sadoletus*, the Papists, &c. do see, that I (said *Luther*) take away the errors of the common people, which they cannot endure; for they hold that, for the sake of the publick peace, wee should hold and believ as the common people do, although the faith and religion which they have and hold bee no faith; for (said *Luther*) it is certain, that they hold nothing of God the Father, Son and holie Ghost. But hee that begun this game loveth the truth, and is an enemy to lies; for this caus, the wicked wretches must bee overthrown. And although wee (for Christ's sake) must venture something upon it, yet let it go, for the judgment of God, be- ginneth first at the house of God, and wee must bee the first, but they must follow, and afterwards no end, which they shall well finde.

Allegations of the experienced Artists.

1 Pet. 4.

To acknowledg Christ surpasseth all things els in the world.

WEe should not take the whole world in exchange for this knowledg (said *Luther*) that wee know that Christ is Christ, that hee is our onely Saviour, our High-priest, our Lord and King. This did not I know (said hee) so long as I lived a Frier in the Monasteries. Now although the case should so fall out, that wee should lose our

Who believeth these words?

O

lives

lives for this acknowledgment's sake, yet Christ liveth, and if hee liveth, then shall wee live also most certainly; for our sentence standeth fast, and will for ever so remain against the gates of hell, where hee saith, I live, and yee shall also live. Now Christ, whom wee preach, is God; therefore the whole world in comparison of this Christ, is nothing at all.

Scoffers at
Christians.

All the wise of the world do scoff and scorn us Christians, that wee with such fervencie do take Christ's caus in hand, but at last, their scoffing and scorning will fall into their own bosoms.

Preaching's
profit.

The chiefeft studie in Divinitie (said *Luther*) is, *That wee learn to know Christ aright*: therefore saith Saint *Peter*, *Grow up in the knowledg of Iesus Christ*; namely, that hee is the most merciful, the best, the most just and wise: and, said hee, if I might leav behinde mee but onely this lesson, which with great diligence I have driven and taught; namely, that people would beware and take good heed of speculations, and in stead thereof would comprehend and take hold on Christ onely, in the most plain and simple manner; then I would think my self happie, and that I had accomplished much.

Of the Doctrine of Christ, and of his Apostles.

Opinions a-
gainst the sim-
ple and plain
manner of
teaching.

IT is alleged by som, (said *Luther*) that Saint *Paul* did teach in manie parts of Scripture, more plainly and significant then our Saviour Christ taught. If this sentence were not written by Saint *Paul*; namely, *Through one man came sin into the world, and death through sin, and ruleth over those also that sinned not as Adam*, then should wee hardly bee able to maintein by infallible proofs of holie Writ, that Original Sin were born with us by inheritance derived upon all mankinde.

Curs of God's
Word.

The preaching without Christ came forth, and powerfully did sound and pierce through the whole world after his Resurrection when hee had sent the Holie Ghost &c. In like manner, shortlie before his ascension hee commanded his Disciples to go into the whole world &c. Also where hee sayeth, *It is expedient for you that I go, for the Comforter, the Holie Ghost will teach you all things, and will put you in minde of all that I have said unto you, John 14.* Hee will guide you in all truth, *John 16.* This master, the holie Ghost did work and speak through the Apostles, and did shew the Doctrine of Christ more cleerly, insomuch that their preaching pressed through and produced more fruit then when Christ preached; as hee himself before had declared, saying: *Hee that believeth in mee, shall do also the works that I do, and shall do greater then these*; Hee saith also, *Go yee therefore and teach all Nations, baptizing them in the Name of the Father, &c.* This is as much as to saie, My people, the Jews, to whom I am promised, will neither endure to hear my preaching, nor suffer mee to live among them, save onely in a little corner (in *Judea*); yet notwithstanding, all Nations in the world shall hear your preaching (yours, and none but your preaching): for to mee is given all power in heaven and on earth, and also I will bee with you to the end of the world.

Nota bene.

Enlarging of
Christ's King-
dom by prohi-
biting and re-
sisting.

But (said *Luther*) I hold, that Christ by force would not break through with his preaching (as hee might have don, seeing hee preached so powerfully that the people were astonied at his Doctrine) but proceeded softly and mildly in regard of the fathers (to whom hee was promised) to the end hee might peaceably (and with honor and patience of those that much esteemed of the fathers) take away and abolish the Circumcision and the Law, together with their divine services and worshipping.

Christ's man-
ner of preach-
ing.

That Christ preached for nothing.

Christ's prea-
ching wages.

INdeed (said *Luther*) Christ preached for nothing, and without wages; yet nevertheless, the good and godlie women (whom hee had cleansed and made whole, and had delivered from wicked spirits and diseases) did minister and give unto him of that which they had, *Luke 8.* They gave him supplie, and hee also took and received that which others freely and willingly gave him, *John 12.*

when

When hee sent the Apostles forth to preach, hee said, *For nothing yee have received it, for nothing also give it, &c.* but therewith hee forbade them not to take something for their pains and work, but that they should not take care and sorrow for food and raiment, &c. for whithersoever they came, they should finde som people that would not see them want; as hee said further, *When yee com into a house, salute it; and if the house bee worthie, tarrie there, eating and drinking such things as they set before you; for the laborer is worthie of his hire, Matth. 10. Luke 10. and 1 Cor. 9.* Saint Paul saith, *The Ox that treadeth out the corn thou shalt not muzzle; and hee that serveth at the Altar, shall also live by the Altar.*

To preach for nothing, how to bee understood.

That Christ once coined monie.

AS our blessed Saviour would paie Tribute (which hee was not obliged to paie) hee coined monie, and said to Peter, *Go to the sea, and cast in a hook, and take the first fish that cometh up, and when thou hast opened his mouth, thou shalt finde a piece of monie (a Stater, which is about eightheen pence) take that and give unto them for mee and thee.*

John calleth Christ, the Word.

JOHN (said Luther) would shew thereby, that Christ is the same person, which at all times spake with the Patriarchs, *Isaiah 7.* Behold, I my self that have spoken, am now present. And *John 1,* *No man hath seen God at anie time, the onely begotten Son that lieth in the Father's bosom, hee hath declared him.* Now desirest thou to know, who hee is, that alwaies hath spoken with his faithful believers? it is the Word, saith Saint *John*, which was from the beginning, before the Creation of all Creatures; it was that through which all things are made.

That the propheties of Christ are written with dark words.

THE Propheties, that the Son of God should take humane nature upon him, are described so darkly, that I think (said Luther) the Diuel knew not that Christ should bee conceived by the Holie Ghost, and born of the Virgin Marie.

The Diuel's searching after.

From hence, when hee tempted Christ in the wilderness, hee said unto him, *If thou art the Son of God?* Hee calleth him the Son of God, not that hee held him so to bee by descent and nature, but according to the manner of the Scripture, which nameth humane creatures the children of God, *Psalme 82,* *Yee are all the children of the most high-est,* &c. It was described so darkly also for this cause, That those propheties of Christ, of his Passion, Resurrection and Kingdom should not bee revealed before the time of his coming, save onely to his Prophets and to other high enlightned people; for it was altogether spared, reserved and directed for and upon Christ, hee was the right and onely Doctor that should open the understanding of the Scriptures. From hence *Moses, Deut. 18,* commandeth the people and saith, *To Him shall yee hearken.* And God the Father saith, *This is my welbeloved Son, &c. Him shall yee hear.*

But (said Luther) in that Peter, and the other Apostles (as is to bee seen in the *Acts*) in their preaching did not name Christ, with expresse words, the Son of God, the same was don for this cause, They would not give offence to the good and godlie Jews, nor give occasion to them (who as yet were weak in faith) to shun and persecute their preaching, and so to hold them in an evil opinion, as if they intended to declare a New God, and to reject the true God of their fathers, and altogether to under-value him.

Regard to hearers.

Yet notwithstanding, they mention, and with expresse words remember the Office of Christ, and his works; that hee is a Prince of life, that hee raiseth from the dead, justifieth and forgiveth sins, that hee heareth prayers, enlightneth and comforteth the hearts, &c. wherewith they clearly and sufficiently shew and acknowledg, that hee is true God; for no creature can perform such works but God onely.

Yet to do the cause right.

To produce
something ac-
cording to oc-
casion.

The Apostles now and then (said *Luther*) do bring in dark sentences of the God-head of Christ; as, 1 Cor. 10, *They drank of that spiritual rock that followed them, and that rock was Christ*. Likewise, *Let us not tempt Christ, &c.* by which words Saint Paul proveth; That the Son of God was from everlasting, and before hee took humane nature upon him, and that hee continually preserved his Church, enlightned the same, governed, defended and strengthened her against the craft and subtiltie of the Divil, and the power of the wicked world; insomuch that Christ saith, *Before Abraham was, I am*, giveth therewith manifestly and clearly to understand, that hee was from the beginning.

John 8.

That the Kingdom of Christ is built and preserved wonderfully.

Administra-
tion of Christ's
Kingdom.

Our Lord and Saviour Christ (said *Luther*) supporteth his Christendom in wonderful wise; not through humane wisdom and power, as temporal Kings and Potentates do; nay, hee hideth his divine wisdom and power in such sort, that the same is no where to bee discerned and seen; hee carrieth himself in everie thing verie simply (according to humane wit and wisdom) in mainteining and protecting his Kingdom. Hee armeth his officers and servants (whom hee sendeth out into all the world) not with corporal weapons, but commandeth them onely to preach his Word, enlightneth and strengtheneth them with the holie Ghost; they do nothing elf but preach the Word, therewith doth Christ destroie the Kingdom of the Divil, and buildeth to himself a Church to live with him everlastingly, against which the gates of hell shall not prevail, as wee sing in the 8 Psalm, *Out of the mouths of babes and sucklings hast thou ordeined strength*.

2 Cor. 5.
Where is now
celebrating of
Mass and other
fopperies?

Jer. 17.

In such manner Christ confoundeth the mightie Potentates of the world, and the Pope also is now no more able to proceed with his fals religion, wisdom and power as formerly hee hath don; who presumed to undertake to overthrow the Word of Christ and his people. Therefore at last the Pope and his retinue must go to ground, as wee sing further in the aforesaid Psalm: *Thou hast ordeined strength becaus of thine enemies, that thou mightest still the enemy and the avenger*.

Hereunto per-
tein's strong
brains, which
are able to en-
dure a stroke
through God's
assistance.

But hereunto belongeth a strong faith, to hold fast by the Word, and is not made to err, nor to bee offended, although great Potentates, and the high-learned on earth do set themselvs against this Doctrine, and rail upon it for Heresie, do persecute us as the most pernicious and wicked people, that spread such doctrine abroad, receiv and acknowledge the same. But these Adversaries do little know, that they stand up and take counsel against the Lord and his Anointed (although, alas, manie of them wittingly and wilfully at this time do blaspheme and persecute the acknowledged divine truth) nay, they flatter themselvs, that therein they do God good service.

Christ's right
sentence upon
the Princes of
the world.
Matth. 11.

Is it not a fearful case that the worldlie-wise do scorn and are offended at these words of Christ, where hee saith, *I praise thee Father and Lord of heaven and earth, that thou hast hid the same from the wise and prudent, and hast revealed it unto babes, &c.*

But (said *Luther*) this sentence is verie comfortable to us Christians whom the Lord hath bound together with a strong bond in such sort, *That wee are one bodie, wee have one spirit, one hope, one Lord, one faith, one baptism, one God and Faather, &c.*

1 John 3.

Christian's
tribute.

Phil 3.

Thus (said *Luther*) Christ's Kingdom is onely directed to this point, that hee destroiethe the works of the Divil, and the sins of those that feel their miserie, and that from their hearts do desire grace and help, and justifieth and saveth them; for which caus they praise and glorifie him in this life, they preach and acknowledge his Word before the wicked world, and they declare, that his Kingdom is a spiritual and an everlasting, not a temporal and vanishing Kingdom. From hence it is, that with our bodies wee dwell here on earth, but with our hearts wee are in heaven, and wait for the deliverance of our bodies, and do yern after the saving hope and glorious appearing of our Saviour Jesus Christ.

That

*That Christ defendeth his Kingdom, and the Diuel also his, but
with unequal arms and weapons.*

THe Diuel assaulteth the Christian world and striveth against the same with highest power and subtiltie, hee vexeth true Christians through Tyrants, Hereticks and false-brethren, and instigateth the whole world against them.

The Devil's
combat.

On the contrarie, Christ resisteth the Diuel and his Kingdom, with a few, simple and contemned people (as it seemeth to the world) in the highest weakness and foolishness, and yet hee getteth the victorie. From whence hee saith, *Behold, I send you as sheep among the wolvs, &c.* as if hee would saie, *Yee, my messengers and disciples, will finde bad entertainment in the wicked world,* not onely with unthankfulness and contempt for your true service, but also, they will persecute you for the same; to bee short, they will deal so with you, as the wolvs deal with sheep.

Christ's weapons of
defence.
Matth. 10.

Now (said *Luther*) it were a verie unequal match and war, when one fillie sheep must encounter above one hundred wolvs, as besel the Apostles when Christ sent them out to preach in the whole world, when alwaies one after another was made away and slain. Against wolvs wee should rather send out lions, or more fierce and horrible beasts. But Christ hath pleasure therein, to shew his highest wisdom and power in our greatest weakness and foolishness, (as the world conceiveth) and so to proceed with the business, that all shall eat their own bane, and go to the Diuel, which set themselves against his servants and disciples.

The cause of
this encounter.

For hee alone, the Lord of Hosts, doth wonders; hee preserveth his sheep in the midst of the wolvs, and teareth their throats in pieces in such sort, that wee plainly see thereby, Our faith consisteth not in the power of humane wisdom and actions, but in the power of God, and although Christ permitteth one of his sheep to bee devoured, yet hee sendeth ten, or more others in his place.

Of common questions in the world concerning Christ.

THe most frequent and chief question of those that will bee called Christians, is this; Whether Christ bee Christ, or no? that is, Whether the people onely through him are delivered from death, are justified and saved before God, onely by faith in him? Wee (said *Luther*) that have and do acknowledg God's Word, say, Yea thereto, That onely and alone through Christ wee are received of God to grace, and are saved; wee know, believ and acknowledg, that the same is the infallible truth, and therefore wee preach of it, and therefore also wee must suffer, as wee read in the 16 Psalm.

Opposite opinions of the
Teachers of
Works, and of
the Confessors
of Christ.

There are (said *Luther*) alwaies three sorts of Sects which are at discord about this Article: the first sort are they that make doubt thereof; the second, which do oppose, denie, and persecute the same; but the third sort are they, that do hold the same to bee most certain and true, and also, they do acknowledg and confesse the same before the world: of the two first sorts, there are a great multitude, but of the last, a very smal number.

Three parties.

Of the Prophets acknowledgment of Christ.

THe Prophets (said *Luther*) did know that Christ should and must bee true and natural God, to the end hee might deliver from the everlasting curse those that should believ in him, as their prophecies do clearly manifest. *Isaiah* in Chap. 7, calleth him *Emanuel*, that is, *God with us.* *Jeremias* in the 33, saith, *Hee shall bee called, the Lord our righteousness, &c.*

What the Pro-
phets knew of
Christ.

But as touching the particular circumstances, how, or after what sort hee would deliver the generation of mankinde from the eternal curse, I believ (said *Luther*) that all the prophets did not know the same, but I rather think, that they and other godlie hearts among the people of *Israël* were preserved in their faith (like as our children are, which simply and plainly do believ, that Christ is our God and Saviour) and that they have had also joyfull and comfortable cogitations concerning the same.

That it doth not follow, Christ did this and that, therefore wee must also do the same.

Unfitted imitators.

Nota bene.

Injoined followers.

AT this time (said *Luther*) there are those that allege, Christ by force drave the buiers and sellers out of the Temple; therefore wee also may use the like power against the Popish Bishops and enemies of God's Word, as *Muntzer* and other seducers undertook, in the time of the Common Rebellion, *Anno 1525*. Christ did manie things which wee neither may nor can do after him. Hee went upon the water, hee fasted fortie daies and fortie nights, hee raised *Lazarus* from death, after hee had laien four daies in the grave, &c. such, and the like, must wee leav undon. Much less will Christ have, that wee by force should set our selvs against the enemies of the truth, but hee commandeth the contrarie; *Love your enemies, praie for them that vex and persecute you, &c.* But wee ought to follow him in such works whereunto hee hath annexed an open command; as, *Bee merciful, as your Father is merciful*. Likewise, *Take my yoke upon you and learn of mee, for I am meek and humble in heart, &c.* Also, *Hee that will follow mee, let him denie himself, take up my Crose and follow mee.*

Of the Name of Christ.

Luther's prophesie of the future darkness of the Gospel.

IT is one of the greatest wonders that have been don upon earth (said *Luther*) that the Name of Christ hath remained in Popedom, where (for the space of certain hundred years) nothing was heard, nor brought before the people, but onely the Pope's Laws and Decrees; that is, Doctrines and Commandements of Men, inso-much, that it had been no wonder, if the name of Christ, and his Word, altogether had been unknown and forgotten. Herein was Christ's Word fulfilled, where hee saith, *When the Son of Man cometh, thinkest thou that hee shall finde faith upon earth*. Therefore (said *Luther*) I hold, that the daie of Judgment will approach by this clear light of the Gospel; as God bee praised it now shineth. A horrible darkness will follow after this bright shining Sun (yet under the color and name of the light) which may soon happen. Well are those that in the mean time do sleep in the Lord.

Christ's deferring of souls.

But God hath wonderfully preserved his Gospel in the Church, which from the Pulpits is taught to the people, from word to word. In like manner, it is a special great work of God, that the Children's Creed, the Lord's Praier, Baptism, and the Lord's Supper hath remained and cleaved to the hearts of those which were ordained to receiv them, in the mid't of Popedom.

It is said, *Nisi tu Domine, &c.*

God hath also oftentimes (said *Luther*) awakened pious learned men that revealed his Word unto them, and gave them courage thereto, openly to reprove, yea, in writing to oppose the fals doctrines and abuses that were crept into the Church; as *John Hus* and others.

Of the difference between Christ's Kingdom, the Pope's, and Mahomet's.

- 1 **T**HE Kingdom of Christ, is a Kingdom of grace, mercie, and of all comfort. Psalm 117, *His grace and truth is ever more and more towards us*. The Kingdom of Anti-
- 2 christ (the Pope) is a Kingdom of lies and destruction, Psalm 10, *His mouth is full of cursing, fraud, and deceit; under his tongue is ungodliness and vanitie*. The Kingdom of Ma-
- 3 homet, is a Kingdom of revenge, of wrath and desolation, Ezek. 38.

That the weak in Faith do also belong to the Kingdom of Christ.

Christian discretion to deal herein.

THe weak in Faith (said *Luther*) do also belong to the Kingdom of Christ; otherwise the Lord would not have said to *Peter*, *Strengthen thy brethren*, Luke 22. And Rom. 14, *Receiv the weak in faith*. Also 1 Thes. 5, *Comfort the feeble minded, support the weak*. If the weak in faith should not belong to Christ, where then would

would the Apostles have been? whom the Lord oftentimes (also after his Resurrection, *Mark 16*) reproved because of their unbelief.

That Christ is the onely Physician against death, whom notwithstanding verie few do desire.

A Cup of water, (said *Luther*) if a man can have no better, is good Physick against the thirst. A morsel of bread stilleth the hunger, and hee that hath need thereof, seeketh earnestly there after. In such manner, Christ is the best, surest, and onely physick against the most fearful enemy of mankind, the diuel; but it will not enter into their hearts. If they knew a Physician above one hundred miles off, that could prevent or drive away temporal death; Oh, how diligently would hee be fetched! no monie nor cost would be spared; whence is to be seen, how abominable humane nature is spoiled and blinded; yet notwithstanding, the smal and little heap do stick fast to the true physician, and by this Art do learn that which the holie old *Simeon* well knew, from whence hee joyfully sang, *Lord now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation, &c.* therefore death became his sleep; but from whence came his great joy? It proceeded from hence (said *Luther*) that with spiritual and corporal eyes hee saw the Saviour of the world, hee saw the true Physician against sin and death. Therefore it is a horrible plague, that wee see daily before our eyes, how desirous a thirstie bodie is of drink, one that is hungrie of food, (when as notwithstanding, a cup of water, a morsel of bread, can still hunger and thirst no longer then two or three hours) but no man, or verie few, are desirous, or do long after the most precious Physician (although hee lovingly calleth and allureth all unto him, and saith, *Hee that is a thirst, let him come to mee and drink, Joh. 7*) who giveth such food and drink, as is, and remaineth unvanishing to everlasting life, as Christ also saith. Hee that believeth in mee (as the Scripture saith) from his bodie shall flow streams of living water.

Art and gain
of dying.
Luke 2.

Mortal blind-
ness.

That Christ hath overcome the world.

WE know (God be praised) that Christ hath overcome the world, together with the Prince thereof, the Diuel; Insomuch that now sin ruleth not over us, neither can death devour us, of which wee should be more joyfull and glad, then the children of the world are of all temporal welfare, happiness, riches, honor and power, &c. for the Scripture faileth not which witnesseth the same, wherein wee have sure and certain signs and seals thereof; namely, the holie Baptism, the Lord's Supper, the Absolution, fair and glorious divine promises, &c. Insomuch that wee have no cause to make doubt thereof.

Christian's
safeguard.

Therefore (said *Luther*) wee ought earnestly to praise, *Lord, strengthen our faith*; for wee are prone to waver and to stumble in this faith, and these things do enter into us verie coldly; namely that hee is our King, our High-priest, our Bridegroom, &c. Hee that could fasten and learn this well, the same should have good skill and knowledge in the golden Art, and were a deep learned Doctor and an happie man.

Luke 17.
This naileth
it.

*Of the Temple of all the gods (except Christ) at Rome,
called Pantheon.*

IN the year 606, Emperor *Phocas* (the murderer of that good and godlie Emperor *Mauritius*, and the first erecter of the Pope's Primacie) gave this temple *Pantheon* to Pope *Boniface* the third, to make thereof what hee pleased; hee gave it another name, and instead of *All-Idols*, hee named it the Church of *All-Saints*; hee did not number Christ among them, (from whom all Saints have their sanctitie) but erected a new Idolatrie, the *Invocating of Saints*.

First promoter
of the
Pope.

Right Anti-
christian
kinde.

In my Chronicle (said *Luther*) I expound the name of *Bonifacius* thus; *Bonifacius* is a Popish name, that is, a good form, fashion, or shew, for under the color of a good form

Signification
of the name
Bonifacius.

Church at
Rome.

form and shew, hee acted all manner of mischief against God and man.

As I was at *Rome* (said *Luther*) I saw this Church: it had no windows, but onely a round hole on the top, which gave som light: it was vaulted high, and had pillars of marble-stone so thick, that two of us could scarcely fathom one about. Above, on the vault were pourtraied all the gods of the Heathen, *Jupiter, Neptune, Mars, Venus*, and how elf they are called. These gods were all at an union, to the end they might fool and deceiv the whole world: but Christ they cannot endure, for hee hath whipt them out. Now are the Popes com, and have driven Christ away again, but who knoweth how long it will continue?

That the world knoweth not Christ, nor those that are his.

Separated from
the world.

Even as Christ is now invisible and unknown to the world, even so are wee Christians also invisible and unknown therein. *Your life*, saith *S^t Paul Colos. 3*, is hid with Christ in God. Therefore (said *Luther*) the world knoweth us not, much less do they see Christ in us. And *John 3*, the Apostle saith, *Behold! what love the father hath shewed unto us, that wee shall bee called God's children*. Therefore wee and the world are easily parted; care they nothing for us, so care wee much less for them; yea, through Christ the world is crucified unto us, and wee to the world. Let them go with their wealth, and leav to us our mindes and manners.

Gal. 2.

Christians
communitie.

When wee have our sweet and loving Saviour Christ, then are wee rich and happy more then enough, wee care nothing for their state, honor, and wealth. But oftentimes wee lose our Saviour Christ, and wee little think with our selvs that hee is in us, and wee in him, that hee is ours, and wee are his. And although hee hideth himself from us (as wee think) in the time of need for a moment, yet are wee comforted in his promise, where hee saith, *I am daily with you to the world's end*, the same is our best and richest treasure.

Of the acknowledgment of Christ.

Proof of the
righteousness
of Works.

The righteousness of Works (said *Luther*) will not subsist nor hold the proof, much less will they prevail in trials and in agonies; nay, they produce anguish of heart to those that depend thereon. There is nothing on earth that maketh people sure of the forgiveness of their sins, and that the same are not imputed to them, but onely the acknowledgment of Christ, through which wee receiv comfort, and strength of faith in all anguish and sorrows of death. Without this acknowledgment of Christ (said *Luther*) I am not able to endure my conscience, neither am I quieted by my own works, or by the righteousness of God's Laws, much less have I anie comfort by my sanctitie, which out of my own devotion and good opinion I make choice of; yea, the Diuel, through one sin, hunteth mee in such sort, that I oftentimes think the world is too narrow for mee, onely the acknowledgment of Christ lifteth mee up again, and setteth my conscience in peace.

What it is that Christ will have of us.

Christ's acce-
ptable service.

Psal. 91.

CHRIST desireth nothing more of us, then that wee speak of him. But thou wilt say, If I speak or preach of him; then am I struck upon my lips. O! (said *Luther*) do not regard that, but hear what Christ saith, *Ask, and it shall be given unto you, &c.* And, *I am with him in trouble, I will deliver him and bring him to honor, &c.* Also, *Call upon mee in the time of trouble, so will I hear thee, and thou shalt praise mee, &c.* Psal. 50.

How could wee (said *Luther*) perform a more easie service of God, and thereto without all labor or charges. There is no work on earth which is easier to be accomplished then the true service of God: hee loadeth no heauey burthens upon us, neither to cleav wood, nor to carrie stones; but will onely have that wee believ in him, and preach of him. But (said *Luther*) thou maiest bee sure and certain, that thou shalt bee plagued and persecuted therefore; and therefore our sweet and blessed Saviour giveth

giveth unto us a comfortable promise, where hee saith, I will bee with you in the time of trouble, and will help you out, &c. *Luke 12. 17.*

I (said *Luther*) make no such promise to my servant when I set him to work, either to Plow, or to Cart; but Christ will help mee in my need. To conclude, wee onely fail in believing: If I had faith according as the Scripture requireth of mee, I alone would beat the Turk out of *Constantinople*, and the Pope out of *Rome*; but it com's far short (said *Luther*) I must rest satisfied with that which Christ spake to Saint *Paul*, *My grace is sufficient for thee, for my power is strong in weakness.*

Of God's grace shewen unto us in Christ.

NO man can dispute of God's grace shewen unto us in Christ, except hee bee thoroughly exercised by manie spiritual trials, and well experienced in matters of faith. When the Divil begin's to dispute with mee (said *Luther*) about the Law, then have I lost; but if I mean to resist and to defend my self against him, then must I stand fast to Christ, and take hold on this or the like sentence; *Christ hath delivered us from the Curs of the Law, when hee became a Curs for us.* In this manner do I set my self against the Divil's Argument.

Spiritual experience.
Rom. 5.

That the Divil hindereth our joie in Christ.

WE ought to joie in Christ without ceasing, as *S^t Paul* admonisheth us; wee should leap and spring (said *Luther*) for joie and gladness; yea, and in such sort as if wee never could bee sad and troubled again. But the envious Divil doth debar and hinder such our joie where and how hee can; hee perplexeth and plagueth us either without means, through his fierie darts, or through wicked poisoned mouths, as oftentimes happeneth unto mee.

The Divil's trading.

Of Christ's sentence John 13, [Shall I not wash thee? &c.]

THESE words, *John 13*, (said *Luther*) which Christ spake to *Peter*, [*If I wash thee not, thou hast no part in mee*], are not to bee understood, That Christ at the same time baptized his disciples; for in *John 4*, it is clearly expressed, that hee himself baptized none, but his Disciples, at his command, baptized one another among themselves. Neither did the Lord speak these words onely and alone of water-washing, but of spiritual-washing, through which, hee onely (and none other besides) washeth and cleanseth *Peter*, the other Disciples and all true believers from their sins, and justifieth and saveth them, as if hee would saie, I am the true Bather, therefore, if I wash not thee, *Peter*, then thou remainest unclean and dead in thy sins.

Of the sentence, *Joh. 13.*

Yet nevertheless, Christ took occasion by this corporal washing, to look into the customs, manners, and ceremonies of the Priests, and would imitate the same; who, according to *Moses's* Law washed their hands and feet before they went into the Temple. Even so likewise, doth our everlasting Priest, who (before hee beginneth his new Kingdom and goeth into the new Temple, and his disciples follow him) said, I will first wash and cleanse you.

Inward cleanness.

But (said *Luther*) in that Christ washed not his own, but his disciples feet (when as notwithstanding, the High-priest in the Law, washed not others, but his own feet) the cause was this; The High-priest in the Law was unclean, and a sinner like other men, therefore hee washed his own feet, and offered not onely for the sins of the people, but also for his own sins. But our everlasting High-priest is holie, innocent, unstained, and separated from sin: Therefore it was needles for him to wash his feet, but hee hath washed and cleansed us through his blood from all our sins.

Dignities and Majorities among Christians.

Moreover, by this his washing of feet hee would shew, That his new Kingdom which hee would establish, should bee no temporal and outward Kingdom, where differences and respects of persons were to bee held, as in *Moses's* Kingdom, one higher and greater then the other, &c. O no! (said *Luther*) but where one should serv the other

iii

Luke 22.

in humilitie, as hee saith, *The Kings on earth do rule, &c. But yee shall not bee so, hee that is greatest among you let him bee your servant*; which hee himself did shew by this his service of washing their feet for our example, as hee saith, *John 13, If I your Lord and Master have washed your feet, then shall yee among your selves wash the one the other's feet*; for I have given you an example, that as I have don, yee shall do.

Of the Miracles of Christ and of his Apostles.

Strength and ending of Miracles.

Forasmuch (said *Luther*) as *Jupiter, Mars, Apollo, Saturn, Juno, Diana, Pallas, and Venus* ruled among the Heathen; that is, were held and worshipped for god's (also the Jews had their strange and manie Idols which they served) therefore it was necessarie, that first Christ, and after him the Apostles should do manie corporal signs and miracles, both among the Jews and Gentiles, thereby to confirm this doctrine of the faith in Christ, to take away and to root out all fals doctrine and worshipping of Idols, and that such signs and wonders should flourish so long untill the doctrine of the Gospel should bee planted and received, Baptism and the Lord's Supper should bee established.

Daily continual wonders.

But (said *Luther*) the spiritual miracles, which our Saviour Christ holdeth for the true works of wonder are daily wrought, and remain to the world's end; as there is, that the Captain, *Matth. 8*, who was a Gentile, could have so strong a faith in Christ, that hee was able in his absence to help his sick servant. In like manner, Christ wondered at the faith of the Canaanitish woman, and said, *O woman! great is thy faith.*

Moreover, still to this daie (said *Luther*) there are som (and of those manie) which receiv the Gospel, do believ in Christ crucified, and would rather leav and lose all they have; yea, would rather lose life and blood, then to denie Christ, which truly is a great work of wonder: from hence *S^t Paul* wisheth for the unmeasurable great divine strength which hee sheweth on us that believ.

Of Christ's deepest humilitie.

The surpassing lowliness of the Lord Christ.

Hee that diligently readeth the Passion, and well regardeth it, the same seeth the wonderful great humilitie of our Lord and Saviour Christ, insomuch, that it could not have been greater. But (said *Luther*) in that hee so deeply humbled himself, the same concerneth not onely us (that wee should follow his example, as *S^t Paul* excellently teacheth, *Philip. 2, Let this minde bee in you which was in Christ Jesus, &c.*) but also it fall's heavie upon the Divil, that our Saviour Christ, as it were, cheateth that proud and craftie spirit, insomuch, that through such deep humilitie, hee was confounded, amazed, and astonied; hee did not think that Christ should bee the Woman's seed which should crush his head, as the Promise soundeth, *Gen. 3, I will put enmitie between thy seed and the woman's seed*; as if hee would saie, I will have a blow at thee thou poisoning serpent.

Of the greatest wonder-work which hath been don on Earth.

The wonder-works don among the Gentiles, are not to bee compared hereunto.

The greatest work of wonder which ever was don on Earth (said *Luther*) is, That the onely begotten Son of God, died the most contemned death upon the Cross. It is to us a wonder above all wonders, that the Father should saie to his onely Son, (who by nature is God) Go thy way, let them hang thee on the Gallows, yet notwithstanding, the love of the everlasting Father was unmeasurably greater towards his onely begotten Son, then the love of *Abraham* was towards *Isaac*; for the Father witnesseth from heaven, *Matth. 3, This is my beloved Son, in whom I am pleased*; yet nevertheless, was cast awaie so lamentably like a worm, and no man; yea, a scorn of men and an out-cast of the people, *Psal. 22.*

World's conclusions and consequences.

At this (said *Luther*) the blinde wisdom and understanding of man stumbleth, it thinketh, Is this the onely begotten Son of the everlasting Father? how then dealeth hee

hee so unmercifully with him? hee sheweth himself more kinde and friendly towards *Caiphas*, towards *Herod*, and towards *Pilate*, then towards his onely beloved Son. The Jews (saith *S^t Paul*) at this sermon are offended, so are also the seeming-holie-workers, and the wise of the world, these hold it altogether foolish. But to us true Christians (saith *Luther*) it is the greatest comfort; for wee thereby acknowledg and certainly believ, That the merciful Lord God and Father, in such manner loved the poor condemned world, that hee spared not his onely begotten Son, but gave him for us all to the most ignominious death, that whosoever believeth in him should not perish, but have everlasting life, *John 3*, and *Rom. 8*. Therefore wee hold this Sermon for our highest comfort and wisdom, for the true golden Art, and for a diuine power through which wee shall bee saved, *1 Cor. 1*.

Those (saith *Luther*) that are tormented with high spiritual temptations which euerie one is not able to endure, should have this example before their eies, (when there is sorrowfulness and heaviness of the spirit, frightings and fearing of God's Wrath, of God's Judgments, and everlasting death, and such like fierie darts of the Diuel) and they should comfort themselvs therewith, that although they oftentimes feel such heauie intolerable sufferings, yet are they never the more rejected of God, but for the same are better of him beloved, seeing hee maketh them like unto the expresse image of his onely begotten Son, and not to doubt, that as they suffer with him, so will hee also deliver them (with himself) out of the same. For all such as will live a godlie life in Christ Jesus must suffer persecution; yet one more, then another, according to euerie one's strength and weakness in faith; *For God is true, who will not suffer us to bee tempted above that wee are able to bear*, *1 Cor. 10*.

Loaden with
tribulations.

The nurturing
of the faith-
ful.

That the Faith of a Christian is a wonderfull thing.

Our Faith (saith *Luther*) is a wonderful thing; that I, and others (if wee intend to bee saved) must believ in that man Jesus Christ, that hee is true and natural God, and yet died so shameful a death, and was hanged between two malefactors; as hee himself said to his disciples shortly before his passion, as it is written, *Hee was reckoned among the transgressors*. Whom wee have not seen, *1 Pet. 1*, insomuch, that hee is to us like a stone lying in the sea, of which wee know nothing.

Against the
scoffers of
Faith.

But (saith *Luther*) seeing hee saith in the Gospel: *I am the waie, the truth and the life, no man cometh to the father but by mee*. Also, *To mee is given all power in heaven and on earth; therefore, go and teach all people, and baptize them, &c. teach them to keep all things which I have commanded you*: then most sure it is, that hee is Lord over all, and hath all power both in heaven and on earth, therefore are wee safe enough thereby.

Christ's diuine
Title.

And truly (saith *Luther*) Christ shewed himself to bee a powerful Lord, at the Imperial Diet at *Auspurgh*, Anno 1530, where were gathered together against him, the greatest and most powerful heads in the Christian world, spiritual and temporal States, who were fiercely resolved altogether to have overthrown and rooted out his holie Word, and utterly to have destroyed us, yet notwithstanding they were faine to alter their purpose, and to let God's Word and us alone. But (saith *Luther*) although wee knew not that the Lord ruled above all, yet hee shewed at that time his Majestie effectually, insomuch, that wee never can bee able to render sufficient thanks to Almighty God for the same; and wee ought to have this sure confidence in him, that hee can and will save and deliver us from all dangers, bee they never so great and grievous. But what shall I saie? This great work of wonder shewen at that Imperial Diet and Assemblie is already of us quite forgotten, as if it never had been don.

Imperial Diet
at *Auspurgh*,
1530.

Experience in
the greatest
dangers of Re-
ligion's need.

Wee that are true Christians (saith *Luther*) do not trouble our selvs, that humane wit and wisdom (the Diuel's whore) according to her blindness thinketh, that the Christian Faith and Religion of all other is most foolish, seeing, they do fix their belief and faith upon a Crucified Jew, Christ Jesus; but let them go on in their wisdom, and in the name of the Diuel, their Idol, let them scoff and scorn so long as they can, yet wee boast of it, as beeing the highest grace of God, and do acknowledg Christ Jesus for us crucified and slain, and in him wee believ and know for certain, that no other

Thrice happie
wished foo-
lishness.

Name

Name under heaven is given among men, whereby wee must bee saved, *Acts* 4. And therefore (said *Luther*) do wee utterly reject and condemn all other Beliefs and Religions as abominable blasphemies and lies of the Diuel, which the Pope, Mahomet, and others have falsly feigned and devised, and wee are sure, that God hath given over into reprobate mindes, and quite rejected the founders and supporters of such their superstitious Religions.

Of our Saviour Christ's Ascending into Heaven.

Nimble abilitie of the clarified bodie.

Matth. 28.

Spending fortie daies with the Apostles.

Adamitish imbecillite.

The master of the Holie Ghost.

Acts 10.

Comfortable Doctrine.

Against high swimming presumption.

IT was a strange and wonderful thing (said *Luther*) to see, that our Saviour Christ vanished away before the eies of his Disciples, and Ascended up into heaven. Som of the good Disciples (no doubt) thought in themselves, Wee did eat and drink with him, and now hee is taken from us in our sight, and carried up into heaven, are all things right trow wee? Such cogitations (doubles) som of them had, for they were not all of them alike strong in Faith, as *S^t Matthew* writeth, When the Eleven saw the Lord, they fell down, but som doubted. And doubtles, the Lord, in the time of those fortie daies from the Resurrection, until the Ascension (as hee shewed himself living) did teach them by manifold arguments, *Acts* 1, and instructed them in all things which were necessarie for them, strengthened their faith, and did put them in minde of that which hee had told them before, to the end they in no wise should make doubt of his person.

Yet nevertheless, it entred but hardly into them, for when the Lord appeared in the mid'st of them on Easter daie at evening time, and said, *Peace bee with you*; then they were perplexed and affrighted, they supposed to have seen a spirit, *Luke* 24; neither would *Thomas* believ that the other Disciples had seen the Lord, until hee saw the print of the nails in his hands, &c. *John* 20, and *Act.* 1. And although for the space of fortie daies hee had communed with them concerning the Kingdom of God, and was even ready to ascend; yet notwithstanding, they asked him, Lord! wilt thou at this time restore again the Kingdom to Israel?

But after this, as on Whitsundaie, when they had received the holie Ghost, then they were far of other mindes, they then stood no more in fear of the Jews, but arose boldly up, and with great joiesfulness preached Christ to the people. And *Peter* said to the Lame, Silver and gold have I not, but what I have, that give I thee; In the Name of Jesus Christ of Nazareth, arise and walk, *Acts* Chap. 3. Yet notwithstanding all this the Lord, was afterwards fain to shew unto *Peter* through a vision, that the Gentiles also should bee partakers of the promiss of life through Christ, although shortly before his Ascension, *Peter* had heard it from the Lord himself, *Mark* 16, *Go yee into all the world, and preach the Gospel to everie creature, &c.* And *Mat.* 28, *Teach all nations, &c.* And *S^t Paul* also reprov'd him, when complaint of him was made, *Gal.* 2.

This I saie (said *Luther*) thereby to shew, that the Apostles themselves did not know everie thing presently after they had received the Holie Ghost; yea, and sometimes also, they were weak in Faith. When all *Asia* turned themselves from *S^t Paul*, yea also, som of his own disciples departed from him, and manie fals spirits that were in high esteem, set themselves against him; then with sorrow of heart hee said, Faith is not everie man's work: hee saith also, *1 Cor.* 2, *I was with you in weakness, fear, and in much trembling.* And *2 Cor.* 7, *Wee were troubled on everie side, without were fightings, within were fears, &c.* Hereby it is evident (said *Luther*) that hee was not alwaies strong in Faith; and moreover, the Lord was fain to comfort him, saying, Let my grace bee sufficient for thee, for my power is strong in weakness.

This is to mee (said *Luther*) and to all true Christians a comfortable doctrine to hear; for I perswade my self also that I have Faith, but it is so so, and might well bee better, and yet I teach the Faith to others; and this I know, that my teaching and preaching is right, but I confess it, I com very short of Faith. Sometimes I commune thus with my self, Thou preacheest indeed God's Word, this office is committed to thee, and thou art called therunto without thy will or seeking, thou confessest Christ,

Christ, and preacheſt him, which is not fruitleſs, for manie thereby are amended; but when I conſider and behold my own weakneſs (I eat, I drink, ſometimes I am merrie, yea alſo, now and then I plaie the good-fellow) as then I begin to doubt and ſaie, Ah! that wee could but onely Believ.

Therefore (ſaid *Luther*) the ſecure and presumptuous ſpirits (Hereticks, and all falſe Chriſtians) are irkſome and dangerous people; who, when thee have but onely looked on the top of the Bible, or have heard a few Sermons) do preſently think, they have the Holie Ghoſt, that they underſtand and know all. But good and godlie hearts are otherwiſe minded, and do daily praie, *Lord! ſtrengthen our Faith.*

Yerning fight-
ing. Rom. 8.

That wee ought to hearken unto Chriſt onely and alone.

When Chriſt ſpeaketh, then (ſaid *Luther*) everie one ſhould cleane both ears, and ſhould diligently hearken and mark well what hee ſaith; for God the Father himſelf ſaith, *Him ſhall yee hear*; as if hee ſhould ſaie, What hee teacheth you, take good heed thereunto, for I will maintein what hee ſaith, or I will bee no God. But hereto cometh the Divil, ſtirreth up other cogitations in the heart, hee ſtoppeth the ears, inſomuch that the greateſt number forget Chriſt and his Word, and do trouble themſelves with vain and unprofitable things, to the end they might not believ and bee ſaved.

Attentively to
hearken to di-
vine matters.

Therefore (ſaid *Luther*) hee muſt cauſe *Moses* to talk with us; hee that will aſk, What have yee don? Againſt him, indeed, wee might well ſtop our ears and ſtrike him dead. Our Doctor and Schoolmaſter ſhall bee onely our bleſſed Saviour Chriſt Jeſus.

Of the complaint of the Godlie by reaſon of their Unbelief.

IT is a pitiful plague (ſaid *Luther*) that wee make our ſins ſo great and heavie, and in the mean time wee quite forget our Baptiſm; yea, wee forget our Saviour Chriſt Jeſus, who gave himſelf an offering for our ſins. *St Paul* knoweth how to comfort and chear up ſorrowful ſinners, hee beateth quite out the Barrell's head, and ſaith ſtilly, Wee muſt not regard the threatnings and frightnings of the Law, much leſs that wee ſhould rely upon the works of the Law, but onely upon Chriſt, who is our wiſdom, our righteouſneſs, ſanctification and redemption, and richly giveth ſupplie to that which in us is wanting.

Chriſtians ſe-
cret ſufferings.

How Saint
Paul comfort-
eth ſinners.

Is it not (ſaid *Luther*) a perverſe thing in the Hypocrites, and in all falſe Chriſtians, who do think, they know all this well enough, and that they cannot bee deceived; but I fail herein, and ſuch as I am (ſaid *Luther*) that daily take in hand the Scripture, ſo that it maketh mee ſad, and full of ſorrow: For it is a ſpightful thing, and the Divil's witchcraft in us, that wee put more confidence and truſt in humane creatures, then in God.

Hypocrites and
bellie-Chriſti-
ans.

Theſe are in
our ſight and
preſence.

(I do expect more goodneſs from *Kate*, my wife, from *Philip Melancthon* and from other my friends, then from my ſweet and bleſſed Saviour Chriſt Jeſus, and yet I know for certain, that neither ſhee, nor anie other perſon on earth, hath ſuffered, will or can ſuffer that for mee which hee hath ſuffered, Why then ſhould I bee afraid of him)?

Not ſo ſoon
believed as
learned.

This my fooliſh weakneſs (ſaid *Luther*) grieveth mee very much. Wee plainly ſee in the Goſpel, how milde and gentle hee ſheweth himſelf towards his Diſciples; how familiar and friendlie hee paſſeth over their weakneſs, their preſumption, yea, their fooliſhneſs, &c. Hee checketh their unbelief, and in all gentleneſs admoniſheth them to amendment. Moreover, the Scripture (which is moſt ſure) ſaith, *Well are all they that put their truſt in him.* Fie on our unbelieving hearts, that wee ſhould bee afraid of this man, who, notwithstanding is more loving, more friendlie, more gentle-minded, and more compaſſionate towards us, then are our natural kindred, our brethren, ſiſters; yea, then parents themſelves are towards their own children.

Chriſt's joie
and meekneſs
towards his
weak in faith.

Hee therefore (ſaid *Luther*) that hath theſe aſſaults and temptations, that Chriſt doth affright him, let him bee aſſured, and let him conclude thus with himſelf, It is

The Divil's
ſpurting one.

P

not

not Christ, but it is the envious Diuel that affrighteth, woundeth and killeth him; for Christ comforteth, healeth and reviveth.

1 Cor. 12.
Luther's
schooling.

Oh! (said *Luther*) his grace and goodness towards us is so unmeasurably great, that without great assaults and trials it cannot bee understood. If the tyrants and false brethren had not set themselves so fiercely against mee, against my writings and proceedings, then should I (said *Luther*) have vaunted my self too much of my poor gifts and qualities; nor should I with such fervencie of heart have directed my prayers to God for his divine assistance; I should not have ascribed all to God's grace, but to mine own dexterity and power, and so I should have flown to the Diuel with all my Art and doings, &c.

Scouring of
the godlie.

But (said hee) to the end the same might bee prevented in mee and hindered, my gracious Lord and Saviour Christ caused mee to bee chastised and whipped; hee ordained, that the Diuel should plague and torment mee, inwardly, with his fierie darts; outwardly, through tyrants, as through the Pope and other Hereticks, and all this Christ suffered to bee done for my good and best, as in *Psal.* 119, is written, *It is good for mee that I have been in trouble, that I may learn thy Statutes.*

Of the Name, Jesus Christ.

Probable ex-
perience.

I Have and know nothing of Jesus Christ (said *Luther*) but onely his Name, seeing I neither have heard nor seen him corporally; yet notwithstanding, I have (God bee praised) learned so much of him out of the Scriptures, that I am well and thoroughly satisfied; therefore, I desire neither to see nor to hear him corporally. Over and besides this, when I was left and forsaken of all men in my highest weakness, in trembling and in fear of death; when I was persecuted of the false wicked world, then I oftentimes found and felt most evidently, the divine power which this Name [*CHRIST JESUS*] shewed and witnessed unto mee: this Name [*Christ Jesus*] oftentimes pulled mee out when I was in the midst of death, and made mee alive again; It comforted mee in the greatest despair, and particularly, at the Imperial Assemblie at *Ausburg*, Anno 1530, when I was forsaken of everie man; insomuch, that by God's grace, I will remain, live and die for that Name.

Christian trust
imposed upon
Preachers and
teachers.

At novem ubi?

And rather then I will yield, or through silence, so long as I live, endure that *Erasmus Roterodamus*, (or anie other whosoever hee bee) should too nearly touch my Lord and Saviour Christ Jesus with his ungodlie false doctrine (how fairly colored soever it bee, trimmed or garnished) I saie, I will rather die; yea, it should bee more tolerable for mee, with wife and children, to undergo all plagues and torments, and at last to die the most shameful death, then that I should give waie thereunto.

After what manner a faithful soul talketh with Christ

O! that peo-
ple could saie
thus from their
hearts.

A Believing soul (said *Luther*) ought to talk with our Saviour Christ in this manner; Lord! I am *thy Sins*, Thou art *my Righteousness*, therefore am I joyful, and boldly do triumph; for my sins do not over-balance thy Righteousness, neither will thy Righteousness suffer mee to bee or to remain a sinner. Blessed and praised bee thy holie Name (sweet Jesus) for evermore.

That the blaspheming of Christ, and of his Word, will make a full end.

Preparing for
sudden spoil.

WHEN people live thus securely, without let and hinderance do blaspheme Christ, persecute and condemn his Word (as now the Papists and their conforts do with great thirst, who are blinded by the Diuel) and so lamentably, for that, do banish and murder manie godlie people as the greatest Hereticks, and do falsifie and wrest the holie and all-saving Word, then surely, the end is not verie far off: and I dare saie, that within the space of lesse then two hundred and fiftie years, they that live will hear it crack, and not long after will follow the downfal.

As it went with the Jews, when they ascribed the Doctrine and Works of Christ

to the Divil, and blasphemed him upon the Crofs, then the whole creature trembled thereat, shee could not bear such wickedness; the Sun lost his light, the Vail in the Temple did rend in pieces, the Earth quaked, the Rocks were cleft, the graves opened themselves. And when the Lord had purged his floor, and gathered the wheat into his Barns, then hee set the Chaff on fire, &c. Even so will hee now do at the end of the world, when the number of his Elect is filled, &c.

God's signs of
wrath.
Nota bene.

No man Ascendeth into Heaven, &c. John 3.

IN this sentence (said *Luther*) Christ will saie thus much; No man can bee found good and justified before God, nor com into heaven without mee; neither through his own strength and deserts, through his self-chosen devotion and sanctitie, nor through the works of the Law. For I am and remain in heaven, and yet I am com down from heaven, that I may take you up with mee,

Expounding
of the sentence
John 3.

In these three words (*To ascend up into heaven, To com down from heaven, And to bee in heaven*) Christ briefly comprehendeth his Almighty power. *To ascend up into heaven*, is, That from henceforth hee would no more appear on earth in corporal form or shape. *To com down from heaven*, is, That hee appeared here on earth, was made man (in everie thing like unto us, sin onely excepted) and through blaspheming and miracles would shew his glorie, and at last, would finish the work of deliverance of the generation of mankinde. *To bee in heaven*, is, That hee never forsook the right hand of the Father; that is, of the Godhead, but for ever and ever hath been, and still is in heaven, and that hee never forsook humane nature which hee took upon him, nor never will forsake the same.

Christ's brevity
in teaching.

1

2

3

If God bee for us, who can bee against us? Rom. 8.

CH R I S T, our blessed Lord God and Saviour, hath swallowed up Death everlastingly to our comfort. Now (said *Luther*) if Death through Christ bee swallowed up everlastingly, then the sting of Death (which is sin) is made very blunt, insomuch that from hence forward to all Eternitie, it hath neither edg nor point to wound or sting us; that is, to terrifie and affright us, or to accuse and condemn us; neither can the Law from henceforth to everlasting make sin powerful; that is, The Law cannot maintein against us, that wee are sinners, which are in Christ, and walk in the spirit, not after the flesh, as *S^t Paul* saith.

The hellish
court and
chain of de-
struction.

Gal. 5.

Moreover (said *Luther*) the Divil is now taken captive, hee is stripped and executed, hee is bereaved of all his power, so that hee never from henceforward can have dominion over us. Likewise, all the wrath, raging and swelling of the blinde and falf world (the Divil's Bride) is now made a scorn and derision; for what can shee do more then kill the bodie, and thereby hasten and further us the sooner out of this temporal into the everlasting life and happines? Also all manner of Adversities (whether sicknesses, povertie, calamitie, or all kindes of tribulation) are far too vain and light (although they endured an hundred years and more) in comparison of the future glorie, which at the daie of our deliverance shall bee revealed unto us, *Rom. 8.* But notwithstanding, this is not found nor felt to bee so in us; nay, wee rather finde and feel quite the contrarie, therefore, faith is here very necessarie, which neither seeth nor feeleth, but holdeth it self on the Word. In the mean time, hope waiteth and expecteth with patience for that which faith took hold of through the Word. Afterwards, and in due time, there will follow an open and an everlasting sight out of faith, and out of invisible will appear that which is visible, whereby wee shall enioie eternal life, happines and joie (as in the beginning of the Creation, out of the world which was not yet seen, became a visible and a substantial world) well is hee that understandeth and believeth this.

To bee parta-
kers of the Ce-
lestial treasure
obained
through
Christ.

*That Christ is the onely comfort of the faithful in their sufferings
and crosses in this world.*

Brotherhood
of Christians
in the Cross.
*Psal. 24.
1 Pet. 5.*

Anguish and
comfort of
consciences.
Luke 21.

How it will go
in the other
life with Chri-
stians.

Tyrants.

The root of
Hypocrites.

THE Scripture witnesseth (said *Luther*) that all the Godlie must suffer persecution, and through troubles and adversities must enter into the Kingdom of heaven. From hence *S^t Peter* admonisheth the faithful, that they should resist the Divil by a strong faith (who goeth about like a roaring lion, &c,) and faith further, that they are not alone which of the Divil, and of the wicked world, are assaulted and plagued; but must know, that their brethren to-and again in the whole world have the like sufferings.

Manie good and godlie hearts do finde and feel this, which are earnestly intended stedfastly to remain unto death, by the Word of Christ, and in the acknowledgment of his grace. I will saie nothing of the torments of poor perplexed consciences (which are innumerable manie) which do suffer manifold miseries; especially, in these last abominable times, when the raging Divil powreth out all his wrath and poison here and there amongst the ungodlie tyrants in Popedom, in Turkie, &c. Those godlie hearts in their extremest torments and miseries, can comfort themselvs no other waies, but onely, that they have Christ the Son of God for their Advocate and Saviour by the Father, they hold themselvs on his Word, and have a yerning for his glorious appearing, when, at last hee will deliver them, and richly refresh them everlastingly for all their sufferings.

Then one will behold another, and (said *Luther*) wee shall bee known among our selvs, and shall saie, See! how com wee here together? Who would have expected this wonderful and happie change? were wee not esteemed on earth the most unworthie Hereticks and Rebels, and were wee not the curf of the world? were wee not made away and flin of the tyrants? &c. Then wee shall saie one to another, Where are now those angrie gentlemen, the great and mightie Kings and Princes that needs would root out and utterly throw to ground Christ, his Word, and his poor and smal flock? Those that spitted at us, scoffed, scorned, and trod us under feet, that cast us into prisons, banished and laid all mannner of plagues upon us, tormented us with fire and sword? where are the holie spiritual Fathers that excommunicated us as the wickedst blasphemers of God, and deceivers of the world; that cursed and gave us over to the Divil? where are they? They are in the bottomless pit of hell, where their worm dieth not and where their fire is not quenched.

On the contrarie, wee that have hearkned unto Christ according to his Father's command, have believed in him, have continued stedfast in his Word, and but a short time have endured and born our Cross, (yea, scarce the twinkling of aneie in comparison of the great glorie which now is revealed unto us) do now live with Christ in unspeakable everlasting joie and happines, and do praise him together with the Father and the Holie Spirit, with all Angels and Saints.

That wee should not so much as think upon God without Christ.

Without Christ (said *Luther*) wee cannot know God. Doctor *Staupitz* complained, in *Luther's* presence, that hee was sorely assaulted, plagued and tormented of the Divil concerning Predestination. *Luther* said unto him, Predestination, or the Fore-seeing, is no where found nor understood, but onely in the wounds of Christ; for it is written, *Him shall yee hear*. The Father himself is too too high; therefore hee saith, I will shew you a waie whereby you may com unto mee, namely, Christ; believ in him, depend on him, and then in due time yee shall well finde who I am; but without Christ, I will not bee comprehended who and what I am, much less, what I intend, fore-see, or predestinate; therefore, desirest thou to know the reason, why so manie are lost and damned? It is becaus they will not hear what Christ saith.

That

That the Enmitie between Christ and the Diuel began in Paradise.

NO wonder it is (saide *Luther*) that Satan is an enemie to Christ, and setteth himself against Him, and his Word, with all his power and craft, and that also hee is an enemie to Christ's people and Kingdom. It is an old hate and grudg between them which began in Paradise; for they are in everie thing, by nature and kinde, of contrarie mindes and dispositions. The Diuel smelleth Christ (saide *Luther*) manie hundred miles off: Satan heareth at *Constantinople*, and at *Rome*, that wee here at *Wittenberg* do teach and preach against his Kingdom; hee feeleth also very well, what hurt and damage hee susteineth thereby; therefore doth hee rage and swell so horribly.

Original en-
mitie between
Christ and Sa-
tan, and all his
members.

But (saide *Luther*) this is more to bee wondred at, that amongst us humane creatures (who are of one onely kinde and nature, and through the same bond of love knit together so fast, that one ought to love another as himself) should bee so great an unwillingness, such envie, such hate, wrath, discord and revenge so vehement, that thereupon the one maketh waie and murdereth the other; for who is nearer allied to a man, then his married wife? to the son, then his father? to the daughter, then her mother? to the brother, then the sister, &c. yet nevertheless, it is alwaies, or most commonly found, that discords and strifes are among and between them. This the Heathen have well discerned and complained of, but they knew not that it is meerly of the Diuel's driving.

Falshood and
wrathfulness.

That Christ and the Law cannot dwell together.

IT is impossible (saide *Luther*) that the Gospel and Law should dwell together in one heart, but of necessitie, either Christ must yield and give place to the Law, or the Law to Christ. *S^c Paul Gal. 5,* saith, *They which will bee justified through the Law, are fallen from Grace, and have lost Christ.* Therefore when thou art of this minde, that Christ and the confidence of the Law (or the works thereof) can or may dwel together in thy heart, then thou maiest hold for certain and know that it is not Christ, but the envious Diuel that dwelleth in thy heart, who under the vizard and form of Christ accuseth and terrifieth thee; hee demandeth, and will have, that thou shalt make thy self righteous through the Law, and through thy own good works; for the true Christ useth not to call thee to an account for thy sins, neither doth hee command thee to trust in thy own good works, but saith, *Come hither to mee all yee that bee wearie and hea-
vie laden, I will refresh you, &c.* And (saide *Luther*) this is the greatest unspeakable mysterie which is hid from the carnal wisdom of the whole world; namely, that God the Heavenlie Father (in his Majestie) is dead towards us; hee hath put himself out of all, and hath given it to the Son, who now is our flesh and blood (yet without sin); hee sheweth us unto him, when wee hear and receiv onely him, then shall wee have all things in him, who for our sakes so pitifully was crucified of the most seeming holie people, which had the greatest names and honors. For *Hannas*, is even so much as *Jehannes*; *Caiphas*, as much as *Peter*; *Judas*, as a King of the Jews, &c. All these (saide *Luther*) must laie hands on Christ, and for their valiant acts and service against him, they must all bee honored as courageous Knights. To conclude, those that in the world have had the greatest names, honors and titles, have commonly been the most wicked wretches.

Although in
themselves they
can agree, yet
they cannot
endure to bee
together.

Christ's voice
and signs.

*That without Christ's Humanitie, wee neither can nor may seek after Grace
or for the forgivenesse of sins.*

WHEN thou art in hand with the Article of Justification, and considerest or disputest with thy self, where that God is to bee found which justifieth sinners and receiveth them to Grace? Then (saide *Luther*) look well to it, and take good

Right wise to
the acknow-
ledgment of
God.

Prov. 25.

John 14.

good heed, that thou takest notice of no other God, but onely of that man, Christ Jesus: look that thou takest sure hold on him, and with thy heart remainest depending on him, and banish and expel from thee all cogitations and speculations of God's Incomprehensible Majestie; for as *Solomon* saith, *Hee that searcheth after high things, to him they shall bee too high.* This which I now speak (saith *Luther*) I have by good experience, and I know that the same is true. But the seducing spirits, that will deal with God without this man Christ, they believ mee not, although Christ himself saith, *I am the waie, the truth, and the life. No man cometh to the Father, but through mee.* Therefore whosoever thou art, thou shalt finde no other waie to go to the Father without this waie, which is Christ; all other waies are mis-leading, and by-waies: thou shalt finde no truth without Christ, but altogether hypocrisie and lies: thou shalt finde no life without Christ, but everlasting death; therefore mark diligently (saith *Luther*) that in anie case (if thou intendest to bee justified before God, and wilt obtain grace, and when thou dealest with the Divel, with the Law, with Sin, and Death) then I saie once again, look well that thou knowest no other God, but onely that God which is also Man.

In what cases, a man, without danger, may dispute of God's high Majestie.

Measure and
rule in disput-
ing with our
Adversaries.

IF happily it falleth so out (saith *Luther*) that (without and besides this Article of Justification) thou art constrained to dispute with Jews, Turks, with Sectaries and Hereticks, of God's Wisdom, of his Almighty power, &c. then make use of thy best Art; bee as sharp-pointed and subtil as possible thou canst or maist bee, there is no danger, for then thou hast to do with and about another Argument.

But (saith *Luther*) in this case, concerning our Justification; that is, when wee must maintein before God, our Consciences against the Law, our Righteousness against Sin, and our life against Death and the Divel; or when wee shall seek, what the satisfaction for sin is, through what sins are forgiven, how wee becom reconciled to God and eternally saved? In this case, let us turn away our hearts, our mindes, and all our cogitations in everie particular, from the high Incomprehensible Majestie of God, and let us onely behold and look upon that Man, which presenteth himself to bee a Mediator for us, and saith, *Com to mee all that bee wearie, &c.*

Fruit and con-
sequence of
this doctrine.

When wee do this (saith *Luther*) as then wee shall see, that God's Wisdom, his Power and Glorie will bee expressed and pictured unto us so lovingly and friendly, that wee may well suffer, endure and understand all things in that sweet and amiable picture, as *S^t Paul* saith, *That in Christ are hid all the treasures of the Godhead, wisdom and knowledg.* Also, *That in him dwelleth the whole fulness of the Godhead bodily.*

This hold fast, (saith *Luther*) and suffer not thy self at no time to bee drawn away from this picture of Christ, in whom the Angels have and take delight, and think not that Christ, according to his true and livelie picture, is like a *Moses*, a tormentor, but giveth righteousness. Hee gave himself, not by reason of our deserts and holiness, but for our sins, and although Christ now and then expoundeth the Law, yet the same is not his main Office for which the Father sent him.

Proof of this
Art.

It is an easie and light thing for us (saith *Luther*) to talk and saie, that our Saviour Christ is given for our sins, but when it cometh to the upshot, and when the Divel through trials and temptations hideth Christ, and taketh him out of our sight, and therewith teareth out of our hearts the Word of Grace, then wee finde that wee fail much, and that wee have learned nothing thereof at all. But whoso as then can behold Christ, not as a stern and angrie Judg, but as the most sweet and loving Saviour, and as our High-priest, the same already hath overcom all manner of trials and adversities, and is well on his waie to the heavenlie Kingdom. But (saith *Luther*) there is on earth nothing more hard and difficult, then in times of trials and temptations to do the same.

*Hard to be low
in Temptation*

Claws of the
Divel, and
hell's throat.

What I saie, I have it by good experience, for I know full well the Divel's craft and subtiltie, in that hee not onely useth to blow the Law into us, therewith to terrifie and affright us, and out of mole-hills to make mountains; that is, to make a very hell of that

that which is but a small and little sin, which as a wondrous juggler hee can perform artificially; yea also, hee can sometimes make such to bee great and heavie sins which are no sins (therewith to perplex their consciences) but also, hee useth to picture Christ's person before us in such disguis'd manner, that wee must needs be affrighted thereat, for as then hee bringeth and laieth before us one threatning sentence or other, out of the Holie Scriptures, and before wee bee aware of him, hee giveth so hard a blow to our hearts (and that in a moment) that instantly wee lose all light and sight, and do take him to bee the true Christ that possesseth us with such cogitations, whenas it is onely and alone the envious Diuel.

Of the burthen which Christ carrieth.

Our most blessed Saviour Christ carrieth the sins of the whole world, and therefore withall hee hath upon him all the blood that hath been and shall bee shed and spilt from the beginning to the end of the world. I ween indeed (saide *Luther*) hee hath upon him a burthen, under which hee must have sunk, if hee were not true and natural God, all which hee did for our sakes, but verie few there bee that thank him for it.

Sin's burthen.

*Christ hath a great mouth, and hee will have that wee shall
receiv his Word.*

When Christ speaketh a word (saide *Luther*) then he openeth a mouth which is as big as heaven and earth. Therefore, concerning the state of Matrimonic, which the Pope hath forbidden, how can hee in the sight of God bee excused, whenas God faith, *Multiplie and increas*. When the Emperour speaketh a word, it is held of som value; but when Christ speaketh, hee taketh up at one bit heaven and earth. Therefore wee must regard this man's words otherwise then the words of Emperors, Popes, &c. for hee is true and verie God.

Christ's Word

That Christ expounded the Law.

When Christ preached, *Mat. 5*, hee then confuted, reprov'd and contradicted the fals Expounders of the Law, and restored *Moses* again whom they had falsified, and said, Thus and thus wee ought to understand *Moses*.

To reject the
evil. *Isa. 7.*

That Christ and the Pope are set on, the one against the other.

I (saide *Luther*) have set Christ and the Pope together by the ears, therefore I trouble my self no further; and although I com thereupon between the door and the hinges and bee squeezed, it is no matter, though I go to the ground, yet notwithstanding, Christ will go through with it.

Danger of the
confessors of
Christ, according to the
world's aspect

Of the preheminance of God's Word.

CH R I S T once appeared visible here on earth, and shewed his glorie, and through divine advise and counsel, and through the fore-ordained purpose of God, hee finished the work of the deliverance and redemption of all mankind. I (saide *Luther*) do not desire that hee should com once more, neither would I that hee should send an Angel unto mee, and although an Angel should com and appear before mine eies from heaven, yet would I not believ him; for I have of my Saviour Christ Jesus bond and seal; that is, I have his Word and Sacraments, thereon do I depend, and desire no new revelations. And (saide *Luther*) the more stedfastly to confirm me in the same resolution, onely and alone to remain by God's Word, and not to give credit to anie visions or revelations. I, beeing on Good Friday last in my inner chamber in fervent praier, contemplating with my self, how Christ my Saviour hung on the Cross, how hee suffered and died for our sins, there appeared suddenly upon the wall a bright shining vision, and

Excellencie of
God's Word.

Of *Luther's*
tempting by
God's permission.

Note

The like wee
finde in *Vitis
Pavum.*

a vision.

and therein appeared also a glorious form of our Saviour Christ, with the five wounds, stedfastly looking upon mee, as if it had been Christ himself corporally: Now at first sight thereof, I thought it had been some good Revelation; yet I bethought myself presently again, that surely it must needs be the juggling of the Divil, for Christ appeareth unto us in his Word, and in a meaner and more humble form, like as hee hung upon the Crose and was humbled; therefore I spake to the vision in this manner, Avoid thou confounded Divil: I know no other Christ then him that was Crucified, and who in his Word is pictured and preached unto mee. Whereupon the Image vanished, which was the verie Devil himself. And in like manner (said *Luther* further) a Gentlewoman (a virgin) not far from my house at *Wittenberg*, laie very sick, to whom also appeared a vision after this sort following: Shee beheld (as shee thought) a glorious form of her Saviour Christ, which shee was readie to have worshipped, and to have fallen down before it; but, as they sent presently for mee (said *Luther*) I repaired speedily to the sick Gentlewoman, and I saw the vision also as in the form of Christ. I admonished her seriously, that shee should not suffer herself to be deluded by the Divil; whereupon shee raised up her self, and did spit in the face of the image, and instantly the image was changed into a great ugly snake, which ran to the Gentlewoman's bed and bit her in the ear, so that there stood drops of blood upon the ear which trickled down, and thereupon the snake vanished. This I beheld with mine eyes (said *Luther*) with divers others that were there by. Here now, it is well to be considered, whom the Papists worship in such and the like visions, which they oftentimes allege to have seen.

That Christ and Satan cannot agree.

NO union or agreement at all was ever known between Christ and Belial. If the Papists should now yield, that they are in the wrong concerning their Letters of Indulgences, that is, Letters of the Pope's pardons; then everie bodie would think, *Qui semel malus, semper malus*, &c. He that is once a knave, will be ever held for the same. If Indulgences fall, then falleth the Mass; if the Mass falleth, then the Monasteries and their Orders fall, and so forward.

Psay. 118.
Psal. 2.
Is anie man
wise, let him
agree without
danger.

Wages of Um-
pires.

*Judas Macha-
beus*

And seeing the Divil is a Prince and a God of this world, and an arch-enemie to the Lord Christ, to his Word, and to those that have and confess the same pure and unfalsified; therefore, Christ must and will well maintein and keep the same, of whom it is written, *Thou art a Priest for ever*, &c. It is impossible (said *Luther*) that Christ and the Divil can agree together under one roof; neither can wee Protestants dwell under one roof with the Papists, the one may not endure the other, one partie must yield. The Jews and the Apostles were under one roof, but the Jews were constrained to yield.

This our time (said *Luther*) is like to the time of *Judas Machabeus*, who defended his people from violence, yet hee could not suppress the enemies, but they kept the Government; and his own people did him the greatest mischief, insomuch that I believ, hee wished himself dead by reason of such their falseness and unthankfulness; for those two qualities [*Falseness and Unthankfulness*] make one wearie.

That Christ is the health and wisdom of the Faithful.

Humane wis-
dom.

*Alexander
Magnus.*

Chap. 29.

ALas (said *Luther*), what is our wit and wisdom; for e're and before wee understand anie thing rightly as wee ought, wee lie down and die; therefore the Divil hath good striving with us. When one is thirtie years old, so hath hee as yet *Stultitias carnales*; yea also, *Stultitias spirituales*; yet it is much to be admired, that in such our imbecillitie and weakness, wee atchieve and accomplish so much and such great matters, but it is God that giveth it. God gave to *Alexander the Great*, *Sapientiam & fortunam*, Wisdom and good success; yet notwithstanding, hee calleth him in the Prophet *Jeremias*, *Juvenem*, a Youth, where hee saith, *Quis excitabit juvenem*, a young raw milk-sop boie shall perform it, hee shall com and turn the Citie [*Tyrus*] upside

upside down. But yet *Alexander* could not forget his foolishness, for oftentimes hee swilled himself drunk, and in his drunkenness hee stab'd to death his best and worthiest friends; yea, hee drank himself to death afterwards at *Babel*. Neither was *Solomon* above twentie years old when hee was made King, but hee was well instructed by *Nathan*, and desired of God wisdom, which was pleasing to God as the text saith. But now Chefts full of monie are desired. O! saie wee now, If I had but monie, then I would begin a War.

Solomon's wisdom.

1 King. 3.

That Christ was soon wearie of this life, and so are his true Christians.

CHRIST would not staie long on earth (said *Luther*) with his preaching, but gave his Kingdom, Rule and Government over to his Father, and ordained Apostles; from whence *Paul*, and also the other, crieth, *Cupio dissolvi*, I desire to bee dissolved, &c. They had soon enough of this world. Even so do wee now crie, Wee have enough of this life, and are wearie of it.

Present life.

Phil. 1.

Christ will save both Jews and Gentiles.

CHRIST said to the Heathenish woman, *I came not but to the lost sheep of the house of Israel*; yet nevertheless afterwards, hee help both her and her daughter: therefore (said *Luther*) a man may saie, Christ, at that time, spake against his own conscience.

Christ's instruction.

True it is, Christ was not sent to the Gentiles, but when the Gentiles came unto him, hee would not reject nor put them from him. In person hee was sent but onely to the Jews, and therefore hee preached in the Land of the Jews. But through the Apostles his doctrine went into the whole world. And *S^t Paul* nameth the Lord Christ, *Ministrum Circumcisionis*, by reason of the promise which God gave to the fathers wherein God truly performed his promise: the Jews themselves boast of God's justness in performing what hee promised, but wee Gentiles do boast our selvs of God's mercie, neither hath God forgotten us Gentiles. Indeed (said *Luther*) God spake not with us, neither had wee King nor Prophet with whom God spake; but *S^t Paul* in another place saith, It was necessarie that the Word should first be preached to you, but seeing you will not receiv it, Lo, wee turn to the Gentiles. Hereat the Jews are much offended to this daie, in that they flatter themselves, *Messias* is onely and alone for them and theirs. Indeed (said *Luther*) it is a glorious name and title which *Moses* giveth them, *Tu es gens sancta*, Thou art an holie Nation, but *David* in his Psalm afterwards promiseth Christ to the Gentiles, *Laudate Dominum omnes gentes*, Prais the Lord all yee Nations, &c. The good and loving Apostles hardly understood this sentence, they thought, that they should bee made great persons, they had already shared the people to themselves, as where the two Disciples which went to *Emaus* said, Wee hoped hee should have delivered Israel: But this their conceit and opinion must bee mortified, the good fellows were possessed with such carnal cogitations; yet our Saviour Christ dealeth mildly, and hath patience with them and their weakness.

Rom. 15.

Receiving of the Gentiles.

It is written in the Legends of *S^t Peter*, That *Peter* alwaies wore a linnen cloth about him, wherewith hee wiped his eies, and at length also his eies became verie red, which (said *Luther*) I do well believ to bee true. Hee (beeing asked, for what caus hee wept so often) said, *Si recordaretur illius dulcissimæ consuetudinis Christi cum Apostolis, tum se non posse continere lacrymas*, If hee thought on that sweet societie of Christ with his Apostles, then hee could not refrain from tears. Our Saviour Christ, doubtless was an exceeding amiable, milde, and friendlie man, and so is hee still with us to this daie, but wee know it not. Afterwards on Whitsundaie, the Disciples were instructed otherwise.

Peter's weeping in contemplation of Christ's familiarity.

What

What our thoughts ought to bee of Christ.

Cogitations of
the Lord
Christ.

WE should remember the histories of Christ three manner of waies; *first*, as a historie of Acts or Legends. *Secondly*, as a gift or a present. *Thirdly*, as an example, which wee should believ and follow. Histories (said *Luther*) are mightie and powerful examples of the faith, and of mis-belief.

David's praising and boasting of his goodness and godliness.

Occasion of
boasting.

THE caus why *David* so highly boasted and extolled himself of his uprightness, whenas hee was both a Murtherer and an Adulterer, was this (said *Luther*); Wee ought well and throughly to regard this little word [*meam*, my] for when *David* saith, My Righteousness, then wee must give him a sound *Correlative*; as, My Righteousness, understand, towards mine enemies; in regard of my dealing with mine enemies, I am just; for thou God knowest, that I have a Just Caus.

*Of the offence, which humane wisdom and understanding taketh,
and conceiveth of Christ's weakness.*

Offence of
man's wit and
wisdom.

WHEN humane wit and carnal wisdom beholdeth Christ born, a little Infant lying in his mother's bosom, sucking on her brest, then it cannot acknowledg him to bee a Saviour and a Redeemer of the world; *This is the reason and understanding which is ingrafted in all seducers and Hereticks.*

That Christ was silent and did not preach, until hee was thirtie years of Age.

Autoritie of
Office.
Nota bene.

CHRIST, our blessed Saviour (said *Luther*), did forbear to preach and teach until the thirtieth year of his Age, neither would hee openly bee heard; No, notwithstanding hee beheld and heard so manie Impieties, abominable Idolatries, Heresies, Blasphemings of God, &c. It was a wonderful thing that hee could abstain, and with patience endure the same, untill the time came that hee was to appear in his Office of Preaching.

Of the manner of preaching in Popedom.

From whence
came the Pro-
verb [*How long
hath there been no
mention made of
that man
Christ*].

IN Popedom (said *Luther*) they were almost ashamed; yea, they held it for a frivolous thing, once to name Christ in the pulpits. Neither were the names of the Prophets and Apostles at anie time remembred, nor their Writings alleged. But the rule and manner of their preaching was this, *First*, to produce a Theme, a Sentence, or a Question. *Secondly*, to part and divide the same. *Thirdly*, they proceeded to distinguish, &c. such Preachers were held for the best; they remained not by the Gospel, neither did they trouble themselves with anie sentence out of Scripture; nay, the holic Scripture with them was altogether covered, unknown and buried.

Of God's Honor.

Caus of the
prais and
thanks before
God.

IT is an honor and prais to God, that hee sent his Son to bee made Man, to take upon him our flesh and blood; which myserie is so deep, that no humane Creature can bee able sufficiently to meditate thereof, and yet wee are so cold and unthankful. Fie upon this wicked *Adam's* Fall! that wee should not love this our Lord and Saviour, who so dearly hath delivered and redeemed us from death.



CHAP. VIII.

OF THE HOLIE GHOST.

Of the Holie Ghost.



He Holie Ghost (said *Luther*) hath two Offices: *First*, Hee is a Spirit of Grace, that maketh God gracious unto us, and to receiv us as God's acceptable children. *Secondly*, Hee is a Spirit of Praier, that praierh for us, and for the whole world, to the end that all evil may bee turned from us, and that all goodness may happen towards us. The Spirit of Grace teacheth other people, but the Spirit of Praier praierh, That God's Name may bee Hallowed.

Office of the
Holie Spirit.
Zech. 12.

It is a wonder (said *Luther*) that one onely thing is acted and finished divers kindes of waies. It is one thing to have the Holie Spirit, and it is another thing to have the Revealing of the same; for manie have had the Holie Spirit before the Birth of Christ, and yet notwithstanding, hee was not revealed unto them.

Wee do not separate the Holie Ghost from Faith; neither do wee teach that hee is against Faith; for hee is the certaintie it self in the Word, that maketh us sure and certain of the Word, so that without all wavering or doubting wee certainly believ, That it is even so and no otherwise, then as God's Word saith and is delivered unto us. But the Holie Ghost is given to none without the Word (saith *Luther*) but through the Word.

Faith's praier?
Gal. 3.

Note.

At the same time of this Discours, Doctor *Hennage* said to *Luther*, Sir! where you saie that the Holie Spirit is the certaintie in the Word towards God, that is, that a man is certain of his own minde and opinion; then it must needs follow, that all Sects have the H. Ghost, for they will needs bee most certain of their Doctrine and Religion.

Filthie cloke
and refuge of
the Sectaries.

Hereunto *Luther* answered him, and said, *Mahomet*, the *Pope*, and Papists, the *Anabaptists*, and other Sectaries, have no certaintie at all, neither can they bee sure of these things; for they depend not on God's Word, but on their own Righteousness; they have nothing upright, they construe and make Glosses, they understand God's Word according to their humane and natural sense and reason. And when although they have don manie and great works, yet they stand alwaies in doubt, and must think thus, Who knoweth, whether this which wee have don bee pleasing to God or no? or, whether wee have don works enough or not? They must continually think with themselves, Wee are still unworthie, &c.

But (said *Luther*) a true and godlie Christian (between these two doubts) is sure and certain, and saith, I regard nothing these doubtings; I neither look upon my holiness, nor upon my unworthiness, but I believ in Jesus Christ, who is both holie and worthie: and whether I bee holie or unholie, yet am I sure and certain, that Christ giveth himself (with all his holiness, worthiness, and what hee is and hath) to bee mine own. For my part, I am a poor sinner, and that I am sure of out of God's Word.

Christian's
Plerophoria.

Note.

Therefore the Holie Ghost onely and alone is able to saie, Jesus Christ is the Lord; the Holie Ghost teacheth, preacheth and declareth Christ, all others do blaspheme him.

The Holie Ghost (said *Luther*) goeth first and before in what pertaineth to Teaching, but in what concerneth Hearing, the Word goeth first and before, and then the Holie Ghost followeth after. For wee must first hear the Word, and then afterwards the Holie Ghost worketh in our hearts; hee worketh in the hearts of whom hee will, and when hee pleaseth. To conclude, the Holie Ghost worketh not without the Word.

Blessed hear-
ing of the Di-
vine Word.

At

At what time the Holie Ghost began to finish his Office.

Open ostenta-
tion of the Ho-
lie Ghost on
Whitsundaie.

THE Holie Ghost (said *Luther*) began to finish his Office and work openly on Whitsundaie in the New Testament (as Christ nameth him a Comforter, and a Spirit of Truth) for hee gave to the Apostles and Disciples of Christ a true and a certain comfort in their hearts, hee gave them a secure and a joiful courage, insomuch that they regarded not whether the world and the Diuel were merrie or sad, whether they were friends or enemies, were Angrie or laughed. They went on in all securitie up and down the streets in the Citie, and doubtless, they had these, and the like cogitations; Wee regard neither *Hannas* nor *Caiphas*, neither *Pilate* nor *Herod*, they are nothing worth, but wee are all in all: they altogether are our subjects and servants, and wee their Lords and Rulers, &c.

The appear-
ance of a god-
lie Preacher.

In such manner went the loving Apostles on, and proceeded with all courage, and without asking anie leav or licence.

They asked not first, whether they should preach or no, or whether the Priests and people would allow thereof? O no! They went on boldly, they opened their mouths freely, and reprov'd all the people (both Rulers and subjects) as murtherers, as wicked wretches and Traitors who had slain the Prince of life.

Their accus-
tomed reward.

And indeed (said *Luther*) such a spirit was very needful and necessarie at that time for the Apostles and Disciples (even as to this daie hee is also needful for us), for our Adversaries do now accuse us, as they did then the Apostles, for Rebels, for disturbers of the Union and peace of the Church: what evil soever happeneth, that, say they, have wee don, or are the causers of the same.

Our blasphemers crie now out, and saie, Before in Popedom it was not so evil as now it is since this Doctrine came in; now wee have had and have all manner of mischiefs, dearth, wars, and the Turks.

People
through poi-
soned with
wickedness.

All the fault (said *Luther*) they put in our preaching, and if they could charge us to bee the caus of the Diuel's falling from heaven; yea, that wee had crucified and slain Christ, they would not omit it.

Therefore the Whitsuntide Sermons of the Holie Ghost, are very needful for us, that thereby wee may bee comforted, and with boldness may contemn and slight such blaspheming, that Holie Ghost may put boldness and courage into our hearts, that wee may stoutly thrust our selvs forward, let who will thereat bee offended, and let who will blaspheme us: and although sects and heresies arise, yet wee may not regard the same. Such a courage (said *Luther*) must there bee, that careth for nothing, but boldly and and freely to acknowledg and to preach Christ, who so wickedly was made away, condemned and slain.

Christians
Cedo nulli.

For the manner and nature of the Gospel is, to bee a ridiculous and an offensive preaching, which in all places of the world is rejected and condemned.

The world's
acceptable
preaching.

If (said *Luther*) the Gospel might not offend and anger neither Citizen nor Countrie man, neither Prince nor Bishop, then it would bee a fine and an acceptable preaching, and well might bee tolerated, and people would willingly hear and receiv it with pleasure and delight. But seeing it is such a kinde of preaching which maketh people angrie, (especially the great, high and powerful persons, and such as will bee deep-learned ones in the world) so belongeth thereunto truly a courage, and the Holie Ghost to those that intend to preach the same.

Unpromoted
and uncom-
menced Prea-
chers.

It was indeed (said *Luther*) an undaunted courage in the poor Beggars and Fishers (the Apostles) to stand up to preach in such sort, that the whole Council at *Jerusalem* were angred and offended thereat, and thereby to bring and load upon their backs the wrath and displeasure of the whole Government of the Spiritual and Temporal State, yea, of the *Romane* Emperor himself; and (which is more) to open their mouths so wide, and to saie, Yee are all Traitors and murtherers, &c, Truly, the same could not have been don without the Holie Ghost.

Therefore, the Sermons, appointed for Whitsuntide, of the Holie Ghost should bee also our comfort and joie, and in like manner should put courage into our hearts at this

this time to preach likewise undauntedly, and not to regard the anger and blaspheming of the world, but that wee should dare to wage and venture all things, and alwaies bee readie to suffer for Christ's sake.

A great wonder it was (saide *Luther*) that the High Priests, together with *Pontius Pilate*, did not cause those Preachers that hour to bee put to death. For it founded much of Rebellion, that the Apostles stood up, and preached of the crucified Jesus of Nazareth, against the spiritual and temporal Government; yet notwithstanding both High Priests and *Pilate* must bee struck with fear, as indeed they deserved well to bee made afraid even where no fear was, to the end that God might shew his power in the fillie Apostles weakness.

This is the manner and proceeding of Christendom, it goeth on in apparent weakness; and yet in such weakness there is such and so great and mightie strength and power, that all the worldlie wise and powerful thereat must stand amazed, and in fear thereof.

What the holie Ghost is.

IT is witnessed by holie Scripture (saide *Luther*), and the *Symbolum* of *Nice* out of holie Scripture teacheth, that the holie Ghost is Hee that maketh alive, and Hee that together with the Father & the Son is worshipped, and with them is honored.

Therefore the holie Ghost of necessitie must bee true and everlasting God with the Father and the Son in one onely Essence. For if Hee were not true and everlasting God, then could not bee attributed and given unto Him the divine power and honor, that Hee maketh alive, and that together with the Father and the Son Hee is worshipped and honored, touching which point the holie Fathers powerfully did set themselves against the Hereticks, and out of holie Scripture stoutly maintained the same.

God hath put
a Bit into their
mouths,
wherewith Hee
holderth and
turneth them;
Ezek. 39.

Substance and
operation of
the holie,
Ghost. *Xoh.*

Of the Office of the holie Ghost.

THE holie Ghost (saide *Luther*) is an everlasting God, as wee acknowledg and believ in our Christian Faith. Our Saviour Christ giveth sundrie Names and Titles to the holie Ghost: First, Hee nameth Him a Reprover, *Who reproveth the world of sin, &c.* Secondly, a Comforter. Thirdly, a Spirit of Truth. Fourthly, that Hee proceedeth from the Father, and therein, that Hee is true and eternal God with the Father and the Son. Fifthly, that Hee witnesseth of Christ, &c.

The Names
and Titles of
the holie
Ghost.

Wherewith the holie Ghost comforteth, and from whence Hee is called a Comforter.

ANSWER: The world (saith Christ) will excommunicate and kill you as Hereticks and Rebels, and will think they do right therein; yea, that therein they do God good service; yee must bee held in the wrong, so that every man will saie, O! these Hereticks are served well and rightly, Who would wish them better? As then you will bee weak in your Consciences, and oftentimes yee will think with your selves, Who knoweth whether wee have don well and rightly or no? surely, wee have don too much; insomuch that yee will bee held to bee in the wrong both before the world and in your own Consciences.

Job. 15. 18.
Barishing and
persecuting.

As if Christ should saie further unto them, Forasmuch as I know alreadie how it will go with you, namely, that you shall finde comfort neither in the world, nor by your selves; therefore I will not forsake nor suffer you to stick in such need, neither will I lead you so far into the mire, that yee shall bee sunk therein; but when all comfort in the world is gon, and when yee are terrified and dismaid, then will I send unto you the holie Ghost who is called, and is the true Comforter, Hee shall cheer up your hearts again, and shall saie unto you, Bee of good comfort, and faint not, do not regard nor care for the censure of the world, nor what your own cogitations are, but hold yee fast on that which I saie. The holie Ghost (saide *Luther*) is a Comforter, and not a breeder of sorrow; for where sorrow & heaviness is, there the holie Ghost (the Comforter) is not at home. The Devil is a spirit of fear and of frightening, but the holie Ghost is a Comforter.

Assistance and
Access of the
holie Spirit.

Why

Why the holie Ghost is called the Spirit of Truth.

ANswer: The holie Ghost (said *Luther*) is not such a Comforter as the world is, where neither Truth nor Constancie is; but hee is a True, an Everlasting, and a Constant Comforter, without deceit and lie's; Hee is one whom no man can deceiv.

Wherefore is Hee called a Witnes?

Witness and
Evidence of
the holie
Ghost.

ANswer: Becaus Hee beareth witness onely of Christ and of none other; without this witness of the holie Ghost concerning Christ, there is no true nor constant comfort. Therefore (said *Luther*) it resteth all on this, that wee take sure hold on this Text, and saie, I believ in Jesus Christ, who died for mee, and I know, that the holie Ghost (who is called, and is a witness and a Comforter) doth preach and witness (in Christendom) of none besides, but onely of Christ, therewith to strengthen and comfort all sad and sorrowful hearts. Therein will I also remain, and will depend upon none other Comfort.

Witnesses out of holie Scripture, that the holie Ghost is God, and yet Hee is another Person then is the Father and the Son.

Proof out of
holie Scripture
of the holie
Ghost.

Herein (said *Luther*) it is needles to give credit and to believ what man saith; for our blessed Saviour Christ Himself preacheth and witnesseth in most loving and sweet sort, that the holie Ghost is Everlasting and Almighty God. Otherwise Hee would not have directed His Commission and Command in that form and wise, where Hee saith, *Go, and teach all Nations, and baptize them in the Name of the Father, of the Son, and of the holie Ghost, and teach them to keep and observ all things whatsoever I have commanded you, &c. Matth. 28.* But seeing Hee directeth His Commission in such sort with expresse words, it must need's follow therefore, that the holie Ghost is true, eternall God in equal power and might with the Father and the Son without all end. Otherwise Christ would not have set and placed Him next and with Himself and the Father in such a work which concerneth no less then the Remission of sins and everlasting life. Likewise Christ saith also, *And I will praie the Father, and Hee shall give you another Comforter, that Hee may abide with you for ever; Even the Spirit of Truth, whom the world cannot receiv, becaus it seeth Him not, neither knoweth Him.* Mark well, I praie; (said *Luther*) this sentence; For wee finde therein the difference of the Three Persons in most excellent manner. *I (saith Christ) will praie the Father, and Hee shall give you another Comforter.* Here (said *Luther*) wee have two Persons, Christ the Son that praieth, and the Father that is praied unto. Now if the Father shall give such a Comforter, then the Father Himself cannot bee that Comforter; neither can Christ (that praieth) bee the same. Insomuch that very significantly the Three Persons herein are plainly pictured and portraied unto us. For even as the Father and the Son are two distinct and fundrie Persons; Even so, the third person of the holie Ghost is another distinct Person, and yet notwithstanding there is but one onely everlasting God.

Joh. 14.

Casting into
the Scripture
true Divinitie.

Person of the
holie Ghost.

Now what the same third Person is, Christ teacheth, *Joh. 15.* where Hee saith, *But when the Comforter is com, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, Hee shall testifie of Mee, &c.*

In this place (said *Luther*) Christ speaketh not onely of the Office and work of the holie Ghost, but also of His Essence and Substance, and saith, *Hee proceedeth from the Father*, that is, His proceeding is without beginning, and everlasting. Therefore the holie Prophets do attribute and give unto Him this Title, and do call Him, *The Spirit of the Lord*, Joel 2.



CHAP. IX.
OF SINS.

Of the difference between Original and Actual sins.



One of the Fathers of the Church made mention of Original sin until *Austin* came, who made a difference between Original and Actual sin, namely, That *Original* sin is the wicked lust and desire, a root and an occasion of all *Actual* sins. And (as *S^t Paul* saith) although *the wages of sin is death*, yet notwithstanding such lust and desire in the faithful is no sin to death, but it is such a sin which God forgiveth, and imputeth it not unto them for their Faith's sake in Christ, and when they resist the same by the assistance of the holie Ghost.

S^t Paul (said *Luther*) describeth and sheweth the difference between mortal and dailie sins, *Rom. 8.* where hee saith, *If yee live after the flesh, yee shall die: but if yee through the Spirit mortifie the deeds of the bodie, yee shall live.* Here wee have (said *Luther*) a very clear difference in and between the holie Saints and the Epicures.

Two sorts
of sins.

Difference of
sins.

To sin against the acknowledged Truth.

Many there are (said *Luther*) of the Papists (as also other Sectaries and Seducers) that do oppose and set themselvs against the acknowledged truth. But wee have a rule which the holie Ghost hath given unto us, touching which *S^t Paul* saith, *A man that is an Heretick, after the first and second admonition, reject.* Knowing that hee that is such is subverted, and sinneth, beeing condemned of himself. And Christ saith, *Let them alone, They bee blinde leaders of the blinde, &c.* Therefore if the error don in simplicitie bee slight, then it will yield to admonition, and permitteth it self to bee instructed. But if it bee of a hardned will, then it will not yield, but remaineth stubbornly thereupon. Like as *Pharaoh* was hardened and blinded, and would not acknowledge his sins, neither did hee humble himself before God, and therefore was destroyed in the Red Sea. I hold for certain (said *Luther*) if *Moses* had continued his working of Miracles in *Egypt* but three years together, the people would have been so wonted and used unto them, as wee are now wonted to the Sun, and would not have regarded them, such hardned people are the ungodlie. And such an hardned sens and will (said *Luther*) had Doctor *Carlstad*, who as hee promoted one to bee a Doctor at *Wittemberg*, made a publique Oration with these words, and said, Here I stand and do promote this man, and I know, I do not rightly therein, and that thereby I do act a mortal sin, but I do it for the gain of two Gilders, which I get of Him. Hee brought in this sentence, (to cloak his Error) where Christ saith, *Nolite vocari Rabbi*: out of which hee would prove, that wee ought to promote neither Masters of Arts nor Doctors; whenas notwithstanding Christ in the same place admonisheth us, That wee should beware of Sects, and should let our Saviour Christ bee the onely Master in divine matters. Otherwise Children ought not to call their Parents Father and Mother, seeing God permitteth himself to bee called Father. What would becom of this? (said *Luther*). Since *Carlstad* uttered those words, hee is fallen and plunged into manifold errors, and to his destruction still therein remaineth. Therefore wee ought well to distinguish and to make a difference between such as sin out of simplicitie, and those that sin wilfully, and are hardened.

Tit. 3.
How wee
ought to care
rie our selvs
towards He-
reticks.
Matt. 15.

Pharaonian
sins.

A noble, En-
glish monie.

Of sins against the holie Ghost.

Sins against the holie Ghost (said *Luther*) are, 1 Presumption, 2 Dispair, 3 To oppose and condemn the known and acknowledged Truth, 4 Not to wish, but to grutch one's Brother or Neighbor the Grace of God, 5 To bee hardned, 6 Impe- nitencie.

Touching sins of Ignorance, whether they bee sins? And of the difference of Ignorance.

To sin out of
ignorance.

A Question was asked touching St *Austin's* sentence, namely, whether such were onely sins which were committed willingly? Out of which will follow, that what is don out of ignorance is no sin. *Luther* answered thereunto and said, *Austin* speaketh touching the will, in and after a worldly and general manner and wise, like as the temporal Laws and Rights do declare, and not divinely, as hee himself afterwards openeth and declareth that sentence in the Books of his Recantation. Moreover, (said *Luther*) every one that sinneth ignorantly, doth it alwaies with will and unconstrained: It is a wilful Ignorance. But the Papists do not sin ignorantly, but they sin wilfully and wittingly, for they know (specially the chiefeft of them) that our doctrine is upright, and grounded on God's Word, as they themselvs did acknowledg, and confesse at the Imperial Assembly held at *Ausburg*, Ann 1530.

Doctor Eck's
witness of the
Protestant
Confession.

For when the Confession of the Protestants was read before the Emperor, and all the States of the Empire, then *William* Duke of Bavaria (who vehemently opposed the Doctrine of the Gospel) asked Doctor *Eck*, and said, Sir, may wee overthrow this Doctrine out of holie Scripture? Then said Doctor *Eck* (the divine) No, by holie Scripture wee cannot overthrow it, but by the Fathers wee may. Whereupon the Cardinal *Albertus* (who was Archbishop and Elector of *Mentz*) said to the Duke of Bavaria. Behold how finely our Divines stand to us! The Protestants (said hee) have their things to bee proved out of holie Scripture, but wee have our Doctrine without the Scripture.

Bishop Albert's
witness of
Priest's marry-
ing.

The same Bishop *Albert* said also at that time, (as certain Conclusions by the Protestant Princes and Divines were published touching an Agreement to bee made between Protestants and Papists), Ah (said hee) what agreement can bee made? The Protestants have one Article, which wee never can oppose and confute (though all the rest were fals) namely, that of Matrimonie. *Hec testimonia ipsorum* (said *Luther*) *valde nos confirmant*. But to speak divinely and according to Scripture, all this is truly called and is, wilful and witting finning. For wee are all sinners by nature, wee are conceived and born in sin, wee are wholly lost and poisoned through and through; wee have from *Adam* a wicked will, which continually setteth it self against God, except through the holie Ghost it bee renewed and altered by the Word.

To speak
divinely, it is
called, to sin
willingly.

Of this (said *Luther*) neither the Philosophers nor the Lawyers know nothing at all, therefore they are justly excluded from and out of the Circuit of Divinitie, not to Censure that Doctrine without God's Word.

I.
*Invincibilis
ignorantia.*

There are three sorts of Ignorance, one is called Invincible, the second Gross, the third, that which is accepted of and received. Invincible Ignorance is, when I know nothing of the Laws described, whether they bee divine or humane. This Ignorance excuseth and maketh all Nations and Heathen excused. For inasmuch as they neither know nor believ, that God is three in Person and was made Man, therefore by reason of the same invincible Ignorance they are held innocent by sensible and understanding worldly wise people; but in Divinitie, they are not held so. For St *Paul* saith, *They are all gon out of the waie, &c. And death passed upon all men, for that all have sinned*, that is, (said *Luther*) upon all, yea, even upon little innocent Children and Sucklings.

Rom. 3. 5.

2.
Crassa.

Gross Ignorance is, when one will not learn it, such an one is justly ignorant, that is, hee is not altogether innocent, though in somewhat.

But

But ignorance, which is affected and entertained, is, when one wilfully will not know a thing; this the Lawyers do call, *Dolum malum*, wicked craftiness, as now our Papists are.

Of the greatest sins which against God are committed.

THe greatest sins which are committed against God, are those which the three first Commandements do contain, and are committed against the first Table. No man understandeth nor feeleth these sins, but hee onely that hath the holie Ghost and the Grace of God. Therefore all people are secure, and although such do incur and draw God's wrath upon them, and are the Diuel's own, yet they think and flatter themselves, that they still remain in God's favor. And although they falsifie the Word and Commandements of God, persecute and condemn the same; yet they think in their mindes, they do that which is pleasing to God, and God's special service: As for Example: *Paul* thought not otherwise, but that hee performed a thing pleasing to God, when hee help to defend and maintain the Law; for hee held the Law of God to bee the highest and most precious Treasure on earth; as wee now hold the Gospel to bee. Hee would venture thereupon life and bloud, hee would (short and round) maintain the Law; and hee thought there was nothing wanting in him which was needfull thereunto, hee wanted neither understanding, wisdom nor power.

Head-sins.

Paul before his Conversion.

Multitudes conclusion.

But before hee could rightly look about, and when hee thought his Cause most sure, then hee heard another Lesson, hee got another manner of Commission, and it was told him plainly, That all his works, his Actions, his diligence and zeal were quite against God. Yet notwithstanding his courses and doings carried the best and fairest lustre and respect, by the learned, understanding and seeming holie people, inso-much that every one must conceiv and saie, *Paul* dealt therein uprightly and performed divine and holie works, in shewing such zeal for God's Honor and for the Law.

Hee had also to strengthen him in his proceedings such Arguments and Grounds, as by humane wisdom, sense and reason could not bee overthrown, contradicted nor confuted. But God (saied *Luther*) found a Solution and a Contradiction, Hee struck him on the Ear, that hee fell to ground, and must hear, *Saule, Saule, quid persequeris me?* As if Hee should saie, *Saul*, even with that wherewith thou thinkest thou dost mee service, even with the same thou dost nothing els but persecute mee, as my greatest enemy; and that it is true, read thou this Lesson, Thou boastest thy self, that thou hast my Word, that thou understandest the Law, and wilt earnestly defend and maintain the same, and every man yieldeth unto thee; thou receivest witness and authoritie from the Elders and scribes, and in such thy conceit and weening thou proceedest.

God's manner of disputing.

But know, That in My Law I have commanded, That whoso taketh My Name in vain, the same shall die the death. Thou, *Saul*, takest My Name in vain, therefore art thou justly punished.

God's invincible Arguments against the seeming workers of Holiness.

The first part of this Argument, his Works and Actions do approve. For *Paul* persecuted the Son of God, the true Messias, or Christ, who is and is called, the Name of God.

This Argument could not *Paul* unloose, therefore must hee creep to the Cross; must bee ashamed of his proceedings, and saie, I have not rightly understood the Law of God; Hee must acknowledg and confesse his great sins, his unjust dealing, his misbelief, his corrupt understanding and blindness; Hee must pronounce his own sentence over himself, and saie, I am served right. Therefore also hee saith, Lord, what wilt thou have mee to do? Mark, (saied *Luther*) this man was a master in the Law and *Moses*, and yet now asketh, what hee should do?

An example for all that have erred.

That the greatest and most common sin, is, the contemning of God's Word.

OVer and besides these greatest and most grievous sins, wee have much upon us, (saied *Luther*) which is against our Lord God, and which justly displeaseth Him: As there is Anger, Impatience, Covetousness, Care and Carping for the bellie, Incontinencie,

Humane sins.

Sins against
the second
Table.

tinencie, wicked Lust, Hate, Malice, and other vices; these are great, horrible, deadlie sins, which every where in the world go on with power, and get the upper hand. Yet these sins are nothing in comparifon of the abominable contemning of God's Word, which is so common and great, as that in truth all the sins before named are not so common, yea, all those sins would remain uncommitted, if wee did but love and reverence God's Word. But, alas, wee finde the contrarie, and that the whole world in this sin is drowned. No man giveth a fillip for the Gospel, but all do snarl against it, and though they contemn and persecute it, yet they hold the same for no sin. In like manner, I behold my wonder in the Church, (saide *Luther*) that among the Hearers, one goeth this waie, another that waie, and among so great a multitude, there are scarce Ten or Twelv that com thither with intent to mark what in the Sermon is delivered. Moreover, this sin is so common, so fearful, hellish and divellish a sin, that people will not confesse and acknowledg the same to bee like other sins; everie one holdeth it for a small and slight thing, when they are at the Sermon, and not diligently to mark thereupon. Nay, the most part go away, and think that the Wine tasteth even as well in Sermon, as at other times; no man troubleth himself about it, much less maketh any man a Conscience thereof, in slighting and dis-regarding God's Word. The same falleth not so out in or about other sins; as murder, adulterie, thieving, &c. For after these sins, (if not presently, yet in due time) doth follow Gentleman Grief or sorrow, insomuch that the heart thereat is affrighted, and would wish, they had not been committed. But not to hear God's Word with diligence, yea, to contemn, to persecute, and to quench it out, of this no man maketh reckoning. Therefore it is a sin so fearful, as that Land and people therefore must and will bee destroyed. For seeing it remaineth unacknowledged, so can there follow no Repentance, no Remission, nor Amendment. And even so it was and went with Jerusalem, with Rome, Grecia, and with other Kingdoms.

Luther's Pro-
phetic over
Germanie, by
reason of their
contemning of
God's word.

And the same (saide *Luther*) will fall upon *Germanie*, if in time wee do not repent. For our sins continually do crie up to Heaven, and will not suffer God to rest, but that of necessitie Hee must bee angrie, and saie, I have presented you with my welbeloved Son, (my most precious and highest Treasure); Hee would willingly talk with you, would teach and instruct you to everlasting life; but I have no Creature that will hear Him: therefore I must needs let my punishments proceed and go on. As the Lord Himself witnesseth, *John 3. This is the condemnation, that light is com into the world, and men loved darknes rather then light, becaus their deeds were evil.*

God's Judg-
ment over the
world.

As if Hee should saie, All other sins I will willingly conceal, but this is the condemnation and the break-neck of the world; namely, that I have sent my Word, and they have not regarded it; they are besides this sin, full of other sins, of which I willingly would help and cure them through my Word, but they refuse to bee holpen. Therefore seeing they will not hear my Word, so let them hear the Divil's word, and at last, they will finde what they have gotten thereby.

In this manner (saide *Luther*) went it also with the Christians towards the East in those excellent, great and fair Countries, which now the Turk hath brought under his rule. *Hungaria* is now likewise almost gon, where God's Word hath been, and is contemned, therefore they must now hear the Turk with his *Alcoran*.

As is now don.

Wee Germans and other Nations will not hear nor suffer the Gospel, therefore wee must suffer the Divil's sects, the Anabaptists, and other seducers; for so it must go where God's Word is despised and will not bee heard. And seeing that the same is the highest and greatest sin, so belongeth also thereunto the greatest and sharpest punishment.

How wee may bee quit and loof from sin.

The Carrier of
sins away.

St Paul (saide *Luther*) maketh answer and faith, Wee must bee comforted, and must not despair; for there is a man who is called Jesus Christ, that hath given Himself for our sins, *Gal. 1.* namely, that our sins by none other means may bee destroyed, but by the Son of God who offer'd up Himself for the same.

With

CHAP. 9. *Of sins, and the difference thereof.*

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With such Cannons, Culverins, Serpentine, Peece, and powerful warlike Munition must that wicked Popedom (and all other false doctrines, Idolatrie, works and deserts) be assaulted and beaten down. For if our sins could be destroyed and rooted out with and through our own works, deserts and satisfaction, what had it been then needful that the Son of God should have given Himself for the same? But seeing Hee hath given Himself for our sins, therefore surely wee must leav them undestroyed and unrooted out with our works.

To overthrow Popedom, and all false religions.

Those who in the world will be held for the best and holiest (the Monks, Friars, and seeming workers of Holiness) do indeed confess with the mouth, that they are sinners, and daily do commit sin, but yet not so great and many sins, which they should not be able through their own works and deserts to destroy and root out. Nay, more then so, they will (over and besides such satisfaction for sins) bring their own particular righteousness and deserts before the Judgment seat of Christ, and will challenge from Him everlasting life, as a reward for their works and righteousness.

Work gatherers and hearers.

Of the occasion of sin.

THe holie Scriptures do shew (said *Luther*) that sins do com of the Diuel, to whom our first Parents hearkned, became disobedient to God, and thereby fell into horrible punishment. For through those sins, not onely our bodies in such sort are weakned, as that out of immortal wee are becom mortal, but also the understanding, the heart, sens and will is wholly spoiled and confounded. For wee have lost the upright and true knowledg of God, and our will likewise in such manner is spoiled, as that it willet and desireth nothing, but that which is evil; as *S^t Paul* saith, *The carnal minde is enmitie against God, for it is not subject to the Law of God, neither indeed can be*, Rom. 8.

Sin's Descent.

Of the punishment of sin.

THe punishment of sin in the end is death, both temporal and eternal, as *S^t Paul* saith, *Rom. 6. For God said, On which daie thou eatest thereof, thou shalt die the death.*

Gall of death.

What sins are to be borne withall, or not.

Such sins (said *Luther*) as go against the Neighbor are to be endured, but those which are against God's mercie are intolerable. In this manner do they sin, which persecute and hurt poor Christians under the color, that they dare not resist nor revenge themselves.

Tyrannical sins.

Of the difference of the Pharisee's and the Publican's sins.

CHRIST well knew (said *Luther*) how to make a difference of sins; for wee see finely in the Gospel, how harsh Hee was towards the Pharisees, by reason of their great hate and envie against Him and His Word. But contrarie, how milde and friendly Hee shewed Himself towards the woman which was a sinner. This Gentleman Envie will needs rob Christ of His Word, and Hee is a bitter enemy unto him, persecuteth and killeth him in the end. But the woman, as the greatest sinner, taketh hold on the Word, heareth Christ, and believeth that Hee is the onely Saviour of the world; shee washeth His feet, anointeth and strengthneth Him with a costlie water: From whence Christ said to the Pharisee which invited Him, *Thou hast given Mee no kiss*, &c. Therefore let us acknowledg our selvs to be such sinners as do humble themselves, and not proud and puffed up.

Contrite and broken sinners.

Example: That God forgiveth sins.

Let us (said *Luther*) not think nor make our selvs more just then was the poor sinner and murtherer on the Cross before his Conversion. I believ, if the Apostles had not

Sins Communion.

Matth. 12.

not all fallen, they would not have believed the Remission of sins. Therefore (said *Luther*) when the Diuel upbraided mee touching my sins, then I saie, Good Sr *Peter*, although I am a great sinner, yet have I not denied Christ my Saviour, as you have don. In such sort the forgiveness of sins remaineth confirmed. And although the Apostles were sinners, yet our Saviour Christ alwaies excused them, (as when they plucked the ears of Corn); but on the contrarie, Hee jeered the Pharisees touching the paying of Tribute, as Hee commonly shewed Himself towards them in a flouting sort: But the Disciples Hee alwaies comforted, as *Peter*, where Hee saith, *Fear not, thou shalt henceforth catch men.*

That God leaveth no sins unpunished which are not acknowledged and confessed, specially sins against the first Table, which wee hold not for sins, but for virtues.

Psal. 58.

Nota bene.

NO sinner (said *Luther*) can out-run his punishment, except hee bee sorrie for his sins and repenteth, as experience teacheth. For although one scapeth once scot-free, yet at last hee will bee snapt, as the *Psal.* saith, *God indeed is still Judg on earth: That is, Hee suffereth no evil to go unpunished.*

Our Lord God is never vexed more, then when wee will defend and maintein our sins, as *Saul* did; For the sins which are not acknowledged for sins, are against the first Table; but they which are acknowledged, are against the second Table. *Saul* sinned against the first Table, but *David* sinned against the second Table in the Ten Commandements. Such sinners which have offended against the second Table, com easily to right again, and do better themselvs through the preaching of Repentance. But the other that sin against the first Table, do not (or very seldom) recover again; for they will not acknowledg that they have don amiss.

Of the fall of the ungodlie, and how they are taken napping in their ungodlineß and fals doctrine.

Secureness
overthroweth
the ungodlie.

Our Lord God (said *Luther*) suffereth the ungodlie to bee taken captives and snapped in verie slight and small things, when they think not of it, when they are most secure and live in delight and pleasure, in springing and leaping for joie. In such manner was the Pope snapt by me (said *Luther*) in and about his Indulgences and Pardons, which was altogether a slight thing. The Venetians likewise were taken napping by Emperor *Maximilian*.

That which falleth in Heaven is divellish, but that which stumbleth on earth is humane.

Of the signs, that God hath forgiven us our sins.

Signs of
Grace.

GOD forgiveth sins meerly out of Grace for Christ's sake; but wee must not abuse the Grace of God and His forgiving. God hath given signs and tokens enough, that our sins shall bee forgiven; namely, the Preaching of the Gospel, Baptism, the Lord's Supper, and the holie Ghost into our hearts.

Matth. 18.

Now it is also needful that wee testifie by a true sign, whereby wee may approve that wee have received the forgiveness of sins. And the same must bee this, That every one forgive the faults of his brother. There is no comparison between God's remitting of sins and our forgiving. For what are one hundred pence in comparison of ten thousand pounds, (as Christ saith) nothing at all. And although wee deserv nothing by our forgiving, yet wee must forgive, that thereby wee may prove and give Testimonie from us, that wee from God have received forgiveness of our sins.

What

What belongeth to brotherlie forgiving.

TO brotherlie forgiving belongeth this, That the brother whom I shall forgive do confesse his fault. For (said *Luther*) that fault I cannot forgive, which is not acknowledged and confessed. Now if the brother proceedeth daily in doing mee wrong, and remaineth worst and worst, then must I saie unto him, Brother, thou hast wronged mee in such and such manner, thou shalt know that thou hast don mee wrong. If hee thereupon contemneth the same, and jeer's it out, then I must endure it; *But I cannot forgive him, becaus hee acknowledgeth not that hee hath don mee wrong.* But when hee heartily confesseth and acknowledgeth his fault, and saith, Brother, I have don this or that against thee, and don thee wrong, I praie thee, forgive it mee. Then must I saie unto him, Loving Brother, I forgive thee willingly from my heart.

Fraternal
humilitie.*To believ the forgiveness of sins, maketh one saved.*

I Remain still (said *Luther*) wholly upon this Article of the Remission of sins, I yield nothing at all to the Law, nor to all the Divels. Whoso can but believ the forgiveness of sins, the same is a happie Creature.

Grace's ad-
vantage.*That Christ forgiveth right and true sins.*

AS I was a Frier in the Monasterie at *Erffurt*, (said *Luther*) I wrote to Doctor *Staupitz* thus, *O my sins, sins, sins!* Whereupon hee made mee this answer, Thou wouldst fain bee without sins, and yet thou hast no right sins, as murthering of Parents, publique blaspheming, contemning of God, adulterie, &c. Thou must have a register wherein are written and noted right and true sins, if thou wilt have that Christ shall help thee; thou must not trouble thy self with and about such puppie sins, nor make out of every *Bombard* a sin. This was a comfortable priest fit for the Divel.

Luther's suffer-
ing sins.*Of the sins which the holie Scripture reproveth.*

THe holie Scripture principally medleth not with gros and publique sins, as with Publicans, with Knaves and Whores, &c. For those sins the heathen can acknowledge and censure. But for the most part, the Scripture hath an eie to spiritual whoredom and idolatrie, which are committed against the three first Commandements of God, which sins have such respect and titles before the world, as if they were virtues and godliness.

School and
Nurture of
holie Scri-
pture.*Of sins against the Gospel.*

God's Word by us (said *Luther*) is contemned in the highest degree, by the Papists it is blasphemed, and so, both waies most abominable sins against the first Table of God's Ten Commandements, which is an evil sign, and if God in his mercie helpeth us not, wee are utterly lost.

But I am comforted again, first, in that the great pride of the Turk (who dependeth upon his strength and power) will bee a means to draw God's Anger in som measure from us upon him: For God's nature and manner is, to put down the mightie from their seat.

Secondly, I am comforted (said *Luther*) in that the Pope and the French King do invite and instigate the Turk to invade us and our Countrie. Therefore assuredly, God will help us; and although the Turk cometh and carrieth som away, yet hee must leav *Ezechias* and *Esay* behinde him.

Faith's Castle.

Against

Against sin's Temptations.

Defence
against sin's
pressing.

IF (said *Luther*) thou art tempted, by reason of thy sins, in that thou art a sinner, and hast incurred God's anger against thee, then confesse and saie, Yea, it is alas too too true that I am a great sinner; but God is far greater then are my sins; I will neither add greater sins to those which already I have committed, nor will I denie the seat of Grace, my Lord and Saviour Jesus Christ.

God did not cast in *David's* teeth the sixt and seventh Commandements, by reason of his murther and adulterie, but by reason, that for his sake the Name of God by the Gentiles was blasphemed, &c. For that is one of the greatest sins displeasing to God.

World's opi-
nion of sinful
Actions.

1 Reg. 21.

The world counteth such for no sins, which are committed against the first Table of the Ten Commandements; nay, those are held rather for virtues: Therefore (said *Luther*) God must punish and strike in with power to hinder the same. And seeing they are not acknowledged nor confessed to bee sins, therefore God neither can nor will forgive them. The sins that are committed against the second Table, are sooner acknowledged, and no man can bee excused and found innocent therein. As *Manassès*, who had shed so much blood in Jerusalem, that it swam aloft, as the Scripture saith. But when hee confessed them, and said, *I have sinned*: then the Lord out of Grace forgave him. God said also touching *Ahab*, *Hee hath humbled*, and crowched, or bowed himself before Mee; Therefore for his life time hee was spared from punishment: Hee was an abominable wicked wretch, (said *Luther*). If *Elias* had not fled from him, hee had also slain him. Most excellent Examples there are of God's mercie.

A Maior in a Citie, a Father and a Mother, a Master and a Dame, Tradesmen and others, (said *Luther*) must now and then look through the Fingers towards their Citizens, Children, and Servants, if their faults and offences bee not too grose and frequent: For, where wee will have *Summum Jus*, the sharpest Law; there followeth oftentimes *Summa Injuria*, so that all must go to wrack. Neither do they which are in Office alwaies hit it rightly, but do err many times, and sin in doing wrong, and must therefore desire the forgiveness of sins.

That the forgiveness of sins must go and pass through all things in general.

To over-see
among people.

THE Law (said *Luther*) doth not iustifie in no State, Calling and Art, impossible it is that every thing should go in a line straight according to the Law, as wee see in the Childrens Art the Grammar, which is taught in Schools, no Rule is so common, nor Line so straight, which hath not an Exception. Therefore the forgiveness of sins deal-eth through the whole life, and is set and scattered out every where in all works and Arts.

Line-right.

That which wee call *Mathematicum punctum*, (which is unparted and so line-straight, that it must not bee faultie in the least and smallest point) the same is impossible to bee found; neither is the Righteousness or Justification according to the Law any where to bee found.

Mild-right.

But *Physicum punctum*, (as they call it in the Schools, where every thing is don not so just and line-straight) the same is the Remission of sins, where wee must have patience, and must bear, though every thing bee not carried so justly in every place, as wee could wish it were.

That we ought
to carrie one
another's
burthen.
Gal. 6.

But although that little point, which they call *Mathematicum*, bee no where to bee found, yet wee must as neer as possible wee can aim and shoot at the mark; yet so, that alwaies wee must look through the fingers, Wee must hear, and not hear; see, and not see, &c.

Against the
nimbleness
of the
Lawyers.

The Lawyers in their Art (said *Luther*) must oftentimes also seek for the Remission of sins; for they hit it not alwaies right, when they pronounce wrong Censures, and that the Diuel for the same tormenteth their Consciences, then they are not able to resist him, although they had *Bartholus* and *Baldus*, and all Writers to assist them.

But

But they may well defend themselves against the Devil with the Remission of sins. They must as near as they can beat and aim for an issue, and then must saie, Loving Lord God, bee pleased herewith, wee praie, wee know not how to better it; if therein wee have failed, then forgive us. For to hit it just and right, *impossibile est. Ideo nullus Jurisconsultus subsistit in optima conclusione contra Diabolum*, except hee take Divinitie to help him, which saith, *Deus misericors, judicavi in hac causa*, according to our government, if it bee not right, forgive it. This must a Lawyer and a Civilian do, *Quia non habere possunt mathematicum punctum*. But a Divine (saied Luther) must both have it, and must also hit it rightly, *Ut dicat*, here it is written, *in Verbo Dei*, and no where elf. *Hoc non possunt facere Jurisconsulti*; for they do like an uncertain Organist, when hee beateth upon one Key, if that will not give a true Consonance, then hee taketh another, and if one bee not the true sound, then is the other true. *Sed Theologia attingit Mathematicum*, Shee saith, *Una est Justitia, qua est Christus Jesus, hunc qui attingit est justus*; Wee Divines do preach of this Christ, and saie, *Hac nostra Doctrina est vera*, and so saie all the Prophets. I (saied Luther) will not have *Remissionem peccatorum* touching my preaching and teaching; for the Doctrine is not mine, but God's; As our Saviour Christ also saith, *The words which I speak are not mine, but my Father's*.

Divine regard.

Of Government in House-keeping.

IN *administratione Oeconomia & Politia*, must bee *Lex*, where wee would not have, *ut aliquid peccetur. E contra*, when things are don amiss, then *Remissio peccatorum* must appear, otherwise wee spoil all. *Maritum oportet multa dissimulare in Uxore & Liberis, & tamen non omittere debet Legem*. Even thus it is (saied Luther) in everie State and Calling, *Remissio peccatorum est in omnibus Creaturis*. The Trees grow not all alike straight, the Waters run not everie where Line-straight forward; neither is the Earth in all places alike good. *Vera igitur sententia est, Qui nescit dissimulare, nescit imperare: Hac est sententia*, wee must bear with many things, and look thorow the Fingers, and yet withall, not to suffer every thing to pass. It is saied, *Nec omnia, nec nihil*.

Rules of State.

Of the difference of sins and of sinners.

AS our Saviour Christ praied upon the Cross for His persecutors, and saied, *Father, forgive them, they know not what they do*. Here (saied Luther) Christ praieith not for the whole multitude, but maketh a difference of them for whom Hee praieith. For there are two sorts of sins and of sinners; som sins are acknowledged and confessed to bee sins, others again there are, which they will not confess nor acknowledg for sins. Som people there are, which know they have don wrong, and yet nevertheless they proceed boldly therein without let or fear, meerly out of hate and wickedness against the acknowledged truth. This (saied Luther) is called, and is to sin against the holie Ghost, upon which sins they will stand and remain, they will maintein and defend them, although they bee openly convinced out of God's Word. Such people do sin wittingly and wilfully, and out of a pervers minde do remain in the same known sins, they neither desist from them, nor praie that they may bee forgiven. Even thus do our Gentlemen the Papists, they know full well, that our Doctrine is true and right, they know that Christ commanded the Sacrament to bee administred and received wholly (*sub utraque specie*) in both kindes, that Hee forbade not Matrimonie, and commanded not the Mass-offering. Likewise they know that Christ died for our sins, &c. yet notwithstanding, they condemn us as Hereticks, becaus wee perform and observe these divine Duties according to Christ's Institution and Command. These (saied Luther) sin not ignorantly but against the holie Ghost.

Praier availeth sinners. Job. 5. Irremissible sins.

Now although our Lord God can or may convert one or more from such sins, if it pleas Him; yet, the nature and kinde of those sins is such, that they cannot

God's free standing Grace.

not bee forgiven; for they proceed directly against Grace and the forgiveness of sins, seeing that the forgiveness of sins will require both a confession and an acknowledgment of the offence committed, and a true repentance for the same, as also, it will require a heartie desire of pardon and remission.

The Diuel's
pressing.

The other sinners are those which do sin ignorantly, as for Example, *David* knew well that hee did not right, but sinned against God, in that hee took away *Uriah's* wife, and caused him to bee slain. But it was the wicked lust and the Diuel that so fiercely hunted him thereunto, before hee was aware, or well bethought himself what hee did. But afterwards, hee confessed those sins, was sorrie for them, and desired Grace.

Falling into
sins.

Such and the like sins (said *Luther*) all of us do carrie about our necks, wee are easily overtaken therewith, and lightly wee fall thereinto; somtimes hastened on by the Diuel and our flesh; somtimes out of fear, as *St Peter* was; somtimes out of negligence and foolishness, in that wee understand it not; and somtimes also out of secure presumption.

Sorrowful
misdeeds.
Matth. 21.

Such sins (said *Luther*) did our blessed Saviour devour and swallow up on the Cross, and praied for them. For they are sins which strive and fight not against Grace, such sinners do not saie, Wee have don well and right, but they shew themselvs naked and bare, they suffer themselvs to bee seen, that is, they confesse and acknowledg their sins, and desire pardon and forgiveness.

A right
plaister for
sins.

Thus wee must hold our selvs stedfastly to that High Priest, and to His offering and praier upon the Cross. But the other sins that strive and fight against Grace, and will bee no sins, as those blasphemings were of the Malefactor on the left hand upon the Cross, and of the High Priest's standing by, those and such do not belong to Christ's Praier, neither have they part therein.

Luther's describing of the spiritual Government.

I.
Church go-
verning.
John 20.
Psal. 68.

THe spiritual Government (said *Luther*) consisteth in absolving and deteining of sins and sinners; As Christ saith, *Receive ye the holie Ghost, whose sins yee remit, to them they are remitted; but whose sins yee retein, they are reteined.* This spiritual Government must so far bee separated from the worldly and temporal Government, as Heaven is sundered from the earth. Now those that are in this true spiritual Government are right Kings, right Princes, who have the highest and greatest power to govern. But here wee must regard and have a care to see how this Government is confined, and how far this power goeth, namely, it goeth so far as the world goeth, as Christ saith, and yet it shall have nothing elf to do, nor shall meddle with any thing, but onely with sins, to *forgive* and *detein* the same.

Wee must take good heed and beware (said *Luther*) that wee mingle not spiritual and temporal Governments the one in the other, as the Pope and his bishops have don, who have so far abused the spiritual Government, that they are becom worldlie and temporal Potentates, before whom, even Emperors and Kings have been constrained to humble themselvs, to bow and to bend. Christ gave His Disciples no such command; Hee sent them out not to take upon them temporal and worldlie Government, but commanded them to preach, and to rule over sins, to preach the Gospel, to forgive and detein sins, wherein the Apostles power and Keies consisted.

2.
Sin's De-
scription.

But what is sin? Answer. Sin is called a Burthen which troubleth and maketh heavie the Conscience before God, which taketh one captive and condemneth him to eternal death: Such are not sins which are devised and feigned by the Pope and by his Jugglers the bishops, as not to eat flesh on a forbidden daie, &c. Those are new devised sins and righteousnesses which belong not to Christ's Government, neither do they condemn any creature, for God hath no where forbidden the same.

3.
Mercie's
Treasure.

But who hath power to forgive or to detein sins? Answer, The Apostles and all Church-servants, and (in case of necessitie) everie Christian. Christ giveth them not power over monie, wealth, Kingdoms, &c. but over sins and the Consciences of humane

humane creatures, over the power of the Diuel, and the throat of Hell. For Christ laieth his Passion and Resurrection in the Apostle's mouths, and maketh subject unto them Hell, Death, and Damnation, together with Heaven, Life, and everlasting Salvation, insomuch that they are able to pronounce such a sentence, that the Diuel himself must bee affraid thereof: and again, they are able to Absolv and make a humane creature free and loof from all his sins, if in case hee repenteth and believeth in Christ; and on the contrarie, they are able to detein all his sins, if hee doth not repent and believeth not in Christ.

I praie, (said *Luther*) what is the power of all Emperors and Kings in comparison of this power? That a poor sillie creature, an Apostle; yea, everie one of Christ's Disciples dare pronounce a Censure over the whole world, and with the Word which hee carrieth in his mouth, is able either to open or to lock up Heaven.

I (said *Luther*) esteem no less of a Minister's Office, then of the Office of Christ, if that Minister carrieth the same word which Christ carried.

But this power and command must not induce the Apostles and servants of the Church to take upon them pride, honor and state, for of that they have nothing, but they must onely serv and help mee and thee to bee delivered from our Enemie who is too strong for us, and who (without this help and comfort) will keep us in everlasting captivitie and bondage.

Against those
that exalt
themselves of
their Authorities.

It is a great and glorious power therefore, which Christ gave to his disciples, that they should drive away such an enemie, which otherwise the world, with all their power were not able to resist.

Christ himself instituted this Office, through which all the sins in the whole world shall bee forgiven, so far forth, that they bee right sins, bee confessed, and the Word believed; for no Absolution can bee pronounced to those that make foolish and feigned sins, nor to such in whose hearts the sins do not live, but are slumbering and sleepe sins, which are yet not quick nor felt, nor to those that regard them not. Thou therefore (whosoever thou art) must sing that Psalm which *David* sung, *I acknowledg my faults, and my sin is ever before mee. Against Thee onely have I sinned and don evil in thy sight.*

Psal. 51.
David's confession of sins.

Here (said *Luther*) the properties of true sins, and of a true repenting sinner are both together; for *David* seeth that hee hath don evil, and knoweth that God therewith is displeased, as if hee should saie, I acknowledg, and also do feel my sins; I do not onely think thereon how, and in what manner I committed Adulterie and Murther, but also I see and feel the power of sins, what they can, and are able to do. In such sort (said *Luther*) if my sins shall be forgiven mee, they must bee quick and living in my heart, that I feel them and finde what a wicked Diuel and an abominable burthen sin is, which before God will accuse mee, and cast mee headlong down to hell, and into everlasting death.

When *David* sinned with *Bathsheba*, committed Adulterie and slew *Uriah*, then hee went on securely, hee troubled not himself much about it, for the sin slept; yea, it was altogether dead in him: but when *Nathan* came and struck thunder into his heart and said, Thou art the man, then the sin began to live, to stir, and to bee quick in *David's* heart: but hee was comforted again by *Nathan*, who said unto him, Thou shalt not die. Therefore, to the forgiving of sins (said *Luther*) belongeth also *Conscientia peccati*, that wee feel our sins in the Conscience, acknowledg and confess the same.

Where wee ought to seek forgiveness of sins, and how wee must take hold thereof.

THE forgiveness of sins is declared onely in God's Word, and there wee must also seek it; for the Absolution is onely grounded on God's promises. God forgiveth thee thy sins, not becaus thou feelest them, and art sad and sorrie, for that doth and worketh the sin it self, and can deserv nothing, as the Pope teacheth: but hee forgiveth thy sins becaus hee is merciful, and becaus hee hath promised to forgive sins

The place and
occasion of
forgiveness of
sins.

R

for

Mat. 9.

for Christ's sake, his dearly beloved Son, and causeth his word of Absolution to bee pronounced over thee; namely, *Bee of good comfort, thy sins are forgiven thee.* Believest thou this? then thou hast most certain the forgiveness of sins.

Luke 17.

Therefore (said *Luther*) hold thee fast to the Word; for it is decreed, that wee can make no Attonement for sins, nor overcome them with our works, with sorrow, confession or with satisfaction: but when wee have done all that possible wee can do; yea, though wee tormented our selves to death, yet all is in vain, and labor lost, as in Popedom hath been well found. Now hee that cometh not to that Word, which includeth therein the forgiveness of sins, the same then must com to the other Word, wherein the sins are detained.

Against the
undervaluers
of God's
Word.

Christ lai'd them both in the Apostle's mouths; therefore there are no other waies nor means to the forgiveness of sins, but onely to the Word, otherwise thy conscience will tell thee, and saie, Thy sins are detained, for thou comest not to the Word, but will help thy self with thine own works.

To hit upon
the forgive-
ness of sins.

If now thou wilt have forgiveness of sins, then thou must fetch it out of the Apostle's mouths, out of the mouths of Preachers, or of Christ; if thou dost not fetch them from thence, then thou obtainest not the forgiveness of sins, although thou performest the best works; yea, although thou sufferest thy self to bee slain, yet are thy sins detained; therefore take now which waie thou wilt.

Of the secureness of sins.

Gen. 4.

WHEN GOD, through *Adam*, said to *Cain*, *Is it not so, if thou do well, shalt thou not bee accepted? And if thou dost not well, sin lieth at the door;* Hee toucheth and sheweth therewith, the secureness of sinners; and hee speaketh with *Cain*, as with the greatest hypocrite and poison'd Capuchin Friar; as would *Adam* saie, Thou hast heard how it went with me in Paradise; I also would willingly have hid my offence with fig-leaves, and did lurk behinde a tree, but know good fellow, our Lord God will not bee deceived, the fig-leaves would not serv the turn, &c.

Ah! (said *Luther*) it was, doubtless, to good *Adam* a smarting and a sorrowful task, in that hee was compelled to exclude, to banish and to proscribe his first-begotten and onely son, to hunt him away and drive him out of his house, and to saie, Depart from mee and com no more in my sight; I feel still well what I already have lost in Paradise, I will lose no more for thy sake; I will now, with more diligence, take heed to my God's Commandements. And no doubt (said *Luther*) *Adam* afterwards preached with earnest diligence.

Of Hate and Pride,

To cloak sins.

THese two sins, Hate, and Pride, do trim and trick up themselves, like as the Devil clothed himself in the Godhead. Hate, will bee Godness; Pride, will bee Truth: these two (said *Luther*) are right deadly sins; Hate, is Killing; Pride, is Lying.

That the forgiveness of sins proceedeth of Grace without all Works.

Opinions of
Austin and
Gregorie.

SAINT *Austin* and *Gregorie* were of opinion, that our Works were reconcileable to make satisfaction, but not to redeem; that is, Wee might, through our Works, reconcile our selves to God, that satisfaction thereby were made for sins, but thereby wee were not redeemed or delivered from sins. But *S^t Paul* teacheth with expresse words, that the forgiveness proceedeth from the Promise which is made by Grace, and which destroyeth the sins, and setleth the conscience in peace, and is reconciled with God, and expecteth all goodness from him, as a childe doth from the father, is bold to step unto him and to speak with him. Otherwise, and without this, the Church would have no certain comfort. If God had not preserved and kept his Church under the forgiveness of sins, then no humane creature would bee saved.

Rom. 5.

The greatest comfort which wee ought to impart to one that is perplexed by reason of

of some particular sin, is to saie thus unto him; Loving brother! although thou had'st not committed that sin, yet notwithstanding, thou must have depended upon God's Grace, which in Christ is shewed unto us, or else thou had'st nevertheless been lost; therefore do not despair.

Grief for some particular sins committed.

I met lately with one (said *Luther*) that went about to take away Original Sin, hee made use of these two Arguments; *First*, No Law is given to the Just, as Saint *Paul* saith. *Adam* was Just in Paradise, therefore no Law was given unto him: and followeth, that hee did not sin against the Law, but onely against the Admonition or Warning. But the text saith clearly, The Lord commanded or charged him, &c. *Secondly*, hee hath alleged, Where no Law is, there is no sin: In Paradise was no Law, therefore in Paradise was no sin.

An Objection and Answer thereunto.

ANSWER.

In the word [*Law*] is an *Æquivocatio* (said *Luther*), which hath divers sorts of significations and meanings; for *Paul* speaketh in that place of *Moses* Law. Hee speaketh also of such a just or righteous person that is justified by Grace. But *Adam* was created of God in such sort righteous, as that hee became of a righteous an unrighteous person; as *Paul* himself argueth, and withall instructeth himself, where hee saith, The Law is not given for a righteous man, but for the lawless and disobedient.

Of the acknowledgment of sins.

IT can bee hurtful to none (said *Luther*) to acknowledge and confess their sins. Have wee don this or that sin, what then? Let us freely in God's Name confess and acknowledge, and not denie it; let us not bee ashamed to confess, but let us from our hearts saie, O Lord God! I am such and such a sinner, &c. for the Scripture saith, God maketh the ungodlie righteous; there hee calleth us all, one with another, despairing and wicked wretches; for what will an ungodlie creature not dare to accomplish, if hee may but have occasion, place and opportunitie?

And (said *Luther*) although thou had'st not committed this or that sin, yet nevertheless, thou art an ungodlie creature; and if thou hast not don that sin which another hath don, so hath hee again not committed that sin which thou hast don; therefore crie quittance one with another. It is even as one said that had young Wolvs to sell, hee was asked, which of them was the best? Hee answered, and said, If one bee good, then are they all good, they are all like one another. If (said *Luther*) thou beest a murtherer, an adulterer, a whoremonger, or a drunkard, &c. so have I been a blasphemer of God, in that, for the space of fifteen years together, I was a Friar, and have blasphemed God with celebrating that abominable Idol and Idolatrie, the Mass. It had been better for mee (said *Luther*) that I had been a partaker of other great wickednesses in stead of the same; but what is don, cannot bee undone, hee that hath stoln, let him henceforward steal no more.

Luther's free Confession.

Sins distinguished.

THE sins of common simple people are nothing in regard of the sins which are committed by great and high persons, that are in spiritual and temporal Offices.

The sins of spiritual and temporal Officers are greater.

What are the sins don by a poor wretch, that according to Law and Justice is hang'd; or the offences of a poor whore, to bee compared to the sins of a false Teacher, who daily maketh away manie poor people, and killeth them both in bodie and soul? But such sins which are committed against the first Table of God's Ten Commandements, are not so much regarded by the world, as those which are committed against the second Table.

That great holie persons have been also sinners.

Faults of
prime persons.

JOHN the Baptist (said *Luther*) was the holiest person, for Christ himself gave him that witness.

Deut. 32.

I ween *Moses*, *Aaron* and his sisters discharged well their duties, insomuch that God said to *Moses*, Thou shalt not com into the Land of Promise, becaus thou, and *Aaron* thy brother, have sinned against mee, and have not sanctified mee at the waters of strife, &c. If *Moses* had not then taken hold on the forgiveness of sins, surely hee had presently despaired and died.

*Of the difference of the punishment, and of the caus
of sinners punishments.*

THe punishments of sins are not alike (said *Luther*); one is greater and heavier then another. It is altogether an ungodlie opinion of those that allege, All sins are alike, (as *Sebastian Franck* teacheth.) I, *Martin Luther*, saie, The sins of *Paul* were far different from the sins of *Nero*.

Of Original Sin.

*Erasmus's
thoughts of
God.*

THe cogitations of *Erasmus Roterodamus* (said *Luther*) are of most eminent danger, and are great temptations; for hee thinketh that God dealeth unjustly when it goeth evil with the good and godlie; for if God were just and righteous, and dealt according to equitie and justice here on earth, and gave to people as they deserved, then (thinketh hee) it would not go evil with the good and godlie, nor well with the ungodlie and wicked.

This is directly the opinion and meaning of an Epicure and an ungodlie creature, which proceedeth from hence, They think, that humane nature is not utterly confuted and spoiled. They see not, that our knowledg, understanding, wit, sens, reason, strength and abilitie both outwardly and inwardly, by Original sin are altogether confuted, both in bodie and soul, utterly lost and spoiled. Therefore they think that God is such a man as in their bewitched eies they take him to bee.

Opinion of
School-divines.

Humane wit and understanding conceiveth, That Original sin is onely the lust and desire which men carrie towards women-kinde; but mis-belief, pride of heart, contemning of God, hate, blaspheming and murmuring against God when it goeth evil &c. of these sins they know nothing, neither do they hold them for sins.

Of sins of Blasphemie.

Allurements
of the Diavel.

WHen the Diavel bloweth into my brest (said *Luther*) that Christ is not gracious unto mee, the same is a sin of blasphemie; for God hath promised and earnestly commanded, that wee shall expect forgiveness of sins onely of this Christ; Hee that will not, maketh God a liar: But I must talk with the Diavel in this manner, and saie, Although I am a sinner and unrighteous, yet Christ is righteous, in him do I believ, hee bestoweth all his righteoufness upon mee.

That sins do grow and increas.

World's wickedness.

IN the 86 year of *Abraham's* age *Ismael* was born, and before hee attained to 99 years, *Sodom* and *Gemorrhah* were destroied, so soon did sin increas and got the upper hand in those five Cities: even as now the wickedness of mankinde in a short time is grown so great, and risen to that height, that I dare presume to saie, The vworld cannot continue full three hundred years longer. *Sodom* and *Gemorrhah* were consumed in the 488 year after the Deluge of *Noah*.

I do recite this fearful historie (said *Luther*) to the end yee may make true and good use thereof, that yee put those in fear that are proud haughtie and presumptuous.

Of Original sins in Christians.

ORiginal sin after Baptism (said *Luther*) is like to a wound that beginneth to heal, and though it bee a right wound, yet it is healed, and in continual practise of healing, though it still runneth and bee sore. Store of sins in the faithful.

In such manner Original sin remaineth in the baptized Christians until they die, yet it is mortified and continually killed. The head thereof is crusht in pieces, so that it cannot accuse or condemn us.

Everie man seeketh his own profit, seeing our nature is spoiled

ALL natural inclinations (said *Luther*) are either against or without God; therefore none are good; I prove it thus, All affections, desires and inclinations of mankinde are evil, wicked and spoiled, as the Scripture saith. Proof of nature's wickedness.
Psal. 115.

Experience also witnesseth the same; for wee see, that no man is so honest as to marrie a wife, onely thereby to have children, to love and to bring them up in the fear of God.

No valiant heroick undertaketh great enterprises for the common good, but out of ambition, for which hee is justly condemned: hereout must needs follow, That such original natural desires and inclinations are altogether wicked. But God beareth with them, and letteth them pass in those that believ in Christ.

In like manner, God, out of the seed of man, creäeth a creature after his own likeness, hee maketh and conserveth peace through Magistrates, hee beareth with all these, suffereth and permitteth them as a plaie or game in Shrovetide, not by reason of our worthiness, but meerly out of his grace, mercie and forgiveness.

Of the picture of God's mercie.

GOD hath pictured and placed before our eies manie strong examples of his mercie shewntowards the godlie that sorely fell and grossly sinned, among whom *Adam* is the first, afterwards others also, as *David*, *Job*, *Jeremiah*, &c. who cursed themselvs. But (said *Luther*) this word [*Cursing*] in the Hebrew tongue soundeth not so harsh as it doth in the High German language, but it is more milde then to wish evil and mischief; it soundeth in Hebrew, as might wee saie, *Misfortune befall thee*. Examples of particular sins.

Of Presumption.

Nothing is more hurtful, then when one presumeth, flattereth, and suffereth himself to dream, That hee believeth and understandeth the Gospel.



CHAP. X.

OF FREE-WILL

Of the Name of Free-Will.

Free-will.



Rom. 9.
Voluntas est li-
bera passivè, non
activè.

He verie name [*Free-Will*] was odious (said *Luther*) to all the Fathers. I, for my part, do yield, that God hath given to mankinde a Free-will, but here is the question; Whether the same Freedom bee in our power and strength, or no? Wee may very fitly call it, a subverted, a pervers and a fickle wavering Will; for it is onely God that worketh in us, and wee must suffer and subject our selvs to his pleasure. Even as a Potter out of his claie maketh a pot or vessel either for use of honor, or otherwise of dishonor. Just so is it with our Free-will, onely to suffer, and not to work, *passivè, non activè*, which standeth not in our strength; for wee are not able to do any thing that is good in divine causes.

What our Free-will doth effect.

I (said *Luther*) oftentimes have been directly resolved, and withall serious contemplation I entended to live uprightly and to lead a true godlie life all (other cogitations, lets and hinderances whatsoever set aside) but it was far from beeing put in execution; even as it was with *Peter*, when hee sware hee would laie down his life for Christ.

I (said *Luther*) will not lie nor dissemble before my God, but will freely confesse, I am not able to effect that good which I do intend, but must expect the happie hour when God shall bee pleased to meet mee with his Grace.

The Will of mankinde is either presumptuous or desperate. No humane creature can satisfie the Law. For (said *Luther*) the Law of God discourseth with mee (as it were after this manner following, Here is a great, a high and a steep mountain, and thou must go over it, whereupon my flesh and Free-will saith, I will go over it; but my Conscience saith, Thou canst not go over it: then cometh Despair, and saith, If I cannot, I will let it alone. In this sort doth the Law work in mankinde either presumption or despair; yet nevertheless, the Law must bee preached and taught; for if wee preach not the Law, then people grow rude and secure; but if wee preach it, then wee make them affaid.

Of Free-will's Abilitie.

The like is
feigned upon
Luther.

Gen. 6.

Gen. 8.

Saint Austin writeth, that the Free will, without God's Grace and the Holie Ghost, can and may do nothing but sin; which sentence sorely presseth and troubleth the School-Divines. They saie, *Austin* spake *Hyperbolicè*, and too much; for they understand that part of Scripture to bee spoken onely of those people which were and lived before the Deluge, where God saith, *And God saw that the wickedness of man was great in the earth, and that everie imagination of the thoughts of his heart was onely evil continually, &c.* whenas notwithstanding, hee speaketh even there in general, which these poor School-divines do not see; as also they neither see nor understand what the Holie Ghost saith soon after the Deluge, almost the self same words as before, in this manner, *And the Lord said in his heart, I will not again curse the ground any more for man's sake;*

sake; for the imagination of man's heart is evil from his youth, &c. Here hee speaketh not onely of thole that were before the Deluge, but also of all the posteritie of Noah, even after the Deluge.

Therefore (saide Luther) wee conclude in general, That man, without the Holie Ghost and God's Grace, can do nothing but sin, goeth and proceedeth therein continually without intermission, and from one sin falleth into another. Now, if as then man will not suffer the wholsom doctrine, but contemneth the All-saving Word, and resisteth the Holie Ghost, then through the fruits and help of his Free-will hee becommeth God's enemy, hee blasphemeth the Holie Ghost, and presently followeth the lusts and desires of his own heart, as examples in all time do clearly shew.

The fruits of Free-will.

Our Adversaries the Papists do make good the same; for wee cannot make them believ that they sin and err, in practising and using ungodlie and fals worship-pings.

The same also is witnessed by manie sentences in holie Scripture; for the 14th Psal. speaketh in general with expresse words, and saith, *The Lord looked down from heaven upon the children of men, to see if there were anie that would understand and seek after God. But they are all gon out of the way, &c.* The 116 Psal. also saith, *All men are liars.* and Saint Paul saith, *God hath shut up all under sin.*

Nallus & ne-
mo mordens Sy-
nergisti.

All these sentences (saide Luther) are altogether in general and strongly do conclude on our side; namely, That man, without the Holie Ghost, can do nothing but err and sin, which Christ presenteth and giveth; from whence Christ in the Gospel saith, *I am the Vine, yee are the branches, &c. without mee yee can do nothing. If a man abide not in mee, hee is cast forth as a branch, and is withered, &c.*

F. Crinomenon.

John 15.

And this is the cause, that the Office of the Holie Ghost is to reprove the world; namely, to the end hee may bring and call people to repentance, and to the acknowledgment of their sins. But (saide Luther) the world remain's continually such as alwaies it hath been. and although people are put in minde and through God's Word admonished, yet they hear not, but think that God hath pleasure in their worshipping which they themselves have chosen, notwithstanding God's Word and command to the contrarie.

The occasions
of the punish-
ments by the
Holie Ghost.

If in case (saide Luther) a General Council should bee called and assembled; It is certain, it would bee the onely sentence and conclusion of the Pope, and of his retinue, firmly to hold and observ that which they Decree: And although wee called and cried our hearts out, and saide, That man, without the Holie Ghost or Faith, is before God condemned, (for the heart of man, yea all his cogitations are evil) yet should wee prevail nothing therewith, but it would by them bee altogether disregarded. Therefore wee must arm our selves, and stick fast to this doctrine, and must keep that which sin and our condemned nature sheweth unto us; for this acknowledgment of sin is the beginning to saving health and salvation.

Unchristian-
like Conciliabula.

For why complaineth St Paul, and roundly confesseth, That there is nothing good in him (expressely saying) *In my flesh?* but to the end wee should learn, that onely and alone the Holie Ghost can heal our defects, our faults and diseases. Now if this bee surely believed in the heart, then a great foundation is laid of our everlasting felicitie in heaven; for afterwards wee have clear and most certain witnesses, that God rejecteth not sinners which do acknowledg and confess their sins, do desire to better themselves, and do thirst after righteousness, or after the forgiveness of sins for Christ's sake.

But (saide Luther) wee must, with highest diligence take heed, that wee bee not found among those roaring haughtie Gentlemen and heaven-breakers, which do resist the Holie Ghost and God's Word, and do boast of their Free-will, of their strength and abilitie. For although wee oftentimes do err, fall and sin, yet when wee yield and give place to the Holie Ghost (which reproveth us) with humble confession of our wickednesses, that wee are wholly spoiled and poisoned by nature; then the Holie Ghost appeareth and is present with us, and doth not onely not impute the acknowledged and confessed sin, but also doth overshadow and cover them with the Grace of our Lord and Saviour Jesus Christ, and richly endueth us with other gifts both temporal and eternal.

But

Important
words of the
Holie Ghost.

The flight of
Night-Owls.

But wee must well and diligently weigh the words which the Holie Ghost speaketh through *Moses*, for hee saith not slightly, *The thoughts of man are evil*, but, *Every imagination of the thoughts of his heart is evil continually*: infomuch, that what a man is able to conceiv with his thoughts, with his understanding and Free-will with highest diligence, the same is evil (saith hee) and not once or twice, &c. but it is evil continually; that is, alwaies from time to time: and without the Holie Ghost, man's reason, his will and understanding is without the knowledg of God; but to bee without the knowledg of God, is nothing els then to bee ungodlie, to walk in darkness, and to hold that for best, which is directly worst.

But (saith *Luther*) I speak onely of that which is good in a divine sort, and according to the holie Scripture; for in this case wee must make a difference between that which is temporal, and that which is spiritual, between policie and divinitie; for God doth also allow of the Government of the ungodlie, doth reward their virtues, yet onely so far as belongeth to this temporal life, and man's wit, will, and understanding conceiveth that to bee good which is external and temporal, yea also, it taketh the same to bee not onely good, but to bee the best and chiefeest good.

But when wee (Divines) deal about Free-will, wee demand in a divine manner, what man's Free-will is able to accomplish in divine and spiritual matters, not in outward and temporal affairs which are subject to humane wisdom, reason, and understanding: And wee do directly conclude, That man, without the Holie Ghost, is altogether wicked before God, although hee were tricked up and trimmed with all the virtues of the Heathen, and had all their works.

There are indeed (saith *Luther*) fair and glorious examples in the histories of the Heathen touching manie virtues; that they were fine and temperate, and lived chaste lives, they were bountiful, they loved their Countrey, parents, wives and children; they were men of courage, valiant, they shewed and behaved themselves courteous and friendly.

But I saie, That the verie cogitations of mankind concerning God, concerning the true worshipping of God, and concerning God's Will, are altogether stark blinde and darkness. For the light of humane wit, wisdom, sens, reason and understanding, (which alone is given to man) understandeth but onely what is good and profitable outwardly.

And although wee see, that the Heathen Philosophers now and then did dispute touching God, and of his wisdom wherewith hee ruleth all things, not much impertinent, nor far out of the waie (infomuch as som do conceiv, they disputed Christian-like therein, and in a manner have made Prophets of *Socrates*, of *Xenophon*, of *Plato*, &c.) yet notwithstanding, seeing they disputed thereof in such sort, as they knew not that God sent his Son Christ to save sinners; therefore, such fair, glorious and wise-seeming cogitations, speeches and disputations are nothing els but mearely blindness and ignorance, and are altogether blasphemings, according to the true sens of the foresaid part of Scripture in *Moses*, which expresly saith, *All the imaginations of the thoughts of man's heart is evil continually*.

As one that
would preach
Christ ex *Aristotele*.

Another discours of Free-will.

AH Lord God (saith *Luther*)! why should wee anie waie boast of our Free-will, as if it were able to do anie thing in divine and spiritual matters were they never so smal? For when wee well consider with our selves, what horrible miseries the Divil hath brought upon us through sin (which are innumerable and monstrous) then wee might even shame our selves to death.

The Divil's
mischief.

For first, Free-will did lead us into Original sin, and brought death upon us: afterwards, upon sin followed not onely death, but also all manner of mischiefs, as daily wee finde in the world; murther, lying, deceiving, stealing and other hurts, infomuch that no man is in safetie the twinkling of an eie, neither in bodie nor goods, which alwaies do hover and stand in danger.

Apparent ex-
perience.

Over and besides these mishaps, there is yet a greater, (as in the Gospel is noted) that people are possessed of the Divil, who maketh them mad and raging, in such sort,

fort, that by reason of sin, the generation of mankinde is nothing elf but a stinking and filthie Jakes of all the Divels. For now there lieth on our necks everlasting death and God's wrath. Moreover, wee are never in quiet, but are plagued here on earth both in bodie and soul.

Now (said *Luther*) what goodnes can such a spoiled and poisoned creature think, much less act and effect, (who is the Divil's instrument, yea, his Jakes, as afore said) that might bee pleasing to God, specially in divine and spiritual matters which concern the salvation of our souls. Mankinde after the Fall.

In temporal things which pertain to bodie and wealth, and to this worldlie life, as to Govern Land and people, to Rule in Houf-keeping, &c. the Free-will may do something that hath a shew and respect before men; But everie thing that proceedeth not out of Faith is sin, saith *S^t Paul*.

Wee know not rightly what fruits wee became after the Fall of our first parents; what from our mothers wee have brought with us. Wee have brought altogether a confounded, a spoiled, and a poisoned nature both in bodie and soul: In all our strength is nothing that is good, as the Scripture saith. Rom. 14.

And this is my absolute opinion (said *Luther*): hee that will maintein and defend man's Free-will, that it is able to do or work anie thing in spiritual causes, (bee they never so smal) the same hath denied Christ. This I have alwaies maintein'd in my Writings, specially in those which I wrote against *Erasmus Roterodamus*, (one of the principallest learned men in the whole world) and thereby will I remain, and I know it is the most certain truth; and although all the world should bee against it, and otherwise conclude it, yet the decree of the Divine Majestie must stand fast against the gates of Hell.

Touching this point, I finde my self much wronged by som (specially by the *Syn-ergists*) who prate and allege, That I had altered my harsh opinion concerning Free-will, and had mollified the same, (as they term it) seeing it is directly against their Errors, and they falsly give out, that they are my disciples. Luther's Apologie.

I confesse, that mankinde hath a Free-will, but it is to milk Kine, to build houses, &c. and no further: for so long as a man sitteth well and in safetie, and sticketh in no want, so long hee thinketh, hee hath a Free-will which is able to do something; but when want and need appeareth, that there is neither to eat nor to drink, neither monie nor provision, Where is then the Free-will? It is utterly lost, and cannot stand when it cometh to the pinch. But Faith onely standeth fast and sure, and seeketh Christ.

Therefore Faith is far another thing then is Free-will, nay, Free-will is nothing at all, but Faith is all in all. Nota bene.

I praie, (said *Luther*) put it to the Trial; Art thou bold and stout, and canst thou carrie it lustily out with thy Free-will when plague, wars, and times of dearth and famine are at hand? In the time of plague thou knowest not what to begin for fear; then thou wishest thy self there, and there, a hundred miles off. In time of dearth thou thinkest, Where shall I have to eat? Thy Will cannot so much as givethy heart the smallest comfort in these times of need, but the longer, the more it maketh thy heart faint and feeble, insomuch as it is affrighted even at the rushing and shaking of a leaf; These are the valiant Acts (said *Luther*) which our Free-will can do and achieve.

But on the contrarie, Faith is the *Domina* and Empress; and although it bee but small and weak, yet it standeth, and suffereth not it self to bee utterly dejected. Faith hath great and mightie parts, as wee see in holie Scripture, and on the loving disciples; Waves, windes, seas and all manner of misfortune do appear even unto death: Who in such a case would not bee affrighted? But Faith (how weak soever) standeth like a wall, and little *David*-like assaulteth *Goliath*; that is, It fighteth against sin, death, and all danger, specially it fighteth valiantly when it is a strong and complete Faith: A weak Faith striveth well, but it is not so bold. The glorie of Faith. Mar. 9.

Whether

*Whether the Free-will of Mankinde worketh anie thing in the
Conversion and Justification.*

Speech of Sto-
icks.

SOM new Divines do allege (said *Luther*), That the Holie Ghost worketh not in those that do resist him, but onely in such as are willing and give consent thereto, whereby it appeareth, that the Free-will is also a caus and helper of Faith; whereout also followeth, That Faith onely Justifieth not, nor that the Holie Ghost onely worketh through the Word, but that our Will doth somthing thereunto.

Efficiens causa

But I saie (said *Luther*) it is not so; the Will of mankinde worketh nothing at all in his Conversion and Justification; *Non est efficiens causa Justificationis, sed materialis tantum*, It suffereth onely, and is the matter on which the Holie Ghost worketh (as a Potter maketh a pot out of clay); also in those that resist and are advers, as in *S^t Paul*. But after that the Holie Ghost hath wrought in the Wills of such resistants and advers parties, as then hee also maketh and prepareth that the Will is willing, and as it were consenting thereunto.

Rom. 7. 8.

Mention of
*Paul's Con-
version.*

They saie and allege further, That the example of *S^t Paul's* Conversion is a particular and special work of God, therefore the same cannot bee brought in for a general rule, as should it bee held so with all others. I answer (said *Luther*); Even like as *S^t Paul* was Converted, even just so are all others Converted; for wee all resist God, but the Holie Ghost draweth the Will of mankinde in his time, when hee pleaseth through preaching.

Similitude of
getting chil-
dren.

Even as no man can or may with God's honor beget children, but onely in the state of matrimonie (although manie married people have no children), even so the Holie Ghost worketh not alwaies through the Word, but when it pleaseth him. Inso-much now, that the Free-will doth nothing inwardly in our Conversion and Justification before God; neither doth it work with our strength (no not in the least kinde) but onely suffereth that wee bee prepared and made fit by the Holie Ghost, as a Potter fitteth his claie.

Speech touch-
ing Predesti-
nation.

The sentences in holie Scripture touching Predestination (as there is, *No man can com to mee except the Father draweth him*) do seem as if they scared and affrighted us; but it is not so (said *Luther*), for they do but onely shew, That wee can do nothing with our strength and will that is good before God, and they put the godlie also in minde to praie; when people do so, then they are predestinated.

Luke 11.

Advers power.

Why should wee boast of our Free-will, that it could do or work anie thing in man's Conversion? I ween wee see it well in those poor people which are corporally possessed of the Divel (how hee rendeth and teareth and how pitifully hee dealeth with them, how hardly hee is driven out) what man's Free-will can do therein. Truly the Holie Ghost alone must bee there to drive him out, as *Christ* saith, (when the *Pharisees* and *Scribes* blasphemed him after he had driven the divel out of the poor, blinde, dumb, and deaf possessed man), *But if I, through the finger of God, do drive out Devils, then no doubt the Kingdom of God is com upon you*. As if hee should saie, If the Kingdom of God shall com upon you, then the Divel must first bee first driven, for his kingdom is opposite to God's Kingdom, as yee your selvs must confesse. Now the Divel will not bee driven out by Devils, much less by men, or by man's strength, but onely by God's Spirit and Power.

The state of
mankinde
without the
Holie Ghost.

Hence followeth (said *Luther*), that if the Divel bee not driven out through God's finger, then the Kingdom of the Divel is still there; and where the Divel's Kingdom is, there is not God's Kingdom.

Thus it powerfully concludeth, that so long as the Holie Ghost cometh not into us, so long wee are not onely unfit to all goodnes, but also of necessitie wee are so long in the Kingdom of the Divel, insomuch that wee can do nothing but what is pleasing unto him, otherwise it were not to bee called his Kingdom.

As *S^t Paul* saith to *Timothie*, that the people are taken prisoners in the snares of the Divel according to his will. How then should hee endure, that those which are his, should

should once dare to think or to do anie thing which were against his Kingdom, but altogether which were for and with his Kingdom?

O (said *Luther*) it is a vehement, a fearful and a great Word, in that Christ yieldeth such a Kingdom to the Divil, which without God's Spirit cannot bee shunned, neither can God's Kingdom com, except the Divil's Kingdom bee first driven from from us by divine and celestial power, as witnesseth the lamentable state of the foresaid poor man who corporally was possessed of the Divil.

It is fit that
hee as a master
should teach.
Mat. 23.

I praie (said *Luther*) tell mee, What could hee have don to bee free'd from the Divil, though all the people on earth had been present to help him? Truly, nothing at all; hee was forced to do and to suffer that which the Divil his Lord and master was pleased withall, until our blessed Saviour Christ came with God's power.

Now mark, If hee could not bee quit of the Divil corporally from his bodie, how then should hee bee quit of him spiritually, and from his soul, through his own will, strength, and power? for the soul was the caus that the bodie was possessed for a punishment, becaus it was possessed of sin. It is a mater more difficult to bee delivered from sin then from the punishment, the soul also is alwaies heavier possessed then the bodie, as hereby is proved: The Divil leaveth to the bodie possessed, its natural strength and work; but the soul by him is bereaved and robbed of understanding, of sens, true wisdom and reason, and of all her strength, as well wee see on possessed people.

¹
A strong Ar-
gument & mi-
nori.

Secondly, Christ proveth (that the Free-will in the Conversion of mankinde is able to do nothing, neither anie waie to assist, whereby the Divil may bee driven out) with a strong Argument and similitude taken out of experience; namely, How a strong man by a stronger is overcom, who taketh from him his harnish, his household-stuff, &c. whereby is also witnessed, That the Divil is overcom by no humane creature, but onely by God. So that once again, no man can truly boast, that through his own strength, hee is able (together with the Holie Ghost) to drive away sin or the Divil.

²
This is also of
value.

Let us but diligently mark (said *Luther*) how Christ pictureth out the Divil; Hee nameth him a strong Giant that keepeth a Castle; that is, the Divil hath not onely the world in possession as his own Kingdom, but also hee keepeth and fortifieth it in such fort, that no humane creatures can take it from him, and hee possesseth it also in such peace and quietness, that hee doth even what hee will have don.

The seeming-
high spiritual
persons make a
flie of the
Divil.

Now, how much a Castle or Fort is able to set and to defend it self against the Tyrant which is therein, even so much is Free-will and humane strength able to set and defend it self against the Divil; that is, no waie able at all, but it must bee subject unto him. And even as that Castle or Fort must bee overcom by a stronger, and must bee won from the Tyrant, even so mankinde must bee delivered and regained from the Divil through Christ. Wee see plainly hereby, that our doings and righteousness can help nothing to our deliverance, but that it is onely God's Grace and working.

A verie per-
fect and no-
table picture.

And whereas Christ, by Command from the High-Divine-Majestie, diligently warneth us with threatnings, that it will alwaies bee afterwards worf then it was before; therefore good heed is to bee taken, that wee not onely abstain from blaspheming the Gospel of Christ (who doth so great things for us, and driveth the Divil from us, who are spiritually of him possessed by reason of our sins, which is far worf and more dangerous then to bee possessed corporally, although the same, before the world and our carnal eies, seemeth more fearful and horrible) but also earnestly and with fear to beware lest it cometh to that pass, that afterwards seven worf Divels should com and possess us, where before there was but one; as it went with the Jews, who were not so wicked before the Gospel was declared as afterwards they were, and still are; and as wee now are seven times worf Heathen under the name of Christ, then wee were at anie time before; as *St Peter* saith, *The later end is worf with them* ^{2 Pet. 2.} *then the beginning.*

Christ's war-
nings against
such deceivers.

For although the Divil like a powerful Tyrant sitteth peaceably in his hous and doth what hee pleaseth, except God's Word and Finger through Christ cometh against him

The Armor of
the Divil.

The beginning
of all tumults
and discords.

him (for wee know not otherwise, but that his Armor and weapons are onely our carnal cogitations, wherewith hee constreineth the consciences and defendeth himself, as in Popedom wee have found by good experience) yet when a stronger cometh, the Lord Christ through the Gospel, then his peace hath an end, so that hee rageth and is mad ; then hee riseth and taketh his Armor and weapons, the powerful, the rich, wife, seeming holie learned people, all these hee stirreth up against God's Word, as wee see in persecuting the teachers of the Gospel. Such raging and persecutions are apparent signs, that the Diuel is so unwillingly driven out, but it helpeth him not, hee must out, how sorely soeuer hee fretteth.

That Man's Will helpeth nothing to his Salvation.

The nature of
a Sheep.

O (Said *Luther*) ! how excellent and comfortable a Gospel is that, in which our Saviour Christ sheweth what a heart hee beareth toward us poor sinners, and how wee are able to do nothing at all for our selvs to our Salvation.

For like as a fillie sheep cannot take heed to it self that it may not err and go astraie, unless the Shepherd alwaies guideth and leadeth it ; yea, and when it hath erred, gon astraie and is lost, it cannot finde it self to right again, nor com to the Shepherd, but the Shepherd must go after it, and so long must seek until hee findeth it (without which care, it must alwaies go, err, and bee lost), and when hee hath found it, then hee must take hold thereof and carrie it, to the end it may not bee scared from him again, go err, or bee catched by the Wolf.

The complete
work of our
Conversion.

Even so, neither can wee help or advise our selvs to the attainment of a peaceable Conscience, and to outrun the Diuel, death and hell, unless Christ himself fetcheth and calleth us again through his Word ; and when wee are com unto him, and that wee bee possessed of the Faith, yet wee of our selvs are not able to keep us therein nor to stand, unless hee alwaies listeth and carrieth us by & through the same his Word and strength, seeing that the Diueverie where without intermission lieth lurking for us, and (as *S^t Peter* saith), like a roaring Lion goeth about to the end hee may devour us ; so that here is nothing of anie value at all to shew that wee should brag or boast of our Free-will, neither with it to begin, to proceed, to help or assist in the least kinde ; but that Christ our Saviour must onely do it.

Another, of the disabilitie of Free-will.

Ephes. 12.

I Would very fain know said *Luther*) how that man which knoweth nothing of God, should know how to govern himself : Hee that is conceived and born in sin, (as wee all are) and by nature is a childe of wrath, and God's enemy ? How should wee know to finde the right waie and remain therein, when (as the Prophet *Isaiah* saith) *Wee can do nothing els but go astraie* ? How is it possible that wee should defend our selvs against the Diuel (who is a Prince of this world, and wee are his prisoners) when with all our strength wee are not able so much as to hinder a leaf from doing us hurt, nay, wee cannot prevent a Flie.

Isaiah 53.

O diuelliſh
presumption !

How may wee poor miserable wretches presume to boast of comfort, of help and counsel against God's Judgment, His Wrath and Everlasting Death, when as wee cannot seek help, nor comfort, nor know how to advise our selvs, no, not in the least of our corporal necessities as dailie experience teacheth us, as well in our selvs as in others ?

Therefore thou maist boldly conclude, That so little as a natural sheep can help it self in the least kinde, but must needs expect and wait for all assistance and help from the shepherd ; so little (yea much less) can a humane creature finde comfort, help and advice by himself in those cases pertaining to salvation, but must expect and wait for the same onely from God his Shepherd, who a thousand times is more willing to do everie good thing for his sheep, then anie other good and honest temporal shepherd is to do for his natural sheep.

Now,

Now seeing that humane Nature through Original sin is wholly spoiled, perverted, outwardly and inwardly confounded in bodie and soul, where is then the Free-will and humane strength? where are then humane Traditions and the Preachers of works, which do teach and saie, Wee must make use of our own abilities, and by our own works must prepare our selvs to obtaine God's Grace, and as then (saie they) wee are Children of Salvation? O! fond, foolish, and fals Doctrine, (saie *Luther*) for wee are altogether untoward and unprepared with our abilities, with our strength and works, when it cometh to the combate wee cannot stand nor hold out. How can that man bee reconciled to God, whom hee cannot endure to hear, but flieth from Him to an humane creature; hee expecteth more love and favor of one that is a sinner, then hee doth of God. Is not this a fine Free-will, a Reconciliation or an Atonement?

Of Preachers
which teach,
wee must
work for
grace.

Like as the Children of Israel carried themselves on Mount *Sinai*, when God gave them the Ten Commandments; wherewith is plainly shewed, that humane nature and Free-will can do nothing, nor can subsist before God; for they feared that God suddenly would strike among them, they held Him meerly for a Divil, an Hang-man, and a Tormentor, who did nothing but fret and fume. Alas, (saie *Luther*) hee that hath no more to help himself withall then his Free-will and Works, let him jog on towards Hell, for therewith hee obtaineth nothing; hee must bee furnished with something better and greater then with his holie Life. Therefore I saie, Humane spiritual strength is not onely spoiled, but also through sin it is altogether destroyed both in mankinde and in Divels, in such sort, that there is nothing els but a pervers will and understanding, which in every particular is an enemy to God and against His will, which thinketh and imagineth nothing, but what is contrarie to and against God.

Exod. 16.

True it is, and I do yield (saie *Luther*) that man's natural strength in som measure is yet unspoiled. But in what measure? *Ans.* A man (though hee bee altogether drowned in ungodliness, and is become the Divels own) hath a Free-will and power in domestick and temporal government; also to rule a Ship, and to fulfill such and the like affairs which God hath made subject to man, as is noted, *Gen. 1.* such natural strengths and abilities are not taken from man (although God must bee also present therein with his Almighty power) but are rather confirmed by God's Word, as in the foresaid place is mentioned.

Wherein the
Free-will
consisteth, and
in what
measure.

But the mischief is, (saie *Luther*) that the Sophists will bring these abilities into the spiritual Kingdom. And it may very well bee, that they have found som such stuff in the good Fathers. For the Romanists (who understood less then Horses and Mules) brought them into these spiritual matters, and therewith mingled spiritual and temporal things together.

The Popes
stable
Grooms.

Therefore it belongeth to us to cleanse the Church from such filth as the Sophists have brought and carried thereinto, and to laie aside such offences, and clear them out of the waie.

The Office of
true Preachers

Wee can well endure and permit, that such sentences are true and right, so far forth as they bee understood and signified there, where they ought to bee, and whereto they do pertain; namely, in and to this temporal and worldlie Kingdom.

But when they will bring them into the spiritual Kingdom, where wee have to deal with God and in the Conscience behalf, then we flatly saie, No thereto. For in those there is nothing pure and good in us, but whatsoever wee are and have, the same is altogether drowned in sin. All that is in our wills is evil, and all that is in our understanding the same is nothing but blindness and error.

Of God's horrible wrath, when Hee leaveth us to our own wills.

How could there bee a greater wrath of God, then when Hee left us to our own cogitations, mindes and wills, took away His Word, reproved us no more, but should suffer an humane creature, yea, the Divil himself to bee our Tutor? What in such a case could els proceed thereout, but heresies and discords in Doctrine? If there bee discords in Doctrine, then follow thereupon external and civil dissensions and tumults, (as wee read in *Josephus* what abominable sects and insurrections arose among

the Jews shortly before Christ's Nativitie): for our free-will directly is blindenes and darknes.

Luther's free
speech.

Therefore I (said *Luther*) utterly do reject all Teachers, that anie waie do speak in the praife of our Free-will, and therein I hold their Doctrine to bee such as directly striveth and fighteth against the help and Grace of our blessed sweet Saviour Christ Jesus. For seeing that without Christ death and sin are our Lords, and that the Divil is our god and prince; so can there bee no strength, power, nor will, whereby wee might prepare our selves to Righteousness and Life, but must bee blinded and become the Divil's captives to do and to think what pleaseth him, and to do that which is against God and His Commandements: is not this a fine freedom?

Of the Doctrine touching the Free-will towards God.

The Doctrine
of Free-will is
grounded in
Scripture.

2 Tim. 2.
The unexpe-
rienced in
Grammar will
meddle with
the *Dialectica*.

These Wit-
nesses are cor-
rected by
those that
maintein
Free-will.

LOving Friends (said *Luther*) our Doctrine (that Free-will is dead and nothing at all) is grounded powerfully in holy Scripture. But I speak of the Free-will towards God, and in causes touching the Soul. For what should I dispute about that Free-will which governeth over Hors and Kine, monie and riches? I know verie well that God hath subjected to man all Cattle, and the Earth, &c. But that pertain's not to this. If there were none other sentence but onely that of *S^t Paul*, (*They are taken captive by the Divil at his will*) wee had ground and Scripture sufficient. For to bee the Divil's captives is no Freedom at all, seeing they are in such captivitie, that they must do even what hee will, whereout must needs follow, that our Free-will is the Divil's will. For according to his will they must live as his captives. And this is *S^t Paul's* clear doctrine in the place before specified.

Christ Himself also concurrerh herewith, *Luke 11.* where Hee saith, *When a strong man armed keepeth his palace, his goods are in peace; but when a stronger then hee shall come upon him, and overcome him, hee taketh from him all his armour wherein hee trusted, and divideth the spoils.* Here Christ Himself witnesseth, that the Divil possesseth those which are his in peace, unless a stronger then hee overcome him.

Wee have before our Eies also the deed and work it self, namely, that Jesus Christ the Son of God, through his own blood delivered us from the Divil, from death and sin.

1 Cor. 16.

If now (said *Luther*) there were in us a Free-will against or over the Divil, death and sin, then had it been needles that Christ should have died for us. For, I saie, hee that is able without Christ to shun or out-run sin, the same may even as well shun and out-run death; for death is the punishment of sin. But I never yet heard of that humane creature who made such proof of his Free-will against death; but contrarie, that death hath wel-approved his Free-will and power over all Creatures, which hee could not have don, if sin (which is death's right and power) had not before taken captive and overcome all mankinde.

Rom. 6.

By this Act and Article of Faith in Christ (said *Luther*) do wee remain, let the Papists saie what they will, and let them go on and proceed with their swinish censures as they pleas. No humane creature shall bring us from this knowledg, that Christ hath delivered us from the Divil, death and sin. If this bee true, then remaineth none other Free-will. For, if that bee a Freedom, to bee captive to the Divil, to death, and to sin; then let it bee a freedom to those that make their dreams and fancies of new Gospels against the true ancient Gospel of Christ.

Laurentius Valla (said *Luther*) is the choicest man that ever I found touching this point. *De libero arbitrio bene disputat, quarit simplicitatem in pietate, & in literis simul, Erasmus eam tantum in literis querit, pietatem ridet.*

CHAP. XI.

OF THE HOLIE CATECHISM.

That the Catechism must remain.

HHe Catechism must remain, (said *Luther*) and must keep the Government in the Church, it must bee and remain Lord and Ruler. That is, the Ten Commandements, The Creed, The Lord's Praier, The Sacraments, &c. And although there bee many that set themselves against the same, yet it shall remain and stand fast, and shall also keep the preheminance and upper hand through Him, of whom it is written, *Thou art a Priest for ever*; For Hee will bee Priest, and will also have Priests maugre the Divil in Hell, and in despite of all his instruments on earth. Hee hath already fought two battels, the one with *T.M.* the other with *L. X^{mo}.* both which by their disciples are still proclaimed for saints.

*Psal. 110.**That the Catechism is necessarie in the Church, specially for the Children.*

THe common and publique Sermons (said *Luther*) do very little edifie the Children, who observe and learn but little thereby: but more needful it is, that they bee taught and well instructed with diligence in Schools, and at home in Houses that they bee orderly heard and examined what they have learned, that course profiteth much. Indeed the same is very wearisome and a great trouble, but it is very necessarie. The Papists flie from such labor and pains, they trouble themselves rather with keeping records of their rents and customs, insomuch as among them the little heap of Christians by that means is neglected and forsaken.

That the Catechism is the best and most necessarie Doctrine in the Church.

MY advise is, (said *Luther*) that wee dispute not much of Mysteries and hidden things, but rather cleave simply to God's Word, specially the Catechism; for therein wee have a very exact, a right and direct brief waie to the whole Christian Religion, and briefly therein are comprehended the chief Heads and Articles. For God Himself gave the Ten Commandements, Christ Himself penned and taught the Lord's Praier, The holie Ghost most compendiously did fasten and comprehend the Articles of Faith. These three pieces are set down and described so excellently, so comfortably and briefly, that they never could have been better performed. But they are by us slighted and contemned as things of small value, by reason the little Children daily saie and rehearse the same.

Doctrine of the Catechism.

The Catechism (said *Luther*) is the most compleat and best Doctrine, therefore it should continually bee preached, and not intermitted; all other common and publique preaching should bee grounded and built thereupon. I could wish, that wee preached it daily, and plainly read it out of the Book. But our Preachers and Hearers have it at their fingers ends, they have already swallowed it all up, they are ashamed of this slight and simple Doctrine, (as they hold it) and will bee held in higher esteem and regard, and will preach of deeper Learning. Our Parishioners saie, What, our Preachers fiddle alwaies one Lesson, they preach nothing but the Catechism, The Ten Commandements, The Creed, Of the Lord's Praier, Of Baptism and the Lord's Supper. All these wee know well enough already, &c. Insomuch that our Preachers now imploie themselves in and about higher things, they preach such points wherein the Hearers take delight, and thereby they leave and forsake the strong Foundation on which wee all ought to build.

*The manner how to preach.**Of the Contents and Summ of the Catechism.*

THe Catechism (said *Luther*) is the right Bible of the Laitie; wherein is contained the whole Summ of Christian Doctrine, necessarie to bee known of every Christian

to Salvation: As there is *Salomon's Song*, called *Canticum Canticorum*, a Song of all Songs; likewise the Ten Commandments of God, *Doctrina Doctrinarum*, a Doctrine of all Doctrines, by which God's will is known, what God will have of us, and what is wanting in us.

Secondly, there is the *Symbolum*, or the Confession of the Faith in God and in our Lord Jesus Christ, *Historia Historiarum*, an Historie of Histories, or the highest Historie, wherein are delivered unto us the immeasurable wonderful works of the divine Majestie from the beginning to all Eternitie, how wee and all creatures are created by God; how wee are delivered by the Son of God through the means of His Humanity, His Passion, Death and Resurrection, and also, how wee are renewed and assembled together one people of God, have Remission of sins and everlastingly are saved.

Thirdly, there is the Lord's Praier, *Oratio Oratorium*, a Praier above all Praiers, the highest Praier which the most High Master taught us; wherein are comprehended all spiritual and temporal needs and necessities, and the strongest Comforts in all Trials and Temptations, troubles, and in the hour of death.

Fourthly, there are the blessed Sacraments, *Cerimonia Cerimoniarum*, the highest Cerimonies which God Himself hath instituted and ordained, and therein hath assured us of His Grace. In regard of these things (said *Luther*) wee should love and worthily esteem of the Catechism, and diligently instruct the youth therein. For in the same is contained and fastned together the right, true, ancient, pure, divine Doctrine of the holie Christian Church. And whatsoever is contrarie thereunto, wee hold for new and fals doctrine, and erroneous, although the same bee of never so great Antiquitie, and have never so glorious a shew and lustre, whether old or new, yet wee must well beware and take good heed that wee meddle not therewith. In all my youth time, (said *Luther*) I never heard any preaching at all, neither of the Ten Commandments, nor of the Lords Praier.

Luther's prophetic of the Catechism.

Future Heresies will darken this light; wee have the Catechism (God bee praised) so pure in the Pulpits, as it hath not been in the space of one thousand years before this our time. For, so much could not bee collected out of all the Books of the Fathers, as (by God's Grace) is now taught out of the little Catechism. Truly there have been great darkneses in former times, and *Andrew Carlstad* was promoted a Doctor in Divinitie eight years before hee read in the Bible. At that time (said *Luther*) I onely did read in the Bible at *Erffurt* in the Monasterie, and God then wonderfully wrought (contrarie to all humane cogitations) that I was constrained to depart from *Erffurt*, and was called to *Wittenberg*, where I became such a Frier, as that (next under God's Providence) I gave the Divil the Pope of Rome such a blow, as no Emperor, King, nor Potentate could have given him the like; yet it was not I, but God by mee His poor, weak and unworthie Instrument. Therefore God by and through small means can also drive away and overthrow the Turk; for it betokeneth somthing that the Emperor maketh such delaie in proceeding against us, his melancholie humor will happily produce som good. It may bee, hee marketh the wickedness and impietie of the Papists, which happily displeaseth him, in that they prolong and prorogue the general Council, yet for my part (said *Luther*) I trust none of them, but my trust is onely in God. Hee that cannot bee satisfied with the preaching of the Catechism, to him may the Divil preach (said *Luther*) & not I. In short time will bee want of Preachers: my most gracious Lord and Master the Prince Elector of *Saxon*, &c. hath more then enough of twentie Lawyers in his Territories, but hee must have above eight thousand Preachers and Ministers. *Furista est nomen reale, Pradicator autem individuum*. Every parish for their souls health must have their own Shepherd; but on the contrarie, a whole Kingdom may bee well furnished with less then twentie Lawyers, specially where good and godlie Christian Rule and Government is.

Nota bene.

A Looking-Glass of Virtues and Vices.

Of the Virtues and Vices concerning the Ten Commandments.

THE *Decalogus*, that is, the Ten Commandments of God are a Looking-Glass, and a brief Summ of all Virtues and Doctrines, both how wee ought to behave our selves towards God and also towards our Neighbour, that is, towards all mankind.

There was never at any time written a more excelling, compleat, nor compendious Book of Virtues.

The

The Virtue of the first and second Commandement is, to fear God, to love, and to trust in Him; on the contrarie, is sin and vice, an ungodlie life, contemning of God, hate, despair, &c.

The Virtue of the third Commandement is, to acknowledg and to preach the Doctrine of God's Word; on the contrarie, is blaspheming of God, to bee silent and not to confesse the known truth when need requireth.

The Virtue of the fourth Commandement is, the external service of God, which is profitable to the Office of teaching, as the preaching of God's Word, the hearing, reading, and meditating of the same, to th'end wee may make proof of our Faith; on the contrarie is, the despising of God's Word, and of the outward service of God, as the holie Sacraments.

The Virtue of the fifth Commandement is, the Obedience towards Parents, Tutors, and Magistrates in those things which are not against God; on the contrarie is, disobedience and rebellion.

The Virtue of the sixth Commandement is, Meekness, not to bee desirous of revenge, not to bear malice; against this is vice, tyrannie, raging, hate, envie, &c.

The Virtue of the seventh Commandement is, Continencie, Nurture; against the same is, Lasciviousness, ill-behaviour, adulterie, whoring, and swelling, &c.

The Virtue of the eighth Commandement is, goodness, to give and lend willingly, to bee liberal; contrarie thereunto is, covetousness, stealing, usurie, fraud, and to wrong the neighbour in trading and dealing.

The Virtue of the ninth Commandement is, Truth, not to backbite and slander, to speak well of all men; contrarie thereunto is, lying, backbiting, and to speak evil behinde one's back.

The Virtue of the tenth Commandement is, Righteousness, to let everie one possess his own; on the contrarie is, to bee miserable and unjust.

The Virtue of this Commandement is, to bee without all wicked lust and desire in the heart, or to bee content with that which one hath; against that is, the wicked lust of the heart. *S^t Paul* saith, The end of the Commandement is Charitie, out of a pure heart, and of a good Conscience, and of Faith unfeigned.

Of the abusing of God's Name contrarie to the first, second, and third Commandement.

THe words [*I am the Lord thy God, thou shalt have none other gods but mee: thou shalt not take the Name, &c.*] I thought them once (said *Luther*) to bee of no value before the light of the Gospel came; yea, I thought them unprofitable and ridiculous words, when I read them first, I thought with my self, who knoweth not this? But now (God bee praised) I see what they mean and require, yea, they are far more wonderful then any creature can comprehend and expresse. The Pope and his shaven crew believ not these words to bee true, although they prate much thereof; they make that proverb true, namely, *In God's Name all mishaps begin.* I ween indeed (said *Luther*) those sectaries and seducing spirits have made good proof of the same. If in such manner God's Name were not abused, it would go better on earth, but seeing there is no end nor measure in abusing thereof, therefore it goeth so evil as wee now see and finde.

How wee may honor and comprehend God aright.

BY Faith in His fear, for Hee saith, *I am the Lord thy God.* If Hee bee ours, then Hee will take care of us, Hee will maintein, defend, help, and deliver us. *The gods of the Heathen have eyes and see not, ears and hear not, &c.* Therefore (said *Luther*) the Heathen and mouth-Christians believ not that God careth for them, nay, they have no God aright, but deaf, blinde gods and idols. But wee have a God that careth for us, heareth and helpeth us, and that punisheth the ungodlie, therefore wee believ and trust in Him, wee hope for and expect His help, wee also fear Him, that wee may not provoke His wrath nor displeas Him. God witnesseth herewith that Hee careth for us; for Hee led His people out of Egypt, defended and delivered them. And although Hee was tedious therein, and suffered them first to bee well plagued (which alwaies is His use and custom, to the end Hee may trie and make proof of our faith) yet at last Hee pulled and delivered them out of temptations.

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The Contents
of God's
WordsGod's care-
fulness.

It was an horrible Example of God's wrath (said *Luther*) that at one time Hee made away and destroyed all the Egyptians; and yet man's heart is so Iron-hard, that hee will not fear God although hee punisheth so horribly and earnestly. And here (said *Luther*) we should shew and relate also other works of God; how Hee maintained and fed His people in the wilderness, defended them from the fierie serpents; also how Hee punished the Calf-worshippers, and likewise those that despaired of the taking in of the land of Promise. These and many innumerable Examples mee (also in our time if wee would well consider and regard them) do shew us, that God taketh care for His Creatures. But wee pass them slightly by, wee regard them not, neither do wee consider of them, so great is the wickedness of people's hearts.

God's insuffe-
rableness.

A jealous God] God is jealous two manner of waies, (said *Luther*); first, God is angrie, as one that is jealous over them that fall from Him, and become false and treacherous, those that prefer the Creature before God the Creator, those that build upon the Favors of great Potentates, depend upon their friends, upon their own power, riches, Arts, wisdoms, &c. Or those that prefer their idols, and false worshipping, as also those that leave and forsake the righteousness of faith, do contemn the same, and will be justified and saved by and through their own good works.

God is also vehemently angrie with those that boast and brag of their power and strength; as wee see by the King of Assyria *Sennacherib*, who boasted, and with his great power thought utterly to destroy Jerusalem. Likewise by King *Saul*, who also thought to defend and keep the Kingdom through his strength and power, and to bring it upon his Children, when hee had suppressed *David*, and rooted him out.

Secondly, God is jealous over them that love Him and highly do esteem of His Word; such God loveth again, defendeth and keepeth them as the Apple of his eye, and resisteth their Adversaries, beateth them back, insomuch that they be not able to perform what they intended. Therefore, this word [*jealous*] comprehendeth therein both Hate and Love, Revenge and Protection; for which cause it requireth both fear and faith: Fear, that wee provoke not God to anger, nor work His displeasure; Faith, that in need and trouble wee may believe Hee will help, nourish, and defend us in this life (as wee daily praise, *Give us this day our daily bread*, &c.) and will pardon and forgive us our sins, and for Christ's sake will preserve us to everlasting life..

Faith's Life.

Gal. 2.

Psal. 91.

For Faith must rule and govern in and over all things both spiritual and temporal; The heart must believe most certainly, that God looketh upon us, loveth, helpeth, and will not forsake us, as the Psalm saith, *Call upon mee in the time of need, so will I deliver thee, and thou shalt praise mee*, &c. Also, *The Lord is nigh unto all those that call upon Him; yea, all that call upon Him faithfully*. And, *Hee that calleth upon the Name of the Lord, shall be saved*, or shall be holpen.

God's Justice.

Hee visiteth the sins of the fathers upon the children unto the third and fourth generation, &c.] This is a horrible word of threatening, which justly should affright our hearts, and stir up a fear in us. It is quite contrary to our reason and understanding; for, wee conceive it to be a very unjust proceeding, that the children and posteritie should be punished for their fathers and fore-fathers offences, and should suffer for them. But, forasmuch as God hath so decreed, and is pleased so to proceed, therefore our dutie is to know and acknowledge, that Hee is a just God, and that Hee wrongeth none, to the end Hee may be feared.

Nota bene.

Seeing now, that these fearful threatnings are contrary to our reason and understanding, therefore our flesh and blood is not thereby moved, it regardeth them not, but casteth them in the winde, and they are no more unto it then the hissing of a Goof. But wee that are true Christians do believe the same to be certain (when the holie Ghost awakeneth us and toucheth our hearts) and that this proceeding is just and right, and thereby wee stand in God's fear.

Here wee may see again (said *Luther*) what man's Free-will can do, in that it understandeth and feareth nothing. If wee did but feel and know, how earnest a threatening this is, wee should for fear instantly fall down stark dead: As wee have such Examples, where God saith, That for the sins of *Manasses* Hee will cast the people into miserable Captivitie.

But

But here a man may saie, Then I see well, that the Posteritie have no hope of Grace when their Parents do sin. *Answ.* Those that do repent, from them the Law is taken away and abolished, so that their Parents sins do not hurt them: as the Prophet *Ezekiel* saith, *The Son shall not bear the iniquitie of his father*; yet God permit- teth the external and corporal punishment to go on, yea, and sometimes over the peni- tent Children also for Examples sake, to th'end that others may flie from sin and lead a godlie life. But Hee doth well, and is merciful unto thousands, &c. This (said *Lu- ther*) is a great, a glorious and comfortable Promiss, that far surpasseth all humane wisdom, reason and understanding, which holdeth the same neither for Justice nor Equitie; that for the sake of one good and godly humane Creature; so many should bee partakers of undeserved blessings and mercies. But wee finde many Examples, that a multitude of people have enjoyed mercies and benefits for the sake of one good and godly man; as for *Abraham's* sake many people were preserved and blessed, as also for *Isaac's* sake. And for the sake of *Naaman*, the whole Kingdom of Assyria of God was blessed.

But to love God, is, that wee certainly hold and believ, that God is gracious unto us, that Hee helpeth, assisteth, and doth us good. Therefore Love proceedeth from Faith, and God requireth Faith of us, to believ that Hee promiseth all goodness unto us.

Thou shalt have none other Gods but mee; thou shalt make to thy self no graven image, &c. This (said *Luther*) wee must understand simply, that this God is that right and true God which gave these words to the world, and that wee should worship Him ac- cording as Hee hath commanded. For to have other gods, and to make idols, is to imagine and to set up new worshipping of God, as those do, which set at naught and let go the fear of God and the faith, and in stead thereof do imagine humane satis- factions: Inſomuch that the end of this Commandement is that, which in *Moses* is written, *Thou shalt fear the Lord thy God, and Him onely shalt thou serv.* And in *Psal. 34.* *They that put their trust in Him shall not bee destitute.* The second Commandement re- quireth, that wee call upon the Name of God in all our need, and give Him thanks, that is, that wee confels and acknowledg to have received all goodness from God.

Brief Sentences of the Catechism according as Luther used to teach and instruct his Familie at home.

Of the Ten Commandements of God.

As the Faith is, so is also God.

God staieth not quite away, though Hee staieth long.

Despair maketh Priests and Friars.

God careth and provideth for us, but wee must labor.

God will have the heart onely and alone.

Idolatrie is the imagination of the heart.

God giveth by Creatures.

God's Word placeth before our eyes the world, to the end wee may see what a fine spark it is.

God's Word is our Sanctification, and maketh every thing happie.

Works of Obedience must highly bee regarded.

All that govern are called Fathers.

Shepherds of Souls are worthie of double honor.

Magistrates belong not to the fift Commandement.

Wrath is forbidden in every man; except in the Magistrates.

All occasions of death are forbidden.

Matrimonie proceedeth freely in every State and Calling.

Matrimonie is necessarie and commanded.

Matrimonie is forbidden and disallowed against God's Command.

Matrimonie is a blessed State, and pleasing to God.

God's Justice
in temporal
Government.
Magistrates
must bee
obeyed.
Ezek. 18.

Declaring of
the love of
God.

Idolatrie.

Deut. 6.

2.
World's
Picture.

3.

4.

5.

6.

1 Tim. 4.

To

7. To steal, is called, what one taketh unjustly.
Untrustiness is also stealing.
Thieving is the most common trading in the world.
Great Thievs go scot-free, as the Pope and his crew.
Falsness and Covetousness prosper not.
8. Backbiting is meddling with God's Judgment.
Censuring, and to speak evil behinde one's back, belongeth onely to the Magistrates.
Wee must censure and reprove no man behinde his back.
Wee must judg charitably in every thing.
There are no good works without the Ten Commandements.
9. 10. To fear God, and to trust in Him, is the fulfilling of all the Commandements.
The First Commandement driveth on all the rest.

Of the Creed.

1. **T**He Creed teacheth to know God, and what for a God wee have.
In all Cases wee must make use of Faith.
God giveth Himself unto us with all Creatures.
2. Wee must alwaies drive on the Article of Jesus Christ.
3. The holie Ghost bringeth Christ home unto us; Hee must reveal Him.
Where the holie Ghost preacheth not, there is no Church.
The works of the holie Ghost are wrought continually.

Of the Lord's Praier.

1. 2. **T**O pray, is to call upon God in all need, which is made precious through
God's Command, and necessitie stirreth up earnest and devout Praiers, which
are our weapons against the Divil.
3. The Divil, the World, and our Flesh is against God's Will.
4. The Divil hindereth and destroyeth the daily bread, and all the gifts of God.
God careth daily for our bodies.
No man can live in the world without sin.
No man can bring his own Righteousness before God.
5. Wee must forgive, as God forgiveth us.
- Luke 6. To forgive our Neighbour, assureth us fully that God hath forgiven us.
6. Wee are tempted three manner of waies, of the Divil, of the World, and of our Flesh.
7. Temptations serv against the secureness of our flesh.
Temptations are not overcome through our own strength.
The Divil hindereth all that wee praie for.
The Divil goeth about to bring us into all manner of need.

Of Baptism.

Signs of
Grace by
reason of
Faith.

FAith is annexed to Baptism.
Faith must have before it som external thing.
Faith maketh the Person worthie.
Baptism is not our but God's work.
Through Baptism everlasting life is given of soul and bodie.
God by His Word confirmeth the baptizing of Children.
Baptism is right, although no man believeth.
No man must build upon his Faith.
Misbelief weakneth not God's Word.
Baptism is a Christian's dailie Garment.

Of the Lord's Supper.

THe Sacrament of the Lord's Supper is of God's ordaining.

The Word maketh a Sacrament.

Without the Word is nothing but bare Bread and Wine.

The Sacrament is a spiritual Food for the Soul.

Remission of sins is obtained onely through the Word.

Faith receiveth the forgiveness of sins.

Those that abstain from the Communion are not Christians.

The Sacrament consisteth not in our worthiness.

Faith and humane understanding are one against another.

Faith dependeth on the Word.

As wee hold of Christ, even so wee have Him.

Faith is a Christian's Treasure.

The Gospel is the power of God.

Forfaking of
the Commu-
nion.

Good Works.

Good Works are nameless.

A Christian's work standeth for the good of the neighbour.

Faith in Christ destroyeth sin.

The holie Scriptures onely give comfort, they forbid not good works.

Christ is a general Good.

Christians do praie for and desire the last daie of Judgement.

The Church heareth none but onely Christ.

Christ is of a mean estate and small repute.

In adversities wee should shew our selvs like men and pluck up good spirits.

Our whole life should bee Manlie, wee should fear God and put our trust in Him.

Faith maketh us Christ's Heritage.

Wee should aim at Celestial Honor, and not regard the contemning of men.

Christ spareth us out of meer Grace through the Word.

The Gospel is altogether Joiful.

Grace condemneth all people's own righteoufness.

Salvation is given and purchased unto us altogether without our deserts.

Baptism giveth Salvation wholly unto us.

Faith is the renewing of the Spirit.

Regeneration is the work onely of the holie Ghost.

Humane sens and reason cannot comprehend nor understand the goodness and benefits of God.

Good works are the Seals and Proofs of Faith. For, even as a Letter must have a Seal therewith to strengthen the same, even so, Faith must have Good works.

The strength
of good works.

Faith hath regard to the Word, and not to the Preacher.

The Speaker and the Word are two Persons.

This natural life is a little piece of the Life Everlasting.

Own imaginations and conceits spoil all things.

The Gospel cometh of God, it sheweth Christ, and requireth Faith.

The Gospel is a Light in the world, which lighteth mankinde, and maketh Gods Children.

Fals Preachers are worf then deflowers of Virgins.

Righteoufness is obtained through Faith, and not through works, they make Faith strong.

A Preacher is made good through Temptations.

A Prince is Venison in Heaven.

A Person must bee good before works.

Wee must not bee dejected, but believ and praie:

Ecc. 4.

No

No State or Calling is of any value to make one good before God,
Faith endureth no humane Traditions in the Conscience.

The Saints oftentimes erred like men.

Wee must distinguish Offices from the Persons.

Wee hate punishment, but wee love sin.

God preserveth the sanctified; yea, even in the midst of errors.

No great Saint lived without errors.

A Christian's life consisteth in three points; in Faith, in Love, and in the Crofs.

Wee Command a Christian in nothing, hee is only admonished.

Wee must curb our selvs in our own wills and mindes.

1 Cor. 13.

Love is not wrathful, but faith; for faith maketh God's Children, therefore it reproveth and is angrie: For this caus all revenge among Christians is taken away, they must grow up and encreas in the Fruits of the Spirit, among which, Love is the greatest, for shee goeth about with the people.

Remission of sins is the fruit of the Sacraments.

Humane sens and reason comprehendeth not, nor understandeth that Christ is our Brother.

Nota bene.

Christ is given unto us that believ with all His benefits and works.

Christ cometh unto us by preaching, so that Hee is in the midst among us.

Without the Crofs wee cannot attein to the Glorie.

The Gospel cannot bee truly preached without tumult and distaste.

The working
of God's
Spirit.

The holie Ghost maketh not one instantly compleat, but hee must grow and encreas.

Wee lose nothing by the Gospel, therefore wee should thereupon venture all wee have.

To believ the Gospel delivereth from sins.

Works belong to the Neighbour, Faith to God.

Those that censure and judg others, condemn themselvs.

Such as is the Faith, such is also the benefit.

To doubt is sin and everlasting death.

A good work is that whereby another is benefited.

Luke 24.

Wee know Christ as then, when Hee Himself is a School-master in our hearts, and breaketh bread unto us.

God's Word kindleth Faith in the hearts.

Faith is to build certainly on God's mercie.

Christ requireth no outward nor seeming godliness, no hypocrisie nor dissembling, but the godliness of the heart.

Wee are saved meerly by Grace and Mercie, if wee trust thereupon, but God must alter our hearts.

A Minister is like unto a Master of a Spittal.

Luke 13.

The Law is nothing but a Looking-Glass.

Christ carrieth us upon His back before His Father.

Love regardeth not unthankfulness.

The Sacrament is a sign of a sanctified thing, as the dipping of Children in the water (or to pour it upon them) is a sign of Baptism.

Repentance is a Sacrament, and Sorrow and Contrition, the Confession and Absolution is the definition of Repentance.

Objectum justitie proceedeth from works, that is, Righteousness dealeth with works, as this sentence witnesseth, *Forgive, and yee shall bee forgiven*: Also, *Make you friends of the unrighteous Mammon*. Likewise the Publican's striking upon his breast was a true repentance.

Matth. 12.

The Tree must bee good, before it beareth good Fruit. Wee must highly esteem of God's benefits which wee have, but wee must esteem little of our selvs.

Christ would have all mankind to bee saved, that is, Hee onely maketh them all saved, Hee onely is that Light which lighteth all humane Creatures.

Rule in
preaching.

I will (said Luther) that the Catechism bee preached to the common people, it serveth fit for them, I make mention thereof in all my Sermons. For it is the chiefeft and best Doctrine, I teach it as simply and plainly as possible I can, to the end the common

mon people, the children and servants may well understand it; as for the learned, they know it too well already, to such will not I preach.

Of the first three Commandements of God.

THe first Commandement (said *Luther*) will stand and remain, that God is our God, the same will not bee accomplished in this, but in the life everlasting. All the other Commandements will cease and end, for in the life to come, the world ceaseth and endeth together with all external worshippings of God, all policie and Government; Onely God and the first Commandement will remain everlastingly both here and there.

The second Commandement is a Kingdom of Faith and of Christ Himself with His Grace.

The fourth Commandement is the *Sabbatismus*, or the Holie-Daie of Rest for the Word's sake, to the end wee may speak of God, whether on the Sabbath or on another daie.

Wee ought well to mark (said *Luther*) how, and with what great diligence *Moses* handleth the first Commandement and explaneth it so Master-like. Hee was (doubtless) an excellent Doctor. Afterwards, *David* was a Gate or a Door out of *Moses*. For hee had well studied in *Moses*, and so hee became a fine Poët, and an Orator: for the Psalms are altogether *Sylogismi*, or Concluding Sentences out of the first Commandement. *Major*, the first, is God's Word it self. *Minor*, the second, is Faith. The Conclusion, or the shutting up, is the Act, the Work and the Execution, inso much that it is done, as wee believ. As, *Major*, *Misericors Deus, respicit miseros.* *Minor*, *Ego sum miser.* *Conclusio*, *Ergo Deus me quoque respicit.*

When wee believ the first Commandement, and do please God, then all our Actions are pleasing unto Him. If thou hearest God's Word, if thou praieest, mortifiest thy flesh; (whether thou art father or mother, son or daughter, magistrate, subject, manservant, maid-servant, &c.) then saith God unto thee, I am well-pleased with what thou doest. Moreover, when wee have and observ the first Commandement, then that *placet*, (I am well-pleased) goeth and proceedeth through all the other Commandements and works. Art thou a Christian? wilt thou marrie a wife? wilt thou buie and sell? wilt thou labor in the works of thy Vocation? wilt thou punish and condemn wicked and ungodly wretches? wilt thou eat? drink? sleep? &c. so saith God continually, *Placet*, yea, it pleaseth Mee all well.

Primum Preceptum nihil aliud dicit, quàm placet aut displicet, this is wholly and fully the first Commandement. But if thou hast and keepest not the first Commandement, then saith God to all thy works and Actions, *Non placent*, they please Mee not. Therefore Christ draweth the first Commandement upon Himself, where Hee saith, *Hee that honoreth Mee, honoreth the Father; hee that honoreth not the Son, honoreth not the Father.* That is, I take upon Mee, and esteeme as mine own, all that which is the Father's; for *I and My Father are one.* Whatsoever the Father is, doth, and suffereth; the same am I, the same I do, and the same I suffer. Again, what I am, do, or suffer, the same is, doth, and suffereth God. This is a great matter (said *Luther*) which all the Prophets well studied and learned. This Argument is taken *à posteriori*, from that which followeth after, as if Christ would saie, If I do so much as God doth, then I am God, for I am Christ, I do and suffer that which God doth and suffereth, therefore that which is done to Mee, the same is done to God. This is *à posteriori*, Hee draweth it all to Himself. But wee can bring no Jew to believ it. Therefore by them this Argument is of no value, neither do they conclude it, nay, they cannot endure it. It is but labor lost (said *Luther*) to dispute with a Jew, for they cannot brook the most common and least Argument which goeth against them; As this is one, Yee Jews are not alone God's people, but the uncircumcised are also the people of God. This Argument they cannot endure, although they have many innumerable Examples thereof in holie Scripture, as those of *Pharaoh* in Egypt, of *Jethro Moses* father-in-law, of the *Ninivites*, of the King of Tyre, of *Naaman* the Assyrian, and many more of other Heathens. Inso much that they are over-

Joh. 1.

Joh. 10.

Proofs of the
Calling of the
Christians
and of the
Gentiles.

over-heaped with Examples, that the Gentiles are God's people without the Circumcision, yet nevertheless they call and crie against it, and saie, No, the Circumcised onely are God's people. Therefore they are hardened that cannot bee moved with so many Examples? How then should Christ's Humanitie move them? This may well bee called (said *Luther*) *Cecitas, quod istas parvas res non admittant, tot exemplis probatas.*

Of the Order of the Ten Commandements.

THe first, second, third, fourth, fifth, sixth and seventh Commandements go on by degrees on upon another. To murther is a greater sin then to commit Adulterie: It is a heavier sin to commit Adulterie, then it is to steal. In the other three Commandements there is no degree.

I oftentimes (said *Luther*) have had devout Meditations of the Ten Commandements; And when I came to the first word, *Ego*, (*I am the Lord, &c.*) then I stuck fast at *Ego*, as beeing at a *Non-plus*. I cannot as yet sufficiently understand this word *Ego*.

A brief Content touching the Ten Commandements.

THe first Table of God's Ten Commandements teacheth, how wee should carrie our selvs in our hearts, in our mouths and works towards God, yet so, that therewithall wee take the Gospel with us.

The second Table teacheth, how wee ought to carrie our selvs towards our neighbor in this life touching outward dealing. The Philosophers (who wrote of good works) have taught and declared touching this dutie in the best manner. As there are the *Academici*, the *Peripatetici*, and the *Stoici*, who all held, that a virtuous, an honest, and a civil kinde of life were the highest and chiefeft good. And although they sometimes differed in words, yet in the chiefeft points they all concurred in one opinion. They discoursed well and directly touching the second Table, what concerned this temporal life, they knew onely to distinguish, and could rightly describe a virtuous, an honest, and a civil kinde of life.

Of God's first Commandement.

THe first Commandement (said *Luther*) is meerly a plain Promiss, the Jews hold it not to bee a Commandement.

Here might one saie, The first Commandement requireth faith, therefore it must follow, that the Law doth justifie. I answer, (said *Luther*), The Law justifieth not, but the Promiss, if it bee believed. Som there bee that distinguish Faith and the Law, and saie, The Commandements are our works, but Faith is the work of the Gospel, becaus it taketh hold on Christ, but the gifts are the works of God. Answer, Indeed the Law justifieth, if it bee fulfilled, but (said *Luther*) I never yet could finde that humane Creature which fulfilled it.

Why the Ten Commandements must continually bee taught.

1 Tim. I.

THe Ten Commandements of God must alwaies bee taught and preached; for our hearts are ungodlie and weak, therefore wee must (with the Law) bee kept as it were in a Dungeon, until wee com to the true knowledg of our selvs, and of God's anger against our sins, and becom affrighted thereat, until wee humble our selvs before God and creep to the Cross; as then wee must bee comforted and refreshed with the Gospel, which is not, neither doth it serv for the rude, secure, and ungodlie hypocrites, as Christ saith, *To the poor is the Gospel preached,* and,

and, *The whole hath no need of the Physician, but the sick.* Therefore the Diuel ceaseth not daily to tempt even good and godlie Christians, to plague and allure them against the Ten Commandements of God, specially against the First Table. The great Divels and the Leaders of Hosts do com against us, and do instigate our hearts to disobey the First Table; but concerning the sinning against the Second Table, (as there is wrath, murther, whoring, adulterie, stealing, backbiting, fals-accusing, &c.) the young Divels are able to accomplish the same in us.

Of the Catechism which was Printed at Auspurgh.

After the Imperial Diet was held at *Auspurg*, Anno 1530, a Catechism was printed (saied *Luther*) far otherwise then our Catechism; for first, they made of this Promiss [*I am the Lord thy God, &c.*] a Commandement, as if those words (when God gave his Laws and promised the Gospel) did command. They divided also the Lord's Praier into three Petitions; the fourth [as, *Give us this daie our dailie bread.*] they placed at the later end, as if Christ did not know in what order to set them.

The Papistical wretches do feel themselvs in the error, but they will not bee held for erring companions.

The chiefeft Argument and ground they stand upon, is this; Wee at *Wittemberg* (saie they) are nothing bettered by our preaching; therefore they conclude, that our Doctrine is not right. They would have us teach according to their humors; that is, *Wee should depend on our own Righteousness.*

But (saied *Luther*) they have not the Art to know the difference between that seed which fell on the stonie, and the other that fell on the good ground; nor between the tares and the wheat. Ah! it is a great follie in them to censure the Word by the fruits. For the Gospel is the power of God which saveth onely those that believ therein.

The unto-
wardness of the
Heretick.

In such such manner did *Bucer* once confesse unto mee (saith *Luther*), hee did not believ the same to bee the Word of God which was not received and believed of everie humane creature. Whereupon I made him this answer, If that were so, then of necessitie must also follow, That the second Commandement of God is no Commandement to the ungodlie, that take the Name of God in vain; for they do not believ that it is God's Name, although it concern's also the ungodlie.

In such fort are they powerfully by Satan milled and flowted, they are confounded in their own wisdom.

Of the contents and understanding of the First Commandement.

Fear God, do right, trust in God, and hope for his Grace. Wee must fear God, and trust in him both together, and not one after another. Sin not, for thou maist hapily soon die. In anie case despair not, although thou hast sinned; for God is gracious, and willingly forgiveth sins out of meer grace for Christ's sake, if they bee but confessed and acknowledged from the heart, &c.

Compendium of
the Sanctified.

The First Commandement (saied *Luther*) requireth Faith and fear of mankinde, and it comprehendeth therein divine promisses and threatnings; For God saith thus, *I am the Lord thy God, that brought thee out of the Land of Egypt.*

And forasmuch as God is not known but by his Works and Actions, therefore hee bringeth in and maketh mention of a glorious Act whereby wee must needs acknowledge him, and know, what God it is that wee ought to honor and serv; namely, Hee that brought the people of Israel out of the bondage and captivitie of Egypt, that is, the same God which gave us his Word, and presented us with Christ his Son, who suffred and died for us, and whom God raised again from the dead. By these Works God is well known (saied *Luther*) and thereby also is shewed how wee ought to honor him.

By our humane nature, wit and wisdom, wee can never com to the knowledg of God; but we know God by his divine benefits and other his works, as by Christ's humanitie,

T

&c.

&c. As our Christ saith to *Philip* the Apostle, (who praied that Christ would shew him the Father) *Philip ! Hee that seeth mee, seeth also the Father.*

When wee behold Christ; his Grace and Benefits, as the Remission of Sins, &c. Then wee also take hold and know the Father. How do wee now take hold on God? and how do wee serv him? *Answer.* By Faith and by Fear; for God saith, I will bee thy God.



CHAP. XII.
OF THE LAW AND GOSPEL.

Whether wee are tied to observ the worldlie and Politick Laws of Moses, or no?

Usual Laws
and rights.



We must and do (said *Luther*) reject and contemn those, that so highly boast of the rights and proceedings in *Moses* Laws [*Judicialia*] in temporal affairs; for wee have our written Imperial and Countrey Laws, under which wee live, and whereunto wee are sworn.

Neither *Naaman* the Assyrian, nor *Job*, nor *Joseph*, nor *Daniel*, nor other good and godlie Jews more, did use or observ *Moses's* Laws out of their Countrey, but they observed the Laws of the Gentiles among whom they lived.

Nota bene.

Moses's Laws (said *Luther*) bound and obliged onely the Jews in that place which God made choice of. Now they are free. Otherwise if wee should keep and observ the *Judicialia*, the Laws and Rights and temporal dealings of *Moses*, then wee must also bee Circumcised and must keep the Mosaical Cerimonies: for therein is no difference, hee that holdeth one for necessarie, must also hold the rest likewise.

Therefore let us recommend and leav *Moses* to his Laws, excepting onely the *Moralia*, which God hath planted in Nature, as the Ten Commandements, which concern God's true worshipping and service, and a civil life.

To what kinde of people the Law and the Gospel do belong.

GOD will have (said *Luther*), that the ungodlie hypocrite should bee smothered, suppressed and terrified through the Law, to the end they may bee humbled, that they may see and know what they have don, and what they have to do. But the Gospel is a doctrine that belongeth onely to the poor, contrite, sorrowful and perplexed consciences.

Of the onely office and work of the Law.

The Works of
the Law.
Gal. 3.

THE particular and onely office of the Law is, according as *S^t Paul* teacheth; namely, That the transgressions thereby should bee acknowledged; or it was added because of transgressions, till the seed should com, to whom the Promise was made. These (said *Luther*) are the expresse and plain words of *S^t Paul*; therefore wee trouble not our selvs with what the Papists allege to the contrarie, and do spin out of humane and natural sens and reason, in extolling the maintainers and seeming observers of *Moses's* Law.

That

That the Law, for the most part feareth and affrighteth the good and godlie.

GOD (said *Luther*) giveth to the Emperor the sword, the Emperor delivereth it to the Judg, and causeth Thievs, Murtherers, &c. to bee punished and executed; Afterwards, when God pleaseth, hee taketh the sword from the Emperor again: Even so doth God touching the Law; hee leaveth it to the Divil, and permitteth him therewith to fear and affrighten sinners.

But whereas for the most part the good and godlie are plagued and tormented with the Law: That game concerneth the last daie of Judgment, not onely the Pope, but also the universal world. The Divil is sensible of his Kingdom's end, therefore hee shaketh and quaketh in that sort.

Let us rejoyce and comfort our selvs in the Lord: let us bee armed and girded with the sword of the Spirit; let us praie and call upon God in all need and trouble, and attend, that either wee bee delivered from all evil, or that our punishment may bee lessened: Let us stick to Christ, cleave and depend on him in such sort, that no power nor wrong may bee able to separate us from him, then shall wee another daie after this miserable life, behold one another with unspeakable joie and gladness.

That the use of the Law is twofold.

THE Law (said *Luther*) is used two manner of waies; First, for this worldlie life; becaus God hath ordained all temporal Laws and Statutes to prevent and hinder sin. But here (said *Luther*) som man might object and saie, If the Law hindereth sin, then it also Justifieth. I answer; Oh no! that doth no waies follow; for in that I do not murther, not commit adulterie, not steal, that I do abstein from working mischief, &c. these sins are not freely and willingly by mee left undon, becaus I love virtue and righteousness, but I abstein therefrom becaus I fear the Hangman, who threatneth mee with the Gallows, with the sword, &c. It is the Hangman that hindereth mee from sinning; like as chains, ropes, and other strong bands do hinder Bears, Lions and other wilde beasts from tearing and rending in pieces all that cometh before them.

The fear of the wicked.

From hence wee may sufficiently understand, That the same can bee no righteousness and goodness, in that the Law hindereth sin in such sort, but much more it plainly demonstrateth sin and unrighteousness; for the Law (like the beasts aforesaid) bindeth mankinde (who by nature are prone to act wickedness) that they do no mischief nor sin, as willingly they would.

Now such chains and bands of the Law to hinder people from sinning, do plainly shew, That those which therewith are bound and tied, and in such sort hindered, are no waie just and righteous, but much more wicked and unrighteous, insomuch as most certainly it followeth, That the Law justifieth not.

Therefore (said *Luther*) this is now the first instruction concerning the Law; namely, that the same must bee used to hinder the ungodlie from their wicked and mischievous intentions. For the Divil (who is an Abbot and a Prince of this world) driveth and allureth people to work all manner of sin and wickedness; for which caus God hath ordained Magistrates, Elders, Schoolmasters, Laws and Statutes to the end, if they can do more, yet at least that they may binde the claws of the Divil, and to hinder him from raging and swelling so powerfully (in those which are his) according to his will and pleasure.

Conclusions by the use of the Law.

Secondly, wee use the Law spiritually, which is don in this manner; That it maketh the transgressions greater as Saint *Paul* saith; that is, that it may reveal and discover to people their sins, blindeness, miserie and ungodlie doings wherein they were conceived and born; namely, that they are ignorant of God, and are his enemies, and therefore have justly deserved Death, Hell, God's Judgments, His everlasting Wrath and Indignation. Saint *Paul* (said *Luther*) expoundeth such spiritual Offices and works of the Law with manie words, *Rom. 7.*

Papistical opi-
nions.

But the Hypocritical Sophists in Universities know nothing at all thereof, neither those creatures which are of opinion, that they are Justified by the Law, and by their own works.

Exod. 19. 20.

But to the end that God might put to silence, might smother, suppress and beat down to ground these mischievous and furious beasts; namely, such imaginations, in that people think to bee Justified by the Law and their own Works (which blasphemous imaginations by nature do puff and swell them up, maketh them so haughtie and insolent, that they think thereby to please God), hee hath therefore appointed and ordeined a particular *Hercules* with a club, powerfully to laie hold on such beasts, and to take them captive, to strike them down, and so to dispatch them out of the waie; that is, hee gave the Law upon the Hill of *Sinai*, with such most fearful thundering, ceremonies and gestures, that all people thereat were amazed and affrighted.

Luke 18.

It is exceeding necessarie (said *Luther*) for us certainly to know the use of the Law in this wise and manner. For hee that is not an open and a publick murtherer, an adulterer, or a thief, the same holdeth himself to bee an upright and a godlie man: As also the Pharisee would have sworn that hee was a just and godlie person, for hee was blinded and possessed spiritually of the Divil, insomuch that hee could neither see nor feel his sins, nor his miserable and lamentable case.

Therefore hee was taken with such imaginations and blasphemous cogitation, vvhcreby hee vvas induced to exalt and applaud himself touching his good Works and deserts.

Such Hypocrits and haughtie Saints can God by no better Art or means humble and soften, to the end they may com to the acknowvledgment of their miserie and condemnation, then by and through the Law; for that is the right club or hammer, the right thunder-clap from Hell, and the Ax of God's Wrath, that striketh through, beateth down and battereth such stock-blinde, hardned Hypocrits.

The descripti-
on of the Law.

For this caus (said *Luther*) it is no smal matter that wee should rightly and fundamentally understand what the Law is, whereto it serveth, and what the proper work and office of the same is. For seeing that with all diligence wee teach the Law; therefore by the verie act it self wee approve, that (as our Adversaries falsly charge and accuse us) wee do not reject the Law and the works thereof, but much rather wee do confirm and erect the same, and do teach, that wee ought to do good works, and wee also do affirm, that the Law is very good and profitable, yet so far, that wee give him his right, and suffer him to remain within his bounds, that is, by his own proper work and Office; namely, *first*, that thereby the outward sins bee hindered and withstood, as is aforesaid. *Secondly*, that thereby the inward and spiritual sins may bee discovered, confessed and acknowledged.

Grace prea-
ched.

Therefore (said *Luther*) the Law is a light which lighteth, it openeth and maketh visible, not God's grace and mercie, nor doth it displaie unto us the righteousness whereby wee obtain everlasting life and salvation: O, no! in no wise: but the Law openeth and displaieth unto us our sins, our weakness, death, God's Wrath and Judgments, these are the onely and proper works of the Law, whereby sins and wicked actions may bee hindered, and not further to proceed.

Seusible decla-
ration.

But the Light of the Gospel is far another manner of Light; the same enlightneth the affrighted, broken, sorrowful and contrite hearts, it reviveth, comforteth and refresheth them. For it declareth, that God is merciful to the unworthie condemned sinners for the sake of Christ, if they believ, that through his Death, through his glorious Victorie and Resurrection they be delivered, and that a blessing thereby is presented unto them; that is, grace, remission of sins, righteousness and everlasting life.

When (said *Luther*) in this sort wee distinguish the Law and the Gospel, as then wee attribute and give to each one his right, his works and offices, according as they belong unto them. Therefore, I praie and truly admonish all the lovers of godliness and pure Religion (specially those who in time are to bee teachers of other people) that with highest diligence they would learn this Article out of *St Paul's* writings, who teacheth, What the proper Rights and Works of the Law are, and what use thereof wee should make; which Article I much fear (said *Luther*) a fter our time will bee darkned again, if not altogether exstinguished.

That

That to teach the Doctrine of the Law is not necessarie to Salvation; the same is, in the world, very offensive to the seeming-workers of holiness.

NEver was a more bold and harsh Sermon preached in the world, (said *Luther*) then that which *S^t Paul* preached, wherein hee quite abolisheth and taketh away *Moses*, together with his Law, which is nothing elf then to take away the Religion and temporal Government.

But who with patience could endure it now? From thence arose the continual dis-
fention and strife which *S^t Paul* had alwaies with the Jews. And if *Moses* had not Ca-
shier'd and put himself out of his Office, and had not taken it away with these words,
(where hee saith, *The Lord thy God will raise up unto thee another Prophet out of thy brethren,* *Deut. 18.*
Him shalt thou hear.) Who then at anie time would or could have believed the Gospel,
and forsaken *Moses*?

From hence also proceeded the great, swift and vehement Accusation, (which by *Saint Steven's*
the Jews carried a great repute) when they suborned certain men to accuse the belo-
ved *Saint Steven*, where they said, *Wee have heard him speak blasphemous words against* *Accusations.*
Moses, and against God. Likewise, *This man ceaseth not to speak blasphemous words against* *Acts 6.7.*
the Holie place and the Law, &c. How manie Articles did they nominate therein, against
which (as they held) *Steven* did teach? Hee was held and esteemed for such a man
that spake against God himself, against the sanctitie of the Law, of the Holie place,
of the sacred Cerimonies, and against the worshipping of God and the Persons. For
to preach and to teach, that the observing of the Law were not necessarie to salvation,
the same was even as much to the Jews, (said *Luther*) and was so great an horror to
hear, as if now one should stand up and preach among us Christians, and should saie,
Christ is not the Lamb of God that taketh away the sins of the world.

Saint Paul (notwithstanding this his disannulling of the Law) could have well en-
dured and been content, that out of free-will they had kept and observed the Law,
(without adding) as were it necessarie to Salvation.

But the Jews would no more endure that, then the Papists (with their fopperies
and fooleries) wil now endure this which we now offer unto them; namely, Wee would
bee content to hold and observ the Cerimonies so far, that it might bee free for every
one to hold and observ them free willingly (or not to observ them) according as oc-
casion served; yet so, without offence, that thereby the conscience thereon might not
bee bound and snared, and that they would suffer God's Word freely to bee preached
and taught, &c. But (said *Luther*) this they will not do nor suffer; therefore both
Jews and Papists are ungodlie wretches; they are (as wee use to saie) two Hofen made
of one piece of cloth.

What the Law, and what the Gospel is.

THe Law is and teacheth, what wee should do; but the Gospel is, what God will
give unto us: the first, wee cannot effect; the second, wee take hold on by Faith;
for God worketh by and through the Word and Sacraments.

That Moses with his Law, is a Master of all Hangmen.

MOSSES (said *Luther*) is the Master of all Hangmen; there was never anie *Moses's horns,*
above him nor equal with him in perplexing, in affrighting, in tyrannizing, and in
such kinde of threatning, preaching and thundring; for hee laieth sharp hold on the
Conscience, which fearfully hee tormenteth. And all this hee doth by God's expresse
command, as his Lievtenant.

And although wee made the best use of the Law that possible could bee made, and
that although the Law should do its best that possible it were able to do, yet could hee
do no more, nor otherwise, then to accuse, to affright, to condemn, and to kill us.

And at such time when wee are affrighted, and that wee feel our sins, death, God's
Wrath and Judgments, as then in the Law (most certain) is no Justification, therein

The state of
the world.

is nothing celestial and divine, but altogether such proceedings as use to bee in this world. Now the World is nothing elf but the Kingdom of the Divil: It is a right sink of sin, of death, of God's Wrath, of Hell, and of all wickedness, which the poor, affrighted and sorrowful conscience do thoroughly feel and are aware of. But the secure spirits and contemners of God, and his Word, neither feel nor know anie thing of the same.

It is therefore most evident (said *Luther*) that the Law can but onely help us to know our sins, and to make us affraid of death. Now sins and death are such things as belong to the world, and which are therein. Therefore it is clear and apparent, that the Law can do nothing that is lively, saving, celestial or divine; but what it doth or causeth, is altogether temporal; that is, it giveth us to know, what in the world is evil both outward and inwardly. Yet notwithstanding the Law driveth the conscience thus far, that they yern after the Divine Promise, and have recourse unto Christ.

The Law's de-
ficiency.

But besides this, the Holie Ghost must com over the Law, and speak thus in thy heart, God will not have (after such time as the Law hath finished his work in thee) that thou shouldst affright thy self to death, but that through the Law thou shouldst know thy miserie and destruction, and yet not to despair, but to believ in Christ who is the end of the Law, and justifieth all those that believ in him,

Of the caus why the Scripture, specially S^t Paul, speaketh so contemptively of the Law.

Slighting of
the Law.

THe caus (said *Luther*) that S^t Paul now and then speaketh so scornfully of the Law is, not that wee should contemn the Law, no, in no wise, but will rather that wee should esteem and hold it pretious.

But whereas S^t Paul in those places of Scripture teacheth, how wee becom justified before God; therefore it was very necessarie for him to speak disdainfully of the Law; for it is far another thing when wee dispute, how wee may bee justified before God, then when wee deal about the Law. When wee are in hand with the Righteousness that justifieth before God, as then wee cannot sufficiently nor too much disdain nor undervalue the Law.

The reason in this case is, (said *Luther*) that the conscience must have regard and look to nothing elf, but onely and alone to Christ; for which caus, wee must with all diligence endeavor our selvs to remove *Moses* with his Law far from us, and out of our sight, when wee intend to stand justified before God, and neither to receiv nor to entertain anie thing but onely the Promise in Christ.

That it is a difficult thing in trials and temptations, to contemn the curf and the burthen of the Law.

Assistance a-
gainst the ter-
ror of the Law.

IT is (said *Luther*) a very hard matter; yea, an impossible thing for thy humane strength, whosoever thou art (without God's assistance) that (at such a time when *Moses* setteth upon thee with his Law, and fearfully affrighteth thee, accuseth and condemneth thee, threatneth thee with God's wrath and death) thou shouldest as then bee of such a minde; namely, as if no Law nor sin had ever been at anie time; I saie, it is in a manner a thing impossible, that a humane creature should carrie himself in such a sort, when hee is and feeleth himself assaulted with trials and temptations, and when the conscience hath to do with God, as then to think no otherwise, then that from everlasting nothing hath been, but onely and alone Christ, altogether Grace and deliverance.

Or when thou feelest the terror of the Law, that as then thou maiest saie thus; Madam, or Mistris Law! I have no time to hear you speak, your language is very rough and unfriendly, I would have you also know, that your appointed time is expired (as S^t Paul saith), therefore I am now free, I will endure your bondage no longer.

But (said *Luther*) when in time of trial and temptation wee shall speak and dis-
cours

cours with the Law after this sort, as then wee shall well finde how hard a business it is to make a right difference between the Law of Grace, and the Law of thundring *Moses*; I saie, vvee shall as then vvell finde, How great a divine and celestial gift it is to Believ in Hope, vvhennas there seemeth nothing to bee hoped for; and how most certain and true the speech of Saint *Paul* is, vvhennas hee saith, *Through Faith in Christ wee are Justified, and not through the Works of the Law.* Rom. 4.
Gal. 2.

That wee must neither see nor hear the Law, when wee are in hand with the Righteousness that availeth before God..

1. Position

WEe must learn (said *Luther*) vwith highest diligence, that at such time vwhen vvee are dealing vwith the Righteousness vvhich availeth before God, and how vvee are justified and saved, that as then vvee speak in the most contemptible sort vvee can devise of the Law, according to the manner of Saint *Paul*, vvhich plainly termeth it, temporal beggarlie rudiments, external Ordinances vvhich do kill, and through vvhich the sins are made more povverful and stronger, &c. Gal. 9.
Col. 2.

For if thou sufferest the Law to rule and govern in thy conscience at such time vwhen God calleth thee to an account; that is, vwhen thou rightly feelest Gods Wrath, vvhich, by reason of thy sins, vwill condemn thee; then thou shalt finde the Law to bee altogether a sink of despair, of Heresies and blasphemies, becaus it can do no more but augment thy sins, accuse thy conscience, affright and threaten thee with everlasting punishment: then nothing can ensue but anguish of heart, despair and blaspheming of God.

Therefore vwhen it cometh to that point; namely, to the point of the Justification before God, then look that thou dealest vvifely, and removest far from thee and out of thy sight, *Moses* and his Law, as hee that can speak nothing which is good in this case, nor anie thing that is available for the same. Neither do thou regard his thundering threatnings, but hold him suspected, and as the most wicked Heretick and damned creature, who is worf then the Pope or the Divil himself.

That setting aside the dealing with the Justification before God, wee must highly esteem of the Law.

2. Position

BUT (said *Luther*) when wee are not in hand with the Righteousness and Justification how wee are made righteous and just before God, then wee ought greatly and highly to esteem of the Law, wee must extol and applaud it in the highest degree, and (with Saint *Paul*) wee must call it good, true, spiritual and divine, as in truth it is, but in that it affrighteth and killeth, the same is the fault of our evil, and (by the Divil) our poisoned nature. The place and distance of the Law.

Therefore in anie case wee must not endure nor suffer the Law to hous nor to bee mingled with the Righteousness which availeth before God, seeing it hath cost our Saviour *Christ* so much and so dearly to bring and rend the Tyrannie of the Law from the Conscience; for even therefore hee himself became a Curs, to the end hee might deliver us from the Curs.

That the Law and the Gospel are two contrarie things that cannot endure the one the other.

EVerie good and godlie Christian must diligently learn to know well and throughly, that the Law and the Gospel are two contrarie things, insomuch that the one cannot possibly endure the other, neither can they agree. When and where *Christ* is present and at hand, then and there must not the Law rule and govern in the Conscience, but must yield and give place, and leav the bed alone to *Christ*, for it is too narrow, and the Coverlet too smal to entertain them both together therein, as *Isaiah* saith: Isaiah 28.
Hosea 6. Therefore *Christ* only shall have right, and shall rule in righteousness, in safetie, in joie and life; to the end the Conscience in such sort may rest and sleep with all joie in

in CHRIST, and may not bee so much as once sensible of anie Law, sin, nor death.

Of the Law.

I (said *Luther*) will have none of *Moses* with his Law, for hee is anemie to my Lord and Saviour CHRIST: If *Moses* will go to Law with mee, I will give him his dispatch, (not in God's Name) and will saie, Here standeth Christ.

At the last daie of Judgment, (said *Luther*) *Moses* will doubtles look upon mee, and saie, Thou didst understand mee rightly, and well hast distinguished between mee and the Law of Grace, therefore wee are now friends.

Against heauie
temptations.

Wee must expel the cogitations and the disputations of the Law at such time when it intendeth to affright the Conscience, and when wee feel God's Anger against the sins, as then wee must (instead thereof), eat, drink, sleep, and bee merrie of purpose to spight the Diuel. But humane sens, wit and wisdom is more apt and inclinable to understand the Law of *Moses*, then the Law of the Gospel, or of Grace; old *Adam* will not out.

Altogether with the Law Satan tormenteth the Conscience vehemently; hee pictu-
reth Christ before our eies as an angrie and a stern Judg, and saith, God is anemie to sinners, for hee is a iust God; Thou art a sinner, therefore God is thy enemie. Here-
at (said *Luther*) is the Conscience dejected, beaten down, and taken captive. Now
hee that were able as then to distinguish and to make a true difference in this case, and
to saie, Diuel! thou art deceived, it is nothing so as thou pretendest; for God is not
an enemie to all sinners, but onely to the ungodlie and unrepentant sinners and perfe-
ctors of his Word.

Our Saviour Christ is com for the sake of poor and weak sinners, that do acknow-
ledg and confesse their sins, to the end that they may bee saved; for even as sin is two-
fold, even so righteousness is two-fold likewise.

*That humane Art and wisdom cannot distinguish aright between
the Law and the Gospel.*

NEver yet (said *Luther*) was that man found on earth, that could make a right dif-
ference between the Law and the Gospel. Wee flatter our selvs, that so soon as
wee have heard a Sermon, wee understand it thoroughly; but therein wee deceiv our
selvs, the Holie Ghost onely can teach this Art.

Luke 22.

Our blessed Saviour Christ Jesus himself failed herein, even upon the Mount of
Olives, in such sort, that an Angel from heaven was fain to refresh and comfort him;
and although hee was a celestial Doctor, and had the Holie Ghost sitting upon him in
the likeness of a Dove, yet notwithstanding hee was strengthened by the Angel.

I (said *Luther*) thought so my self, that I had it at my finger's end, seeing I had
written so much concerning the same; but truly I found my self far to seek therein,
even at such times when I stood most in need thereof, and when the Diuel began to
school mee. But when by his often and manie assaults I gained better experience touch-
ing his devices and temptations, then (thanks bee given to God) I jeered him with his
Arguments even in the teeth, with unspeakable joie and comfort to my troubled Con-
science.

Isaiah 61.

The Law and the Gospel (said *Luther*) are the two chiefeft Articles of the Doctrine
in the Church of God: through the Law, God will keep off and affright the ungod-
lie, the wilde, rude people and sinners from blaspheming; Hee will also thereby teach
the proud Hypocrits, and the Invocators of Saints, in that they have written superflu-
ously of the *overplus* of Works, which (they saie) must bee don by God's expresse
command, &c. But the Gospel (as is aforesaid) comforteth the sad and sorrowful
Conscience, &c. It comforteth all those of whom the Prophet *Isaiah* speaketh, where
hee saith, *Bee of good comfort, for I do forgive you your sins.* What could God do
more for us?

That

That wee must praie against the Diuel, and must well know how to make a difference between the Law and Gospel.

VWhen wee lie in the field and do fight against the Diuel, as then it is enough for us to saie: This is God's Word. For the same is also one of the Diuel's Arts, thereby to bereav us of our weapons; specially, when suddenly and unaware hee terrifieth and affrighteth us: such tricks hee oftentimes hath plaied with mee (said *Luther*). Hee knoweth, that without ceasing my heart praie the Lord's Praier, yet hee oftentimes plagueth mee with temptations, as had I neglected to praie. The Diuel is such a spirit, as that willingly hee leaveth not the sword in our hands, if our Lord God hideth himself but a little from us; therefore wee ought continually to praie, and saie, Ah heauenlie Father, help! No Christian creature by my advice (said *Luther*) shall go out to combat with the Diuel, till hee have then first and before praied the Lord's Praier. It is a matter of great weight, for the Diuel is our enemy, and withal, hee is worldlie-wise and craftie; wee know not the seven hundredth part of that which hee knoweth. Hee plagued and tempted in manifold wise *Adam, Abraham, David* and manie others; hee knew also how to take hold of them where they were soft and tender, and where hee might get his advantage over them.

The nimbleness of the Diuel.

The Apostle *Judas* that betraied Christ was not very much tempted of the Diuel in all his life time; but when the hour came, then hee went on securely, and knew not which waie to winde himself. But wee (said *Luther*) that do lie with him in the field (by God's grace) do know, how to encounter and to resist him.

The Diuel's highest Art is, to make altogether the Law out of the Gospel. If at all times I well knew how to make a right difference of both Doctrines, I would not care a fig (said *Luther*) for all the devices and temptations of the Diuel.

The Diuel's master-piece.

I knew a great Doctor (said *Luther*) who in the year 1572 vvas Chaplain to a great Popish Bishop; hee vvas at the first a friend to the holie Gospel, insomuch that contrarie to his Bishop's command, hee received the Holie Communion in both kindes, according to Christ's Institution: but vwhen hee vvas sensible of his Lord's disgrace, and saw that manie other Protestants in that place vvere driven avway and banished, then hee Recanted and forsook the Gospel. Novv, when aftervwards hee saw that the Protestants vwillingly suffered themselves to bee exiled into miserie, and vwith great joie contemned the said Bishop's tyrannie, then his conscience avvakened and prickt him, in that hee had not suffered himself with the rest likewise to bee banished into miserie, but had forsaken and denied the Truth. Whereupon hee fell into a great Agonie, insomuch, that all comfortable admonitions and instructions concerning God's promises, prevailed nothing at all with him; and in that manner hee fell into despair, and uttered these word, Christ standeth by his Heauenlie Father, accuseth mee, and saith, O Father! bee not merciful unto him, neither do thou pardon nor forgive his sins of Blasphemie; for hee hath not confessed, but denied mee and my Gospel before his Bishop: So, ending this speech, hee lamentably departed in despair. Here (said *Luther*) was the *facere*, but not the *credere*; for if wee remain onely by the *facere*, then wee are lost. Therefore bee not too bold, but learn to make a right difference between the Law and Gospel, for thereon dependeth all, and that onely doth the deed.

This great Doctor (said *Luther*) at that time should have called to minde that which Saint *Paul* to the Romans saith, *Abundat gratia super peccatum, Sic quoque major est vita quam mors*, Grace did superabound sin, as also life is above death. For God desireth not the death of a sinner, &c. God, through Saint *Paul*, hath given unto us a comfortable promise; namely, that hee is faithful, and will not suffer us to bee tempted more then wee are able to bear, and will give a happie issue to our troubles; yet notwithstanding, God permitteth it to com so near and hard upon us, that oftentimes wee are able to hold out no longer.

Of certain questions touching the Law.

TWo learned men came lately to mee (said *Luther*) and demanded, Whether the Law of God revealed the sins to people without the particular notion of the Holie Ghost?

Rom. 3.

Ghost? The one of them affirmed, the other denied the same: The first would prove his opinion out of Saint Paul's sentence, where hee saith, *By the Law is the knowledge of sin*: But the other alleged, that the same was the work and office of the Holie Ghost through the Law; for manie did hear the preaching of the Law, and yet did not acknowledge their sins.

I answered them, and said, Yee are both in the right, if yee well understood one another; your difference consisteth onely in your words; for the Law must bee understood two manner of waies; *First*, onely as a Law described and heard, in that manner it revealeth not the strength or the sting of sin, it goeth onely in at one ear (as wee use to saie) and out again at the other, it neither toucheth nor striketh the heart at all. And this abuse is also reprov'd by the Papists, where they say, And yee have not heard mee.

Secondly, when the Law is taught, and that as then the Holie Ghost cometh thereunto, toucheth the heart, and giveth strength to the Word, and that the heart confesseth and knoweth sin aright, that it feeleth God's Wrath against sins, and saith, Ah! this concerneth mee, I have sinned against God, and have offended, &c. As then (said Luther) the Law hath well and rightly finished his work and office.

After these came a third, and said, It were another matter to bee simply a Law, and to bee God's Law; for the Law of God must alwaies have its operation and strength, which the Law of man hath not. To him (said Luther) I made this Answer:

The Law must bee distinguished, understood and divided threefold: *First*, a Written Law; *second*, a Verbal; *third*, a spiritual Law. The Written Law which is written in the book is like a block, which without motion remaineth lying; that Law doth nothing except wee read therein. The Verbal Law revealeth and sheweth the sins; yea also, in the ungodlie; for when they, as Adulterers, do hear the Seventh Commandment of God, [*Thou shalt not commit Adulterie.*] then they well understand, that the same meaneth and reproveth them; but they either do contemn it, or else they persecute those by whom they are reprov'd. But the Spiritual Law cannot bee without the motion of the Holie Ghost, which toucheth the heart, affrighteth and moveth the same; not onely, that it doth not contemn nor persecute; but more also, it hath sorrowful Repentance for the sins committed, and doth better it self.

Thes. 1.

But as the same person for instruction's sake alleged Saint Paul's speech, where hee saith, *That the Word worketh in the Hearers*; I answered him thereupon, and said, The Word, which in that place St Paul speaketh of, must bee understood of the Gospel; for even the same Word (whether it bee Written or Verbal, Taught or Preached) doth nothing without the Holie Ghost, Hee must kindle it in the hearts, must revive and strengthen.

Of what in the Law is contained.

The Abilitie
of the Law.

Rom. 13.

1 Pet. 2.

Everie Law or Commandment (said Luther) containeth two profitable points; *first*, a Promise; *second*, a Threatning. For every Law is, or should bee, good, upright, and holie, Rom. 7. It commandeth that which is good, and forbiddeth that which is evil: It rewardeth and defendeth the good and godlie, but punisheth and resisteth the wicked, as St Paul saith, *Rulers are not a terror to good works, but to the evil. Wilt thou then not bee afraid of the power? do that which is good, &c.* And St Peter saith, *For the punishment of evil doers, and for the praise of them that do well.* And the Imperial Laws do teach also the same.

Seeing now, that these observations are in temporal Laws, how much more in God's Laws are promises and threatnings, which require upright Faith in the hearts.

Indeed the Emperor's Laws also do require faith, whether upright or feined; for those that do not fear nor believ that the Emperor will punish or protect, they observe not his Laws (as wee see), but those observe them that fear and believ, whether it go from the heart or not.

Regard to the
holie Scri-
pture.
Rom. 4.

Now, where in holie Scripture is a promise without the Law, there is Faith onely necessarie: As when Abraham was promised that his seed should multiplie as the stars of heaven; hee was not commanded at that time to accomplish anie work, but hee heard of God's work which afterwards should bee don, and which Abraham no waies was

was able to do. In that sort (said *Luther*) is Christ promised unto us, and a work is offered which wee cannot do, but God alone doth it, therefore in this case, faith is needful for us, becauf by works wee cannot take hold therof.

But after wee have gained this faith, as then works and Laws are charged upon us, as the circumcision was imposed upon Abraham, to the end his faith might bee proved and confirmed. And although the Patriarchs had other promises and signs whereby they were Justified, becauf they believed thereon, yet they believed even in that God, which had offered and promised Christ unto them, for, it is one Christ which should com and bee sent, whom they should believ in all his promises, and it is even that God which should send, and who now hath sent him.

That at the first the Law and the Gospel were briefly described, but afterwards more amply declared.

LIke as at the first, the Law briefly was given on Mount Sinai in the ten Commandments, to those which were brought out of Egypt, but afterwards in more ample sort was enlarged and explained (in the fifth book of Moses) what was the strength thereof. *Exod. 20.*

Even so, (said *Luther*) was the Gospel preached at the first by Christ in a little corner to those that then lived in the land of the Jews, but afterwards, the right use and profit thereof was further declared and explained by the Apostles *S^t Peter*, *S^t Paul*, and others.

Of the preaching of the Gospel.

THe Gospel, in the Apostles time, and also now in our time, was and is preached more stronger and powerful, and further spread abroad, then when Christ himself did preach. As before hee said, *Hee that believeth in me shall do also the works which I do, and greater then these.* *John 14.*

Everie man that affecteth civilitie and temporal understanding, extolleth and loveth the Law, Moses and Jesus Sirach, becauf they deliver good and fine Doctrine, how wee ought to behave our selvs in this temporal world. But People love and affect the same only so long (and no longer) then when it toucheth and concerneth their own particulars: for, when wee teach, that they should live and carrie themselves according to that which therein is shewed and delivered, then in stead of love and affection, they becom enemies thereunto. The sentence of *S^t Austine* touching the Law, is, that the same is fulfilled as then, when wee obtain forgiveness of that which wee are not able to accomplish. The Law (said *Luther*) is a right Labyrinth, which only confoundeth and ensnareth the conscience, the righteousness of the Law is minotaurus, neither Greyhound nor mastiff, it is a mungril, that is, meer imagination and affection that leadeth not to salvation, but draggeth head-long to Hell; in a word, it is God's Historie. *The comparing of the Law.*

If (said *Luther*) the Law bee rightly understood, then it amazeth, it maketh faintness of heart, and produceth despair. But if it bee not understood, then it prepareth and maketh Hypocrites.

When the Gospel is not rightly understood, then it maketh secure and rude People, who use it to carnall freedom; but, when it is well and rightlie understood, then it maketh upright, Godlie and true Christian People. The Law serveth outwardly alone for policie, for nurture and civilitie. No Law (said *Luther*) was, nor is given at any time for that end, that it should give life but death, that is, to reveal sins, to terrifie and to produce anger and wrath, &c. As *S^t Paul* saith, But if such a Law had been given which could have given life, then the Righteousness had truly proceeded out of the Law, &c. Therefore, (said *Luther*) my works which I do (not onely according to the Pope's Ordinances, and other humane Traditions, but also the works which I do according to God's Laws) do no waie justifie mee before God, but much rather they make a sinner; they pacifie not God's vvrath, but much more do instigate and stir it up against mee, my works procure mee no righteousness at all, but utterly do disturb and destroy the same, in a word, they give me no life, but death. *The nature of the Law. Gal. 3.*

Here

The present-
ing of our Sa-
viour Christ.

Here then thou wilt saie, To what end, or wherefore then hath God given the Law, and so earnestly commanded it to bee observed, if it justifieth not?

Answ. God will have it to bee observed by Christians, but not with this addition or condition; namely, that thereby wee should think our felvs to bee justified and saved before God, for that is don onely and alone through faith in Christ; and hee that refuseth this waie, or thinketh to bee saved by anie other means; let him praie, let him fast, let him observ the Law, or let him do whatsoever hee will; so doth hee nothing elf, but draweth upon him God's Wrath, and maketh no atonement at all.

True it is (said *Luther*), God will have Christians to observ the Law; *First*, for the sake of publick and temporal peace. *Secondly*, to the end they may know, that the same is acceptable and pleasing to God. *Thirdly*, that thereby they may give example and bee presidents to others, to the end they may better themselvs, and live according to the Law.

Whereto it serveth, that wee know how to make a right difference between the Law and the Gospel.

Prevention of
Discords.

note

WHere the Law and Gospel are well and rightly distinguished, (namely, that the Law terrifieth, condemneth, and killeth; but the Gospel comforteth, saveth and giveth life) there remaineth the Christian doctrine wholly pure and clear, insomuch that thereby wee may and can resist all offences and errors; moreover, this profit likewise thereby accreweth, That the faithful Christians are made so expert and understanding, as that they are able to censure and judg touching all sorts of Vocations and conditions in this life, and also concerning the Laws and Doctrine of all men, and thereby can prove and trie all spirits.

Conscience
confused.

On the contrarie, the Papiſts know nothing at all how to teach certainly neither of Faith nor works, nor do they know how to teach touching the state and condition of this life, nor of the difference of Spirits, &c. The reason is, becauſe they ſo confusedly mingle together the doctrine of the Law and the Gospel. Wee cannot finde (said *Luther*) ſo much as one letter in the Books of all the Friars, Canons and Sophiſts, nor in the Writings of the Antient Fathers, touching the difference between the Law and the Gospel. Onely *S^t Auſtin* partly understood to make this difference, and ſhewed the ſame; but *Hieronymus* and the reſt knew little thereof. To conclude; There hath been nothing truly taught or preached in the Church theſe certain hundred years hitherto, of ſuch differences between the Law and Gospel; whereby the poor perplexed conſcience ſuſtained great danger and hurt. For when the Gospel is not clearly and directly diſtinguiſhed and ſeparated from the Law, then it is unpoſſible that the Chriſtian Doctrine ſhould bee kept and preſerved pure and unfalſified. On the contrarie, when wee have the ſame rightly and ſure, then wee know certainly what is the right uſe thereof, and how wee becom juſtified before God. If wee have this light and knowledg, then wee may eaſily ſeparate Faith from Works, Chriſt from Moſes; the Law of Grace, from the Law of Malediction, and alſo all other temporal Laws and Ordinances.

That wee are not ſaved by the Righteouſneſſ of the Law.

THe Law and the Righteouſneſſ thereof (said *Luther*) is like a cloud without rain, which promiſſeth rain but giveth none; even ſo doth the Law promiſſe Salvation but giveth it not, neither can the Law give Salvation; for the Law was not given to that end, as *S^t Paul* ſaith *Gal. 3.*

That the Gospel requireth of us no Works.

THe Gospel (said *Luther*) is a comfortable Meſſenger, it bringeth good news; namely, That the Son of God is made Man; that hee died for us, aroſe again from the Dead, &c. the Gospel preacheth nothing of Works. Therefore hee that ſaith, That the Gospel requireth Works neceſſarie to Salvation, I ſaie flat and plain, hee is a liar.

Nothing

Nothing that is good proceedeth out of the works of the Law, except Grace bee present; for what wee are forced to do, the same goeth not from the heart, neither is it acceptable. The people under *Moses* were alwaies in a murmuring state and condition, they would needs stone him, they were rather his enemies then his friends.

Of the caus, why the Law was abolished.

THe caus why the Law was taken away, was, that it was so needful to bee taken away, as it was at the first to bee instituted, that so the faithful no more might bee condemned, and to the end wee might certainly know, that Christ now was com, touching whom *Moses* himself said, that they should hear Him; and all the Prophets likewise said, that as then the Law should cease.

*That wee must not dispute with the Diuel out of the Law,
but out of the Gospel.*

HEe (said *Luther*) that will dispute with the Diuel out of the Law, the same is beaten down and taken captive; but hee that disputeth with him out of the Gospel, overcometh him. The Diuel hath the written bond against us, therefore let no man presume to dispute with him of the Law, or of sin.

When the Diuel (said *Luther*) saith to mee, Behold, much evil proceedeth from thy Doctrine; then saie I unto him, Much good and profit cometh also thereby: O! saith the Diuel, That is nothing to the purpose. The Diuel is an artificial *Orator*, hee can make out of a Moat a Beam, and can vilifie that which is good: hee was never in all his life time so angrie and vexed as hee is now, I feel him well, said *Luther*.

To vanquish
the Diuel.

If Baptism, if the Sacrament of the Altar, if the Gospel bee fals, and if Christ bee not in Heaven, and governeth not; then I am indeed in the wrong: otherwise, if these bee of God's Institution and ordaining, and if Christ bee in Heaven and ruleth; then (said *Luther*) I am sufficiently secured and assured, that the caus which I have in hand is good: For what I teach and do openly in the Church, is altogether of the Gospel, of Baptism, of the Lord's Supper, of His Praier, &c. Christ and His Gospel is here present, therein must and will I continue. The Gospel solveth all the Divels Arguments, and whatsoever hee propoeth is thereby quite beaten down.

Our assurance.

*Of the Allegations of the Antinomians, that the Law should
not bee preached.*

ANno 1541. Certain Propositions were brought to *Luther* as hee fate at Dinner, importing, that the Law might not bee preached in the Church, becaus wee were not justified thereby. At the sight whereof, hee was much moved to anger, and said, Such seducers do com already among our people while wee yet live, what will bee don when wee are gon?

Innovations
approach.

Let us (said hee) give *Philip Melancthon* the honor due unto him; for hee teacheth exceeding well and plainly of the right difference, use, and profit of the Law and Gospel, and I teach directly also the same, and have throughly handled that point in the Epistle to the *Galathians*. I doubt his Prophecie will prove true which lately hee wrote unto mee, namely, that there did lurk and lie hid a *Muntzer*. For, hee that taketh away the Doctrine of the Law, doth rend and tear away *Politiam & Oeconomiam*, and when the Law is cast out of the Church, then there is no more acknowledging of sins in the world. For the Gospel reproveth not sin, except it maketh use of the Office of the Law, which is don spiritually in describing and revealing sins that are committed against God's Will and Command.

Now hee (saied *Luther*) that allegeth, *Transgressores non peccare contra Legem, sed violare Filium Dei*, That Transgressors do not sin against the Law, but offer violence to the Son of God: the same wee ought not to hear: For such divine Speculators are *Pestes Ecclesiarum*, The plagues of the Church; they have no certain nor true knowledg of the divine Word, they teach *contra Dialecticam*, against Logick; they cast and mingle all together: They do even like those that argue in this sort, *Plenitudo Legis est dilectio*, the fulfilling of the Law is Love; therefore wee have no Law. But these poor misunderstanding people (saied *Luther*) have not regard to the *Minor*, that this fulfilling, namely, the Love, is altogether weak in this our flesh, and that wee must daily fight and lie in Combate against this weakness, through the holie Spirit, and that this weakness (while wee live) must bee under the Law.

The caus why the Gospel is now preached so clearly.

THis Light of the Gospel now in our time (saied *Luther*) is a certain sign of the glorious appearing of our Lord and Saviour Christ. And is like the morning red that appeareth before the everlasting Daie and Rising of the Sun of Righteousness.

That the Gospel maketh no difference of Persons.

THe Law saith, Everie man is either a publick Person, which is in Office; or elf, a private and single person that hath no Office. To the private Person the Law saith, *Thou shalt not kill, &c.*

Job. 3.

Mark 16.

But the Gospel taketh all differences of Persons away, and to every one in general saith, If thou believest, then thou pleatest God, as Christ saith, *God so loved the world, &c.* That whosoever believeth in Him should not perish, but have everlasting life, &c. And, *Who-so believeth and is baptized shall bee saved, &c.*

How wee ought to carrie our selvs towards the Law's Accusations.

*Necessities
experience.*

THe Hypocrites (saied *Luther*) and the seeming workers of Holiness do slightly regard the Doctrine of Faith, and do think it an easie matter to believ; which maketh them quite ignorant of that which a contrite heart and a fearful Conscience doth; therefore they go on and proceed in so great secureness. But when death and terror suddenly overtaketh them; then they fall into swift despair; then they see and finde what an Art it is to believ; namely, not the bare word of the tongue, nor an emptie or a lazie Cogitation, but the right Art is, to lift up the head, to pluck up a good Courage, and to boast of Christ against sin, against death, hell, against the Law, and an evil Conscience.

If the Law will accuse thee, then saie thou in this manner, Good mistres Law, dispute with whom you will, for my part I cannot attend you; at this time I intend to know nothing of my sins, if you talk to mee, and saie, *Fiat justitia*, Let Justice bee don; then, I turn to you my back, and saie, Let Justice bee where it will, I at this time will have no dealing therewith, but I will rather turn my self to Christ, and will harken what hee preacheth; Namely, *Who-so believeth and is baptized shall bee saved*. This (saied *Luther*) is called, to believ.

Objection.

But here thy Conscience will saie, God hath given His Law, and hath commanded us to keep it upon pain of everlasting damnation.

Answer.

Answer.

That I know very well, but on the contrarie, Hee hath also given His Gospel through His Son, which soundeth in this manner, *Go into the whole world, and preach the Gospel to all people, who so believeth and is baptized; shall bee saved.* The same Gospel is far greater then the whole Law: For the Law is earthlie, and was given by a man (*Moses*), but the Gospel is heavenlie, and is commanded to bee preached by the Son of God throughout the whole world; therefore I will not now meddle with the Law-Preachers; but I will harken to the chief good of my Salvation, which is delivered and offered unto mee, as is aforesaid. I know that I have sinned and transgressed God's Commandements; but here I have the Gospel which releaseth mee from my sins and transgressions, and which promisseth Salvation unto mee, becaus I believ in Christ; The same Gospel swingeth mee so high above the Law, as Heaven is above the Earth; therefore let the As remain upon the ground and carrie his burthen, that is, Let this our terrestrial bodie, and the members thereof bee subject to the Law. But the Conscience, with *Isaac*, must climb up to the mountain, that is, it must take no notice at all of the Law nor of works, but must onely depend upon the Gospel, which promisseth and offereth Salvation to all that believ in Christ.

Weapon of
defens against
the accusations
of the Law.

Gen. 22.

That the Gospel bringeth Povertie, but fals doctrine Riches.

WHere the Gospel is truly preached, (said *Luther*) there is povertie; as it is written, *I am sent to preach the Gospel to the poor.* In former times more then sufficient was given to ~~the~~ Monasteries, but now little or nothing is given to the Gospel.

Superstition, fals doctrine and hypocrisie have monie and wealth enough, but Truth goeth a begging.

Of the Happie Time.

FOr the Gospel's sake, (said *Luther*) which now is com again to light and preached, God (in this last time before the Daie of Judgement) will bring and restore everie thing to the right state, wherein at the first it was, and whereto God created it, namely, the Gospel, Matrimonie, and the Magistrate, &c.

Of the severall Operation of Grace and of the Law.

THe Law (said *Luther*) cannot endure Grace, neither can Grace endure the Law. 1 Tim. 1.
The Law is given for the stiff-necked, proud, and haughtie, for the roaring Nobilitie, Commons, and Hypocrites, and for such as take delight, and pleasure in Lawing. But Grace is promised onely to the poor, sorrowful, contrite, broken and humble Spirits, to such belongeth the Promiss of Grace and the Remission of sins.

*Of that sentence and speech which God spake to Moses:
Thou shalt not see my Face, but my Back.*

THe Law (said *Luther*) is the Back; Wrath, sin, weaknes.
The Gospel is the Face; Grace, Benefits, or Presents, the fulfilling.

That it is a matter very difficult to distinguish rightly between the Law and the Gospel.

Not long since (said *Luther*) a learned Divine at *Wittenberg* made his complaint unto mee, and said, That by no means hee could make a right difference between the Law and the Gospel.

I answered him, and said, I believ you well; if you were able to do that, then I would hold you for a learned Doctor indeed. *St Paul* could never bring it so far, but it was said unto him, (even at that time when willingly hee would have been quit and rid of his sting); *Sufficit tibi gratia mea*, My Grace is sufficient for thee; that is, thou hast My Word and Command, hold thee thereon, and let that suffice thee.

If (said *Luther*) God should give unto us a strong and an unwavering faith, then wee should bee proud, yea also, wee should at last contemn Him. Again, if hee should give us the right knowledg of the Law, then wee should bee dismaied and faint-hearted, wee should not know which waie to winde our selvs. Therefore best it is, that God in this manner plaie with us, namely, that wee may know our lamentable state and condition, and wholly may laie our selvs and depend on that Man, which is called Christ, Hee will well repair, amend and restore all that wee have lost and spoiled.

That wee ought to beware of Sophistrie.

If (said *Luther*) wee diligently mark the world and the courf thereof, wee shall finde, that is governed meerly by weenings or conceits, *Mundus regitur opinionibus*. Therefore Sophistrie, Hypocrisie, and Tyrannie do rule and have the government in the world.

The upright, pure, and clear Divine Word must bee their Hand-maid, and bee by them controuled, this the world will have. Therefore let us well beware of Sophistrie, which not onely consisteth in a double tongue, in doubtful and screwed words, which may bee construed as one pleaseth; but also it breedeth, blossometh, and flourisheth in all Arts and Vocations, it will have likewise room and place in Religion, it hath gotten and usurped a fine painted color, under the name of holie Writ.

Nothing (said *Luther*) is more pernicious or hurtful then Sophistrie, every one knoweth it not; moreover, wee are by nature prone and willing to believ lies rather then the truth. Few people do know what an evil Sophistrie is; *Plato* the Heathen Writer made thereof a wonderful definition. For my part (said *Luther*) I compare it with a lie, which is like to a Snow-ball, the longer it is rowled, the greater it become's.

Pro & contra.

Therefore I do not affect such persons as do pervert every thing, do under-value and finde fault with other men's opinions, although they bee good and sound; I like not such brains which can dispute on both sides, and yet conclude nothing certain; like that Sophist and Multiplier of words, *Carneades*. Such Sophistications (said *Luther*) are nothing but craftie and subtil inventions and conveiances to couzen and deceive people.

But I like and love an honest and a well affected minde, that seeketh after Truth simply and plainly, not to go about with fantasies and cheating tricks.

Of the finishing of the Law.

Rom. 9.

St Paul saith, *What the Law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh: That the righteousness of the Law might bee fulfilled in us, &c.* That is, (said *Luther*) Christ is the summ of all, Hee is the right, the pure meaning and Contents of the Law: Whoso hath Christ, the same hath rightly fulfilled the Law. But to take away the Law altogether, (whenas it sticketh in nature, and is naturally written in our hearts, and born upon us) the same is a thing impossible and against God. And whereas the Law
of

of nature is somewhat darker, and speaketh in general onely of works; therefore *Moses* and the holie Ghost more plain and clearly do declare and expound it, and, *in specie*, do shew the same, by nominating those works which God will have us to do, and to leav undon. From hence Christ also saith, *I am not com to take away the Law*. Wee should willingly (saide *Luther*) give that person great, nay, royal Entertainment in this world, which could bring that to pass, and could make it good, that *Moses* through Christ is taken quite away. O then wee should quickly see what a fine kinde of life there would bee in the world! But, God forbid, and keep us from such errors, and suffer us not to live to see the same.

The caus that I (saide *Luther*) at the first so harshly spake and wrote against the Law was this, The Christian Church was altogether laden and over-heaped with manifold superstitions and fals believings; and Christ was altogether darkned and buried. Therefore I was desirous (through God's Grace, and the Word of the Gospel) to deliver and free good and godly hearts from such tormenting of Consciences: but I never rejected the Law.

Luther's feeling of the Law.

How the Law is fulfilled.

Through the Gift or Present, (saide *Luther*) that is, through the holie Ghost true Christians do begin to fulfill the Law. To conclude, the Law is fulfilled through Grace and Remission of sins.

That the preaching of the Law and Gospel is necessarie.

Wee must preach the Law (saide *Luther*) for the sakes of the evil and wicked, but for the most part and commonly, it lighteth upon the good and godlie, which (although they need it not, but onely so far as may concern the old *Adam*, flesh and blood, do notwithstanding accept thereof.

The preaching of the Gospel wee must have for the sakes of the good and godlie, yet it falleth and lighteth among the wicked and ungodlie, which take it most upon them, whenas it is nothing profitable unto them; for they abuse it, and thereby are made secure: It is even as when it raineth in the water, or in a wilde wilderness, and in the mean space the good and fruitfull Pastures and Grounds are parched and dried up.

Touching S^t Austin's opinion, of beeing justified by the Law.

The opinion of S^t *Austin* is, (saide *Luther*) that the Law, which through humane strength, natural understanding and wisdom is fulfilled, justifieth not, (like as the works which were don according to the law of nature did not justify the Gentiles) but when the holie Ghost cometh thereto, as then (as S^t *Austin* meaneth) the works of the Law do justify.

But (saide *Luther*) by S^t *Austin's* leav, I saie, That although it were possible (as it is altogether impossible) that a humane Creature through the power of the holie Ghost, in every particular did fulfill and satisfie the Law, yet notwithstanding hee were in the sight of God not justified thereby, but must call nevertheless upon God's Grace and Mercie. For God hath decreed, that mankinde shall bee saved, not by the Law but through Christ. No works can quiet the Conscience, nor settle the same at rest and peace; Otherwise Christ had not been sensible of sorrow and heaviness in the spirit, if by the Law Hee had not been pressed and terrified, under which Hee made Himself subject for our sakes.

Whether wee should preach onely of God's Grace and Mercie, or not?

To preach according as occasion serveth.

note well

Nota bene.

God's cool walking-place.

The State and Condition of good works. *Tii. 3.*

The goodness of our Saviour Christ in this our time.

note

Philip Melancthon demanded of Luther, Whether the opinion of Calixtus were to bee approved of, namely, that continually the Gospel of God's Grace ought to bee preached? For thereby, doubtless, (said Melancthon) people would grow worse and worse. Luther answered him and said, Wee must preach *Gratiam* notwithstanding, because Christ hath commanded it. And although wee long, and often preach of Grace, yet when people are at the point of death, they know but little thereof. It neerly concerneth God's honor to preach of Grace, and although people are made worse thereby, yet wee must not leav God's Word unpreached. But after that, then wee diligently drive on also with the Ten Commandements in due time and place.

The ungodlie (said Luther) out of the Gospel do suck onely a carnal Freedom, and become worse thereby; therefore not the Gospel, but the Law belongeth to them. Even as, when my little son John offendeth, if as then I should not whip him, but call him to the Table unto mee, and give him Sugar and Plums: thereby indeed I should make him worse, yea, should quite spoil him.

The Gospel is like a fresh, milde, and cool aër in the extreamest heat in Summer-time, that is, a solace and comfort in the anguish of the Conscience, not in the time of Winter, when it is cold enough already, that is, in the time of peace, when people are secure, and intend to bee justified by their works.

But as this heat is made and procured by the Sun, so likewise the terrifying of the Conscience must bee made and procured by the preaching of the Law, to the end wee may consider and know, that wee have offended and transgressed, not against the Laws of men, but against the Laws of God. And likewise the celestial refreshing Aër (which must raise up the Conscience again) must quicken and comfort the same, not through the comfort of any humane works and deserts, but through the preaching of the Gospel.

Now (said Luther) when in this manner the strength is refreshed and quickened again by the cool Aër of the Gospel, as then wee must not bee idle, lie down and snore, that is, when our Consciences are settled in peace, quieted and comforted through God's Spirit, then wee must shew also and approve our Faith by such good works which God hath commanded. But so long as wee live in this vale of milerie, wee shall bee plagued and vexed with Flies, with Beetles, and with Vermin, &c: that is, with the Devil, with the World, and with our own Flesh; yet, wee must press through, and not suffer our selvs to recoil.

That the Gospel hath delivered us from the Popes Idolatrie, Superstition, and from his innumerable blasphemies.

IN what great darkness and false believing, in the Traditions and Ordinances of men, wee have lived, (said Luther), and how with so innumerable many of sundrie sorts of conflicts in the Consciences wee have been snared, confounded and captivated in Popedom, the same is yet witnessed by the Books of the Papists, and many people now living. From all which snares and horrors wee are now delivered and freed by Jesus Christ and His Gospel, and are called to the true Righteousness of Faith; insomuch that with good and peaceable Consciences wee now believe in God the Father, wee trust in Him, and have just cause to boast, that wee have sure and certain Remission of our sins through the bitter passion and death of Christ Jesus, full dearly bought and purchased. Who is able to extol and sufficiently to praise these Treasures of the Consciences, which every where are sounded out, spread abroad, offered and presented meerly by Grace? Wee are now (said Luther) conquerors of sin, of the Law, of death and of the Devil, and also wee are now freed and delivered from all humane traditions. If wee would think of and consider the tyrannie and torments but onely of the private or auricular Confession, (which is but one of the least Freedoms) then wee neither could nor might any waie shew our selvs sufficiently thankful to the Gospel for loosing us out of that one snare. In the time when Popedom stood and flourished among

among us, then every King would willingly have given Ten hundred thousands of Gilders, a Prince one hundred thousand, a Nobleman one thousand, a Gentleman one hundred, a Citizen and Countie-man, twentie or ten, that they might have been freed from that tyrannie. But now seeing such freedom is obtained, for nothing, by Grace; it is regarded by no man, neither give wee so much as thanks to God for the same, but wee all are worf then wee were before. The Gospel bringeth Freedom also, (said *Luther*) both to the Papists, and to the *Waldenses*, or the *Hussites*, (as they are called) in *Bohemia* and *Moravia*, but they abuse the same, are unthankful, as wee all bee.

Of the difference of the Law and Gospel.

THE Old Testament (said *Luther*) chiefly is a Law-book, which teacheth what wee should do, or not do; and therewithall it sheweth Examples and Acts, how such Laws are observed and transgressed. But over and besides the Law, there are notwithstanding certain Promisses and Sentences of Grace, whereby the holie Patriarks and Prophets (as wee are) were preserved. But the New Testament is a Book, wherein is written the Gospel of God's Promisses, and besides also, the Acts of those that believed therein, and that did not believ. And it is nothing els, but an open and a publick preaching and declaration of Christ, set down in the Sentences of the Old Testament, and accomplished by Christ. And (said *Luther*) like as the proper and chief Doctrine of the New Testament is Grace and Peace, through the forgiveness of sins declared in Christ. Even so, the proper and chief Doctrine of the Old Testament is, to teach the Law, to discover sins, and it requireth goodness and obedience.

Wee must take good heed, (said *Luther*) that out of Christ, wee make not a *Moses*; nor a Law out of the Gospel, as hitherto hath been don. For the Gospel properly requireth not our works, that thereby wee should becom justified and saved; nay, the Gospel flatly condemneth such works. But it requireth Faith in Christ, that Hee for us hath overcom sin, death and hell, hath made us righteous, and saved us, insomuch that now wee may with boldness take His death and victorie upon us, as if wee our selvs had suffered and don it. But whereas Christ, and also *S^t Peter* and *Paul* in the Gospel do give many Commandements and Doctrines, and do expound the Law, the same wee must account of, as of all the other works and benefits of Christ. And as to know His Works and Actions, is not yet rightly to know the Gospel, (for thereby wee know not as yet that Hee hath overcom sin, death and the Divil); Even so likewise, it is not as yet to know the Gospel, when wee know such Doctrine and Commandements, but when the voice soundeth, which saith, Christ is thine own with Life, with Doctrine, with Works, Death, Resurrection, and with all what Hee hath, doth, and may do. By this wee see (said *Luther*) that Hee presseth and forceth not, but friendly teacheth, and saith, *Blessed are the poor, &c. Com to mee all yee that are wearie and heavie laden, &c.* And the Apostles use these words, *I admonish, I exhort, I praie, &c.* insomuch as wee see in every place, that the Gospel is not a Law-book, but a direct milde preaching of Christ's benefits, shewed and given to bee our own, if wee believ. But on the contrarie, *Moses* in his Law-books presseth, fretteth, threatneth, striketh and horribly reproveth; for hee is a Law-writer and a fierce driver thereof.

From hence it proceedeth (said *Luther*) that no Law is given to the Faithful, whereby they becom justified before God, as *S^t Paul* saith, becauf they are already justified and saved by Faith; the Law for them is not needful, but they shew and approve such their faith by works, they confesse and teach the Gospel before people freely and undauntedly, and thereon do set up and venture their lives; and whatsoever they do or take in hand, the same they direct to the good and profit of the Neighbors, to help them, according as they see and believ, that Christ hath don the like for them, and so do follow Christ's Example. For (said *Luther*) where Works and Love do not break through and appear, there Faith is not perfect, but either is extinguished, or els is but drawn out of a self feigned imagination, a conceit and cogitation, as in these our times many such weening spirits are found among us, there the Gospel as yet taketh no hold, neither by such is Christ rightly known.

*Rom. 1.
Ex fide, &c.*

Hereat *S^t Paul*
and the other
Apostles aime
in their Salu-
tations.

The proper
definition of
the Gospel.

note

Evangelical
sound.

Christians ex-
ercise.
1 Tim. 4.

Wee

Heavens
height above
the Earth.
Psal. 103.

Wee must in this sort make a true distinction, namely, Wee must place the Gospel up and above in Heaven, and leav the Law here below on earth; wee must take and receiv the righteousness of the Gospel, and must hold a heavenlie and a divine righteousness. On the contrarie, wee must value the righteousness of the Law, an earthlie and an humane righteousness, and must so properly, directly, and diligently separate and part the righteousness of the Gospel from the righteousness of the Law, even as properly and diligently as God hath separated, parted, and distinguished Heaven from Earth, Light from darkness, and the Day from the night, &c. in such sort that the Righteousness of the Gospel bee the Light and the Day; but the righteousness of the Law darkness and night; yea, (said *Luther*) I would wish, that wee could sunder, separate, and part them far further the one from the other. Therefore everie Christian should learn rightly to discern the Law and Grace in their hearts, and know how to use one from the other, not onely in words, as the Pope and other hereticks do, but in deed and in truth they mingle them together in everie particular, and (as it were) do make thereout a Cake. For they will in no wise grant, that onely Faith can justifie and save us without works. But if that were true, then is Christ nothing at all needful nor necessarie. From such doctrine God of his mercie blest and preserv mee and everie good Christian.

The Evangelical Law of the Papists, and the Description of them.

These two doctrines (Law and Gospel) are exceeding necessarie; wee must have them together and drive them thoroughly, yet with difference and great discretion, otherwise people will becom either presumptuous or desperate, specially when the Divil out of the Gospel maketh a Law. Therefore *Moses* exceeding well describeth these two Doctrines through the similitude of an upper and a lower Mill-stone. The upper stone maketh a nois and a rumbling, and beateth, which signifieth the Law, but God hath well and rightly perpended and hanged it, onely to drive, &c. But the lower stone is quiet and resteth, which signifieth the Gospel. God hath hung the upper stone verie fit and conveniently, so that it cannot grinde all to powder and in pieces, but hath hanged Grace both on the upper and lower stones.

Of the Gospel's Nature.

Cassia is like *Cinnamon*, it hath strength to purge and cleane the eies; it is good also against the stinging of an Adder. It is also a picture of the Gospel, which expelleth darkness and bringeth light again; and is a general Physick, which wee ought to make use of against all the bitings and stings of those poisoned worms, the Divil, his ministers and servants.

Against the Opposers of the Law.

Rejecters of the Law.

I Do much condemn (said *Luther*) the *Antinomians*, who, void of all shame, reject the Doctrine of the Law, whenas the same is both necessarie and profitable. But they see not the effect, the need, and the fruit thereof. Therefore in that *S^t Austin* did picture the strength, the office and operation of the Law, the same was don by a very fit similitude, namely, that it discovereth our sins, and God's wrath against sin, and placeth them in our sight; moreover, that the Law is not in fault, but our evil and wicked nature and manners, even as a Heap of Lime is still and at quiet, until water bee poured thereon, but as then it beginneth to smoke and burneth, not that it is the water's fault, but it is the nature and kinde of the Lime, which will not endure water; but if Oil bee poured upon it, then it lieth still and burneth not: Even so it is with the Law and Gospel. It is an excellling fair similitude.

That S^t Paul had much trouble with the Jews about the Law.

S. Paul's swearing in the Combate.

A Bout this Argument touching the Righteousness of the Law, *S^t Paul* thoroughly bestirred himself against God's people, as in *Rom. 9, 10, 11*, Chapters hee striveth with powerful Arguments and Grounds; it produced much sorrow of heart unto him. The

The Jews argument and ground was this, *Paul* kept the Law at Jerusalem, therefore (said they) wee must also keep it. *Answ.* True it is, *Paul* for a certain time kept the Law, by reason of the weak, to win them; but in this our time it is not so, neither agreeth it any waie therewith: therefore the Antient Fathers said well; *Distingue tempora & concordabis Scripturas*, Distinguish the times, then may wee easily reconcile the Scriptures together.

Of the Jews disturbances touching the Law.

THe Jews (said *Luther*) were much offended at *S^t Paul's* preaching, namely, that the Law was now abolished by the coming of the promised *Messias*; it went to the hearts of the Jews which were jealous of God's honor, it stuck in their stomachs and touched them neerly. For indeed the Religion, God's Service, Sacrifices, Policie, the Government and the Temple were precious Jewels among that nation, which to bee cast off in such sort, was (doubtless) a great grief and offense to the People. Old Customs.

I verily believ (said *Luther*) it vexed to the heart the beloved *S^t Paul* himself before his conversion, as it is written, *Acts 9.* wee see also *Romans 9.* that *Paul* was much troubled about the same, yea after his conversion.

In this case, touching the distinguishing the Law from the Gospel, wee must utterly expel all humane and natural wisdom, reason and understanding, which are arch-enemies to faith, and they are of such a disposition, that, when wee lie in combat against sin and death, as then they fasten not upon Christ's Righteousness (for they know not, what that is) but they only depend upon their own Righteousness, or (when they do best) upon the Righteousness of the Law.

For, so soon as humane wisdom and the Law do consort together, so soon hath faith lost her virginity and pureness. For, nothing is more advers and contrarie to faith, then the Law, and humane wisdom, reason and understanding, and these two (without exceeding great labor and pains taking) can never bee overcome, yet notwithstanding they must bee overcome, if wee intend to bee saved.

Now for as much as it is a business so dangerous and amiss to meddle with the Law, and that so soon wee get such a great and dangerous fall, as to bee thrown down from heaven into the bottomless pit of hell. Therefore truly (said *Luther*) it is very needful, that every Christian most diligently doth learn in the exactest manner, how to separate and distinguish these two pieces (Law and Gospel) the one from the other.

This a Christian may well yield unto, that the Law may rule and govern over thy bodie and members, over the old *Adam* which continually stirreth in thee, because the rest of thy sins do still remain in thy flesh and blood, (yet for Christ's sake are not imputed to thee) but in any case, suffer not the Law to rule and govern thy Conscience: For that Bride and Queen must warily bee kept and preserved pure and undeflowred of the Law, and must bee brought and presented a pure Virgin to her true and onely Bridegroom Christ Jesus, &c. As *S^t Paul* speaketh, *I have espoused you to one Husband,* 2 Cor. 11.
that I may present you a chaste Virgin to Christ, &c.

That all Laws without Christ are mortal.

VHereas Christ is now com and revealed (said *Luther*) the Laws and ceremonies are become hurtful and deadly sinful, yea also the Ten Commandments and all other Laws are mortal, if Christ cometh not thereto.

Moreover, the Conscience of a believing Christian must not bee ruled and governed by any Law, except only by the Law of the Spirit, which giveth life, by which wee are freed and loosed from the Law of the Letter and of death, and from the works and sins which it sturreth up; Not that the Law is evil of it self, but that it cannot help nor serv us to obtain the Righteousness which is acceptable to God.

It is (said *Luther*) an exceeding high and great matter, to have a Gracious God. Therefore wee must have also far another Mediator then *Moses*, or the Law, or our Free-will,

will, or that Grace which the Sophisters do call the love given of God.

To conclude, wee neither must nor can do any thing at all hereunto, except only that wee take up into our hearts by faith that Treasure, which is Christ, although wee feel our selvs to bee full of sins.

Gal. 3.

Wee conclude with *S^t Paul*, that the whole world together with their Laws and Rights (bee they never so needful, also all manner of divine worshipping and humane sanctitie, bee they never so fair and glittering) without faith in Christ, are altogether concluded and remain under sin, death and everlasting damnation.

S^t Paul by no means will endure this addition, as to say, Faith with works do justifie, (as our adversaries do allege) but hee speaketh out roundly and plain, and saith, Faith onely justifieth.

That the Law casteth all mankind (which are without faith) under the curf.

The state of
the work-
teachers.

ALl that are without *Abraham's* faith are cursed, for it is written, *Cursed is every man that remaineth not in all that is written in this Book of the Law to do the same.* Which sentence *S^t Paul* produceth out of *Moses*, and strongly concludeth, that all such as deal with the works of the Law, meaning thereby to bee justified and saved before God, are under the curf.

Now, if those bee under the curf that go in hand with that Law which was given through *Moses* by God's command: how much more then are those under the curf, that go in hand with other Laws, which are devised by humane wit and understanding, as the Pope's Laws, and such like? Therefore those that intend to flie from that curf, let them seek to obtain the promised blessing, or *Abraham's* faith, otherwise they must remain under the curf everlastingly.

Against the
Patrons of
works.

The Law is not necessarie to Justification, much less to Salvation, but contrariwise Righteousness, good Works and Salvation are necessarie to the fulfilling of the Law; that is, no man is justified and saved before God through the Law, much less through the works of the Law. But hee, that is justified and saved (which is don only by faith in Christ, who is the end and the fulfilling of the Law, as *S^t Paul* saith) the same as then doth good works, but they are not necessarie nor profitable to Salvation, which already is given and presented unto us meerly by Grace in Christ.

How wee may bee found wise before God.

Psal. 111.

HEe that will bee wise in the sight of God, let him begin to learn the Ten Commandments and God's Word, yea to learn Christ aright, as is written, *The fear of the Lord is the beginning of wisdom.*

Of the Curf of the Law.

A Christians
burthen.

CHrist onely did bear the curf of the Law, there wee shall finde it. Likewise those that have the spiritual blessing, must bear the corporal curf, for, the righteous must suffer much, as the 34th *Psal.* saith.

The Consci-
ences need and
help against
the same.

When Satan saith in thy heart, God will not pardon thy sins, nor bee gracious unto thee, I pray (said *Luther*) how wilt thou then, as a poor sinner raise up and comfort thy self, especially when other signs of God's wrath besides do beat upon thee, as sickness, povertie, &c. And that thy heart beginneth to preach and say, Behold, here thoulyest in sickness, thou art poor and forsaken of every one, &c. How canst thou as then know, that God is gracious unto thee? then thou must turn thy self to the other side, and say, Well, let it outwardly seem as it will, yea, and although mine own heart far otherwise felt it, yet, I know for certain, that I am Baptized, and through the Sacraments am united one bodie with my Lord and Saviour Christ, I have His Word to witness and to assure mee of the same, which can neither fail nor deceive mee, for God is true, and performeth what Hee promiseth.

If as then, Satan cometh trowling upon thee with another dart, and saith, O
that

that is nothing, for, many are called, but few are chosen, (which indeed is a heaue temptation, whereon humane reason, wisdom and understanding much staggereth) then thou must not give way and place thereunto, otherwise thou loest this comfort, that thou art baptized, thou appliest not Baptism to thy self, but fallest from it again, and so remainest by the great heap, and forgettest Christ. As it is with them in Popedom, they are also called, they have Baptism, the Sacraments, and even that Christ which wee haue, but when it cometh to the point, then they fall from Christ to their hoods and works.

But a true Christian, as straight as a line remaineth by Christ, and saith, Am not I good and godly? neither was St Peter, yet sure I am, that Christ is both good and godly, whom I have put on in Baptism, hee only is my righteousness, hee will stand well and stily before God, although I bee a poor sinner, &c.

Mark 9.

Those which only do give the honor unto God (said Luther) are his chosen; the other do saie also, God is gracious unto mee, for I hope and will amend and better my self, &c. But the same is only a Gallows sorrow, it proceedeth not from the heart, (although the wicked som-times have sorrow and intend to bee good) they depart from the way, they will deserv God's grace, which is nothing but a self-imagined and fained Devotion, and Intention which proceedeth out of humane and natural wit and wisdom, not from the Holie Spirit, Hee must onely and alone work upright and true repentance and faith through the word, without which, all is meere Hypocrisie.

Those that
pertain to the
Kingdom of
Grace, &c.
contra.

A Christian faith, I know, that through my own abilitie and strength I am able to accomplish nothing that is good, but the Holy Spirit, onely, must prepare and work it in me, I will do what through God's working I am able to do, but Christ is the Arch-Bishop of my soul, on him will I depend although I am a poor sinner.

Merit passages.

What God's righteousness is, and why the preaching of the Law is necessarie against the Antinomians.

THIS word (God's righteousness) in former time, was a great thunder-clap to my heart (said Luther) for when in Popedom I read these words, *Deliver me in thy righteousness*, also, *in thy truth*, then I thought that righteousness to bee the fearful wrath of God, by which hee punished sins; I was then an utteremie to St Paul, when I read, *the righteousness of God is revealed through the Gospel*.

But afterwards, when I saw how it went and followed one after another, as it is written; *The just liveth by his faith*, and when I had read St Austine upon that place, then I was exceeding glad, for I learned and saw, that God's righteousness, is his mercie, through which hee valueth and holdeth us justified; in this sort (said Luther) was I comforted.

Poor unlearn-
ed people, like
the Chamber-
lain, Act. 8.

But our Antinomians and assaulters of the Law, will flatter secure people, and make them good and godly through this word (Righteousness) when as the world is now grown to such a pals, that it will not bee afrighted, humbled nor broken with the thunder-claps of the Law, wee must now thunder and lighten with the Law, by reason of the great securitie wherein the most part of the vvhole vworld are drovned.

Embracers of
Epicurism.

The Nobilitie, the Gentry, Citizens and Farmers, &c. are novv become so haughtie and ungodly, that they regard no Ministers nor Preachers, and (said Luther) if vvee were not holpen somvvhath by great Princes and persons, vvee could not long subsist, therefore Isaiah saith vvell, *And Kings shall bee their Nurses, &c.*



CHAP. XIII.

THAT ONLY FAITH IN CHRIST justifieth before GOD.

Whether a man bee justified and accepted before God first, through faith, but afterwards is accomplished by works?

I (Said *Luther*) answer thereunto thus, A Creature which already is created, it cannot bee said of the same, that it shall bee created, seeing it is created already. Even so, one that is justified already, of him it cannot bee said, that hee shall bee justified, because hee is justified already.

As som did
strive, and still
do hold.

It were senselessly spoken to saie, Wee are at the first justified by faith, but afterwards, Justification must bee finished and settled by works. These words (namely, *The Righteous man is a new Creature of God, and is called the first-born of his Creatures*) do stop the mouths of all mankind. Therefore it followeth, that our works help nothing to justification. For our, or, the works of the Law, do not make us new creatures of God, but, as God onely hath begun to make us new creatures by faith, so doth hee also continue, end, and finish it.

Ephes. 2.

Wee are created in Christ Jesus to good works, therefore works neither make, nor create us, otherwise wee were not God's creatures, but (as they saie concerning this point) wee should bee the creatures of our works. And although our works make us not their creatures (as they cannot) yet (according to their meaning) they force God to do so.

All manner of
Evasions ta-
ken away.

If the beginning of a new Creature bee without the works of the Law, then also is both the middle and the end; otherwise these three, beginning, middle, and end, were not one manner of Creature nor of one Creator, nor of one Generation, but an ugly monster created partly without works, partly for the works sake; and God, who is moved without works to begin, should bee moved through works to accomplish that which hee hath begun. But the faithful, or the just, are born of God, works bear no creature (but God onely) therefore works justifie not.

Joh. 1.

*Of Philip Melancthon's disputations held onely with Luther, about
the Article of Justification, Anno 1536.*

This was
botched in
again after-
wards in the
Lipsian decree
or *Interim*.

Philip Melancthon said to *Luther*, The opinion of *S^t Austine* of justification (as it seemeth) was more pertinent, fit, and convenient when hee disputed not, then it was when hee used to speak and dispute, for thus hee saith, Wee ought to censure or hold, that wee are justified by faith, that is, by our Regeneration, or by beeing made new Creatures. Now if it bee so, then wee are not justified onely by faith, but by all the gifts and virtues of God given unto us. That is *S^t Austins* opinion. From hence cometh also that *Gratia gratum faciens* of the School Divines, Grace which maketh accepted. They allege also that Love is the same Grace that maketh us acceptable before God. Now what is your opinion, (*Sir*) do you hold, that a man is justified by this Regeneration, as is *S^t Austins* opinion?

note bene
Declaration
altogether
without craft.

Luther answered, and said, I hold this, and am certain, that the true meaning of the Gospel, and of the Apostles is, that wee are justified before God *Gratis*, for nothing, onely by God's meer mercie, wherewith and by reason whereof, hee imputeth righteousness unto us in Christ.

of

Of Melancthon's replie to Luther by waie of opposition.

I Hold not (said *Melancthon*) that a humane Creature is justified onely by God's mercie; my Reason, Our Righteousness, which is a good Conscience, is needful by reason of works: Or, will you not grant to saie, Man is justified *principaliter*, principally, by faith; *mixtus principaliter* (in the least measure) by works? yet, in such sort, that faith bee named Expectation, and that the same Expectation certainly remaining, may bee so understood, that the fulfilling of the Law is not required, but that faith giveth supplie to that which in the Law is wanting. You will permit, that there are two sorts of Righteousnesses needful before God, namely, of Faith, and the other of a good Conscience, in which Faith supplieth what in the Law is wanting; which is nothing else then to saie, A man is justified not onely by Faith. For to bee justified you never understood (as *Austin*) to bee from the beginning of the Regeneration. *Austin* holdeth not, that a man is saved meerly for nothing, but is saved by reason of the virtues which are given unto him. I desire your grave opinion touching this of *Austin*: for his opinion of deserts is directly opposite to your meaning, yet hee taketh not deserts away, but onely of the ungodly.

Nota bene.

note

Luther's answer to this Replie.

I hold (said *Luther*) that a man is, will bee, and remaineth justified (or the person justified) onely by God's mercie; for that is the compleat Righteousness which is placed against God's wrath, sin and death, and which devoureth all, which maketh a humane Creature directly holie and innocent, as were hee altogether without sin. For in that God imputeth Righteousness to Mankind *Gratis*, for nothing, the same suffereth no sin to remain: as *John* saith, *Whoso is born of God sinneth not*: for to bee born of God, and to bee a sinner, the same is contrarie the one to the other.

Joh. 1. 3.

According to this Righteousness of Faith, a man is named justified, and not in the behalf of his works or fruits which God requireth, recompenceth, or rewardeth; the same (said *Luther*) do I call, an external or an outward Righteousness, a Righteousness of works, which in this flesh and life neither may nor can bee pure nor holie.

Therefore it taketh away neither sin nor death, neither is it able to resist them, but onely it shunneth future and great sins.

Of further and more rich Expositions and Answers of Luther concerning Melancthon's Questions propounded unto him.

I ask (said *Melancthon*) touching *S^t Paul* (Regenerated) where through (after hee by water and the spirit was regenerated) hee became justified thence forward, that is, was accepted?

Luther's Answer.

For none other cause, but onely by reason of the same Regeneration by Faith, through which hee became justified, and remaineth justified everlastingly.

1 Pet. 1.

Of Melancthon's second Question.

Was hee justified onely by reason of God's mercie? or (principally) by reason of the mercie, and (in the least part) by reason of his works and virtues?

Nota bene.

Luther's Answer.

No, (said *Luther*) but the virtues and works were valued by God to bee good and upright for the sake of *S^t Paul's* person, who was justified. Like as a work is pleasing or displeasing, good or evil, for the person's sake that performeth it. As also is spoken thereof in *Terence*. For (said *Luther*) a good work don by an evil person, hath no respect by men, neither is it acceptable.

Regard to the person.

Of Melancthon's third Interlocution.

It seemeth (said *Melancthon*) that *Paul* was not justified onely by mercie. For your self

Hitting A. and M. in the teeth. self teacheth, that the Righteousness of works is necessarie, yea, and thereto before God. And *Paul* (who believed and did good works) pleased God; but if hee had not don them, then hee would not have pleased God. Therefore our Righteousness (if no more) is a little piece of the caus, that wee becom justified before God.

Of Luther's Answer.

Properties necessitie.

It is necessarie (said *Luther*) but not out of need or compulsion of the Law, but out of the necessitie of a willing minde, which followeth without all Let or Hinderance. As the Sun of necessitie shineth, if otherwise it bee a Sun, not by reason of any Law, but by Nature, or (as I may saie) by reason of the immutabilitie, for thereunto it is created, of purpose to shine.

Ephes. 2.

Even so one that is justified and regenerated doth good works, not by reason of any Law, or by compulsion (for no Law is given to one that is justified) but out of unchangeable necessitie. Moreover, *S^t Paul* saith, *Wee are God's workmanship, created in Christ Jesus to good works, &c.*

Melancthon's fourth Replie.

Sophistical misconstruing.

Sadoletus (said *Melancthon*) laieth therefore the fault in us, in that our Doctrine is against our felvs in teaching, that wee are justified onely by faith, and yet wee saie, The Righteousness of works is necessarie.

Luther's Answer.

Proof of good works.

Yea, (said *Luther*) for the Hypocrites and fals Brethren do make a shew, as if they believed, for which caus, works are required, to the end, they in their Hypocrisie may bee confounded. Like as *Elias* required works of *Baal's* Priests, and said, *Call upon the Name of your God, &c.* when as *Baal* thereby was confounded; For God in such manner doth nothing by reason of necessitie, but goodness, and yet without the Law.

Melancthon's fifth Replie.

Causa sine qua non.

When you saie, Wee are justified onely by faith, do you understand that (*only*) from the beginning, namely, of the Remission of sins? Or, is your opinion that *Paul* was regenerated, and pleased God (also afterwards) not by reason of his own obedience or virtues (yet in part) but onely for the sake of God's mercie?

Luther's Answer.

From the Beginning, from the Middle, and from the End. The Obedience (as before I said) pleased God for *Paul's* sake who believed; for otherwise, his Obedience had not been pleasing. And forasmuch as the person is justified, it is and remaineth justified so long as faith endureth. Therefore (said *Luther*) this dividing of parts is nothing worth, when wee bring in three severall parts, the Beginning, the Middle, and the End of the Persons Justification. The works therefore do shine through the Glasse of Faith, and for faith's sake they are acceptable to God; not for the works sake; otherwise the after following works were better and more strong then Faith to justify mankind; as those which should make one justified longer, namely, in the midst and end of one's life. Even so, Faith would justify onely in the beginning, but afterwards, when it is gon away or vanished, then it should leav the Honor to the works, and so should becom vain, in that it had left off and ceased.

Melancthon's sixth Replie.

In Latine it is called, Causa partialis.

Sir! you saie, *Paul* was justified, that is, was received to everlasting life, onely for mercie's sake. Against which, I saie, if the piece-meal or partial Caus, namely, our obedience followeth not; then wee are not saved, according to these words, *Wo is mee, if I preach not the Gospel, 1 Cor. 9.*

Luther's

Luther's Answer.

No piecing or partial Cause (said *Luther*) approacheth thereunto; For Faith is powerful continually without ceasing; otherwise, it is no Faith. Therefore what the works are, or of what value, the same they are through the Honor and Power of Faith, which undeniably is the Sun or Sun-beam of this shining.

In the time of the Interim it was brought in.

Melanct. seventh Replie.

In *Austin* (said *Melancthon*) these words (*Sola fide*) excludeth directly the works.

Luther's Answer.

Whether it bee so or no: These words of *Austin* do sufficiently shew, that hee is of our opinion, where hee saith, Well may I bee afraid, but I do not therefore despair: For I think upon and remember the wounds of the Lord. And further, in *Libro Confessionis*, hee saith, Wo bee to the life of that humane Creature (bee it never so good and worthie of praise) that disregardeth God's Mercie.

Misunderstanding of Justification.

Hereby (said *Luther*) hee sheweth plainly, that Faith is Active and powerful in the Beginning, Middle, and End, that is, continually. As also the *Psalm* saith, By Thee is forgiveness, &c. Also, Enter not into judgment with thy servant, &c.

Psalm. 103.
Psalm. 143.

Melanct. eighth Replie.

Is this saying true, The Righteousness of works is necessarie to Salvation?

Nota bene.

Luther's Answer.

No, (said *Luther*) works do not procure nor obtain Salvation, but they are present by and with Faith, which obtaineth Righteousness; as I of necessity must bee present at my salvation. The opinion of *Sadoletus* may bee this, that faith is a work required by God's Laws, as Love, Obedience, Chastitie, &c. Therefore, hee that believeth hath fulfilled the first part of the Law, and so hath a beginning to Righteousness, but when this beginning is present, then other works are required which are commanded in the Law, which must bee done after and besides Faith.

Hereby wee see (said *Luther*) that *Sadoletus* understandeth nothing in this Case: for if Faith were a commanded work, then his opinion were right, and faith in that sort would regenerate one in the beginning, as other good works would also renew one afterwards.

Hee is not alone, but hath many Assistants.

But wee saie, That Faith is a work of God's Promiss, or a gift of the holie Spirit, which indeed is necessarie to the fulfilling of the Law, but it is not obtained by the Law nor by works. But this presented gift (Faith) regenerateth one continually without ceasing; nevertheless, the regenerated person doth new works; but new works do not make a new person. Insomuch now, wee see, that the works of *S^t Paul* were not therefore pleasing to God, becaus they were good works, but becaus they were done by *Paul*, who pleased God, which works had not been pleasing to God, if in case *Paul's* person had not been pleasing to God.

Therefore (said *Luther*) wee can attribute to works in themselves no righteousness before God, although they adorn the person accidentally, and make illustrious by certain and sure Recompence, but they justifie not the person: For wee are all justified after one kinde of sort in and by one Christ; wee are altogether acceptable and pleasing according to the person; yet one star excelleth another in brightness, but God loveth no less the star (*Saturnus*) then hee loveth the Sun and Moon.

Opera per accidens ornant fidem, sed non sunt de ejus substantia.

To conclude, a faithful person is a new Creature, a new Tree. Therefore all these speeches which in the Law are usual, belong not to this Case: As to saie, A faithful Person must do good works: neither were it rightly spoken, to saie, The Sun shall shine: A good Tree shall bring forth good Fruit: or, Three and seven shall bee Ten, &c. For the Sun shall not shine, but it doth shine by nature unbidden, it is thereunto created. Likewise, A good Tree bringeth forth good fruit without bidding: Three and seven are ten already, and shall not bee &c. Insomuch that wee speak not of what shall bee done, but

of what already is don. Except wee would understand it severally, and in this manner. It is a Sun, therefore it must shine; thou art a faithful person, therefore thou must do good works. But this kinde of Language is Spoken against a colored Faith, or Sun. It were ridiculous to speak so of the upright Faith, or of the true Sun.

Whether those that are justified by faith, do good works of necessity?

Luther answered and said, No; First, becaus no Law was or is made for the righteous, 1 Tim. 1. whereby it followeth not, that the Righteous must or shall do good works.

All are not
good Logi-
cians, which
pretend to bee.

Secondly, they do err which speak in this manner, The Righteous must do good works, *Fallacia consequentia & consequentis*; for they make out of the necessity of the caus, or necessity of the Law, out of the necessity of the consequence, which already is concluded, they make a necessity of that which in future shall and must bee, out of the necessity which is immutable, they make a necessity of compelling and forcing.

And therefore it is even as unfitly spoken, when they saie, *The righteous shall do good works*; as if they should saie, *God shall do good, The Sun shall shine*; &c. whenas, all these do follow by necessity of the Caus, and by consequence of that which is concluded; or, that I may deliver it more plainly, All these follow by nature and willingly without the commanding of any Law, uncompelled and unforced.

Now in that wee humane Creatures do not know how and what wee ought to do according to the first Creation when Adam and Eve were created in righteousness. Therefore God gave the Law, thereby to shew and witness, that now wee are not the workmanship of God but of the Divil.

Heavenlie,
Phyick for
sins sickness.

Moreover, God also sent Christ, who hath delivered and sanctified all that believ in Him, from the curs, insomuch that now they are justified and saved by Faith, &c.

But those sins and offenses which still remain in them (over which all their life time from their hearts they sigh and complain) the same are not imputed unto them for Christ's sake in whom they believ; and do belong to this Article, *I believ the Remission of sins.*

Of a writing sent by Philip Melancthon to John Brentius touching Justification.

melancthon agt
son by works
in bodmately

I Have received thy long Letter, and am thereupon much taken with Joie and Gladness; I praie thee, write often and largely unto mee. I well discern and mark what it is that moveth and vexeth thee concerning Faith, by reason S^t Austin's opinion is yet in thy minde, which is com so far, as that hee meaneth the Righteousness of humane naturall understanding (bee it never so good) is before God not valued for righteousness. This his opinion is upright and good. Further, his opinion is, that wee are held for righteous, by reason of the fulfilling of the Law, which the holy Spirit worketh in us; thou also believest that a man is justified by faith, for by faith wee receiv the holie Ghost, and thou believest, that afterwards wee may bee justified by fulfilling of the Law through the assistance of the holy Ghost.

note

This opinion setteth and groundeth the fulfilling of the Law upon our pureness or compleatness. The regeneration which the holie Spirit worketh in us, must indeed follow after faith, but wee are thereby not justified before God; therefore, my advice is, that thou look not at all upon the regeneration, nor upon the Law, but have thou regard to the Promisses, and hold for certain, that wee are justified for Christ's sake, that is, wee are acceptable before God, and do finde peace of Conscience, not by reason of this regeneration. For this regeneration is sufficient to nothing; therefore wee are justified onely by faith, and are acceptable before God for Christ's sake; let our Regeneration bee as it can; and although of necessity it must follow, yet it is not able to settle the Conscience in peace. Neither doth Love (which is the fulfilling of the Law) justifie, but onely faith; not that faith is compleat in us, but that it fastneth Christ, of whom wee take hold only by Faith. Austin (said Melancthon) obtained not sufficiently the opinion of S^t Paul, although hee shot nearer therat then School-Divines. But I do produce Austin oftentimes in my writings, becaus hee hath by all men a great repute and esteem, but hee doth not sufficiently declare the righteousness of Faith.

This Solo is
afterwards
cathiered.

Believ

CHAP. 13. *That Faith onely justifieth before God.*

213

Believ mee, loving *Brentius*, about the righteousness of Faith there is a great, yea, and thereto a dark dissention and hate, which thou as then wilt rightly understand, when in every particular thou removest the Law out of thy sight and the fulfilling of the same, which *Austin* highly exalteth, and directest thy minde onely to the bare Promiss, and holdest sure and certain, that wee are justified for Christ's sake, that is, wee are accepted, and do finde peace.

This is the right meaning, which declareth Christ's honor and highly the same extollet, and which unmeasurably raiseth up and comforteth the Consciences. Indeed I undertook to shew and make the same cleer in the *Apologie*, but it was not convenient, by reason of the adversaries, which construe and expound every thing in the worst sens; howsoever I shewed even this my opinion clear and plainly, as I now write to thee. I would fain know when the Conscience would bee settled in peace and hope, if it should hold, that wee are held justified before God first as then, when the Regeneration in us is compleat? What were that elf, but to bee justified by the Law, and not through the promiss merely *Gratis*?

The Consequence of this Doctrine.

I said above, If the Righteousness (as wee are Righteous before God) bee attributed to Love, then it is attributed to our works, (I mean here, the works which the Holie Spirit doth, or worketh): In like manner, that faith onely justifieth, not becaus it is a new work of the Holie Spirit in us, but becaus it taketh hold on God's mercie given and offered unto us in Christ, and with joy and gladness receiveth the same, for whose sake wee are accepted, and not for the sake of the Gifts of the Spirit in us. Thou wilt easily understand this case, when thou departest from the opinion and meaning of *Austin*; and I hope also, that our *Apologie* will fit and help thee thereunto, although as yet I speak weakly and in fear, touching so waightie a business which cannot bee rightly understood without combate in the Conscience. People in every particular must hear the preaching of the Law and of Repentance, yet notwithstanding in the mean time, that this opinion of the Gospel bee not shut up in silence, I praie thee, write again unto mee, what thou holdest of this my writing and also of my *Apologie*, and shew mee, if at this time thou art sufficiently answered upon thy Questions: farewel.

The cause of faith's saving.

Philip Melancthon.

Of Luther's Addition to the foresaid Melancthon's writing.

AND I, my Loving *Brentius*, to the end I may the better understand this case, do use to think in this manner, namely, as if in my heart were no Qualitie or Virtue at all, which is called Faith, and Love, (as the Sophists do speak and dream thereof) but I set all on Christ, and saie, My *Formalis Justitia*, that is, my sure, my constant and Compleat Righteousness (in which is no want nor failing, but is, as before God it ought to bee) is Christ my Lord and Saviour. To the end in such sort I may make my self free, and may work my self out of the sight of the Law and of works, yea, also, out of the sight of that Christ, who seemeth and by mee is understood to bee (as it were) either a Teacher, or a Giver, I saie, I will not know such a Christ, but I will have, that Christ himself is my Gift and Doctrine, and that in him I have all, as hee saith, *I am the Waie, the Truth, and the Life*. Hee saith not, I shew or give the Waie, the Truth, and the Life, as if hee wrought in mee, and nevertheless were out of me otherwhere: No, I will none of that, but hee shall bee in mee, in mee hee shall remain, speak, &c. To the end there bee in him (in Christ) the Righteousness which is acceptable before God. Farewel.

Christ.

2 Cor. 5.

Martin Luther.

Of the Nature of Faith.

IT is unpofsible (said *Luther*) that a Papist should understand this Article, *I believe the forgiveness of sins*. For the Papists are drowned in their Cogitations (as I also was among them) of the cleaving to, or adherent Righteousness.

note

For great
Pride and
Humilitie,

The Scripture nameth the faithful, a people of God's Saints. It is sin and shame (said *Luther*) that wee should forget this glorious and comfortable Name and Title. From hence it is, that the Papists are such upright sinners, they will not bee sinners; and again, they will neither bee holie, nor held so to bee. And in this sort it goeth on both sides with them untoward and crosslie; insomuch that they neither believ the Gospel which comforteth, nor the Law which punisheth.

But here one may saie, The sins which daily wee commit, do offend and anger God; How then can wee bee holie? *Answer.* A mother's Love to her Childe is much stronger then are the Excrements and scurff thereof. Even so, God's Love towards us is far stronger then our filthiness and uncleanness. Therefore although wee bee sinners, yet wee lose not thereby the Childe-hood, neither do wee fall from Grace by reason of our sins.

Job. 16.

Yea, may one saie again, Wee sin without ceasing, and where sin is, there the holie Spirit is not; therefore wee are not holie, becaus the holie Spirit is not in us, who maketh holie. *Answer.* The Text saith plainly, *The holie Ghost shall glorifie mee, &c.* Now where Christ is, there is the holie Spirit. Now Christ is in the faithful (although they have and feel sins, do confesse the same, and with sorrow of heart do complain thereover) therefore sins do not separate Christ from those that believ.

Helple's ido-
latrie

The God of the Turks helpeth no longer nor further, (as they think) then when they bee good and godlie people (in like manner also the God of the Papists.) But when Turk and Papist begin to feel their sins and unworthiness (as in times of trials and temptations is don, or in death's need) then they tremble and despair. This is the Faith of the Pope and of the Turk.

But a true Christian faith, *I believ in Jesus Christ my Lord and Saviour*, who gave Himself for my sins, and is at God's right hand, and intercedeth for mee: Fall I into sin (as alas! oftentimes I do) so am I sorrie for it, I rise again and am an enemy unto sin, &c.

Insomuch now that wee plainly see, that the true Christian Faith is far different from the faith and religion of the Pope and Turk.

Humane strength and nature is not able to accomplish this true Christian Faith without the Holie Spirit. It can nor will no further then to foot and take its refuge to own deserts and good works.

But hee that can saie, I am a Childe of God through Christ who is my Righteousness, and despaireth not, although hee bee destitute of good works, (as it alwaies faileth us thereon) hee believeth rightly. But Grace is so great, that it amazeth an humane Creature, and is very difficult to bee believed. Insomuch that Faith giveth the honor to God, that Hee can and will perform what Hee promiseth, namely, that Hee maketh sinners righteous. *Rom. 4.*

Against unex-
perienced and
Epicures.

It is an exceeding hard matter to believ, that God is merciful unto us for the sake of Christ. O! mans heart is too straight and narrow to entertein the same, neither can it easily take hold thereof.

As I was a young man (said *Luther*) at *Eisleben*, I went with the rest in Proceffion on the Daie of *Corpus Christi*, and had on mee my Priests Attire, it happened, that I was in such sort affrighted before the Sacrament which Doctor *Staupitz* carried, that my sweat brake out, beeing in so great an Anguish that I thought I should have fallen down stark dead. Now when the Proceffion was ended, I confessed and opened my grief to Doctor *Staupitz*, hee said, O, your thoughts are not Christs. These words I received with joy, and they were very comfortable unto mee.

E. 17.

But is it not to bee lamented, that wee are so wavering and weak in Faith? Christ giveth Himself unto us with all that Hee is and hath; Hee offereth unto us His celestial everlasting wealth, as His Grace, Remission of sins, Eternal Righteousness, Life and Salvation; Hee nameth us His Brethren and Co-heirs; yet nevertheless wee are in time of necessitie affrighted and do flie from Him, when wee have most need of His help and comfort.

This putteth mee in minde (said *Luther*) of a passage that happened in my youth time, namely, In the time of Shrovetide, (as was usual) my self and another Boie went about

about to sing before people's doors for Puddings, a certain Towns-man merrily disposed, came towards us (one daie) crying aloud, What will these whoreson Boies? and with such words hee ran towards us, having in his hand two Puddings, which hee offered unto us. But wee, beeing scared at his first feigned Gesture in running and calling, ran and flew from him, who, in truth, meant us no harm, but intended to do us good. And in that hee might not fail of his good purpose, hee called with a milde voice unto us, insomuch that at last, wee turned unto him and received his Puddings.

Even thus do wee carrie our selvs towards our loving Lord God, who spared not his onely Son, but gave Him for us, and with him hath given us all things; yet notwithstanding, wee flie from him and think, Hee is not our gracious God, but a severe and stern Judg.

Of the Children's Faith.

THe little Children (said *Luther*) do stand in the best Terms with God Almighty concerning their Lives and Faith. Wee old doting fools do torment our selvs and have sorrow of heart with our disputings touching the Word, whether it bee true or not: How can it bee possible? &c. But the Children with simple pure faith do hold the same to bee certain and true, without all doubting.

Now if wee intend to bee saved, wee must according to their Example give our selvs onely to the Word. But the wicked and craftie spirit, before wee bee aware, can master-like draw the same away from us, by presenting new dealings and business to keep us in Action. Therefore best it were for us soon to die, and to bee covered over with shovels.

The loving Children do live innocently, they know of no sins, they are without malice, wrath, covetousness, misbelief, &c. Therefore they are merrie and possess a good Conscience, they fear no danger, whether wars, pestilence, or death. They will take an Apple rather than a Crown: What they hear concerning Christ, of the life to com, &c, the same do they believ simply and plainly, and prattle merrily thereof. From whence Christ speaketh unto us old ones earnestly to follow their Examples, where hee saith, *Whosoever shall not receive the Kingdom of God as a little Childe shall in no wise enter therein.* For the Children believ aright, and Christ loveth them with their childish sports. On the contrarie, Hee is anemie to the wisdom of the world, *Matth. 11.*

Children be-
loved of God.

Mark 10. 1

Of the Nature of a right Faith.

THe Nature of an upright and true Faith (which holdeth it self onely to Christ) is, not much to dispute, Whether thou hast don many good works whereby thou mightest bee saved? Or, whether thou hast committed many sins whereby thou maist bee damned? But it concludeth in most simple and plain sort for certain; that although thou hast don many good works, yet therby thou art not righteous before God. And again, although thou hast committed great sins, yet that thereby thou art not damned.

note

But (said *Luther*) I will herewith not dishonor nor blaspheme good works, much less will I applaud sin. But this, I saie, Hee that will stand before the Judgment seat of God, and will bee found a Childe of Grace, hee shall and must onely and diligently have regard, how hee may keep and take hold on Christ through faith, lest Christ bee made unprofitable unto him, in that hee relieth upon the Law, to bee justified and saved thereby.

Against the
imputations of
the Papists,
and others.

Who are the upright Saints?

Upright and true Saints are all the Servants of the Church, temporal Princes and Magistrates, Parents, Children, Masters and Mistresses of Families, hous-servants, and what state and calling elf, which of God is instituted and ordained, who first of all do hold and believ, that Christ is their wisdom, their Righteousness, Sanctification
and

and Redemption, and who afterwards do perform in their Vocations, what God commandeth and laieth upon them, and do abstein from the lusts and sins of the flesh.

But inasmuch as all are not alike strong, and that in som still manie faults, weakneses and offenses are seen and found, the same doth neither hurt nor hinder them of their Sanctification, so far forth, as they sin not of evil purpose and premeditation, but onely out of weaknes. For a Christian indeed doth feel the lusts of the flesh, but hee resisteth them from beeing accomplished; and although now and then hee doth oversee, stumble and fall into sin, yet it is forgiven him, when hee riseth again, and holdeth himself on Christ, who will not, *That the lost sheep bee hunted away, but must bee sought after.* Luke 15. Ezek. 34.

Of Questions answered by LUTHER.

WHy do Christians make use of their natural wisdom and understanding, seeing the same must bee shut up and don aside in matters concerning Faith, as beeing such, which not onely understandeth not the same, but also is and striveth against it; therefore it is in an upright, good and godlie Christian nothing worth; nay, it rather hindereth.

Answ. The natural wisdom of an humane creature (said *Luther*) in matter of Faith (until hee bee regenerated and born anew) is altogether darkness, it knoweth and understandeth nothing in divine causes. But in a faithful person (which is regenerate and enlightned by the holie Spirit through the Word) it is a fair and glorious instrument and workmanship of God: For even as all God's gifts, natural instruments and expert faculties are hurtful to the ungodlie; even so are they wholsom and saving to the good and godlie. Natural wisdom, eloquence, languages, &c. do further and serv Faith, when as before they hindered Faith.

The enlightned natural understanding, through Faith, receiveth life from Faith; for it was dead, and now is made alive again: Like as our bodies in the light of the daie when it is clear and bright, are better disposed and more safe, also do rise more readily, do move, go, stir, &c. then they do in the dark night; even so it is with natural humane reason and understanding, which now resisteth and striveth no more so hardly against Faith, as before it was enlightned it did, but now it rather furthereth and advanceth Faith.

Likewise also the Tongue, which before blasphemed God, now laudeth, extolleth and praiseth God and his Grace: Like as my Tongue (said *Luther*) is now another manner of Tongue then it was before in Popedom, now it is enlightned. This is the Regeneration which is don by the Holie Ghost through the Word, onely in that it is now of another minde.

Natural reason and understanding is subject to vanitie, as also other creatures of God are, namely, to foolerie; but Faith separateth vanitie from the essence or substance.

David made use of bows, swords and other weapons, and saith, *I relie not upon my Bow, &c.* yet hee casteth them not away.

A sanctified and an upright Christian likewise saith, My Wife, my Children, my Art, Wisdom, my Monie and Wealth do help and avail mee nothing in Heaven; yet I cast them not away nor reject them, vvhhen God bestovveth such benefits upon mee, but I part and separate the substance from the vanitie and foolerie which cleaveth thereunto. Gold (said *Luther*) is and remaineth Gold as well when a whore carrieth it about her as an honest, good and godlie woman. The bodie of a strumpet is even as well God's Creature, as the bodie of an honest Matron, &c. In this manner ought wee to part, to put away and to separate vanitie and foolerie from the thing and substance, or from the Creature given and of God created.

Job knew how to make this separation, when hee onely did reprove his wife. *Thou* (said hee) *speakest like one of the foolish women, &c.* He saith not, *Thou speakest as a woman which useth to fool.* Hee spared the kinde or the Generation. But this the common people and greatest sort cannot do; for they finde fault with and reject the substance of the Creature, together with the abuse or vanitie thereof, wherein they do not

Regenerated
Creatures by
God.

Rom. 8.

Job 2.

not well; for if the good were not (saie they) then neither would the evil bee. Of this *Aristotle* the heathen speaketh and saith, What is evil cannot bee abused, becaus God hath forbidden to do the same; but that which is good is abused to sin and wickedness against God's Will and Command, who created it good and to bee used.

The Nature of true Faith.

Upright and faithful Christians do alwaies think, they are not faithful nor do believ; and therefore they strive, wrastle, and are diligent without ceasing to keep and to encreas faith. Like as good and artificial workmen do alwaies see and mark, that somthing (yea much) is failing and wanting in their workmanship. But the Palterers and Botchers do mean and think, that nothing is wanting in what they do and make, but that every thing is well and compleat. Like as the Jews think, they have the Ten Commandements at their fingers End, when as, in truth, they neither learn nor regard them.

That Faith in Christ is a Christian's onely Comfort.

God permitteth us (saie *Luther*) to dallie and plaie with Apples, Pears, with Nuts, &c. Also Hee giveth us leav to sport with our Children, Wives, and with all his Creatures. But wee must not use to do so with God and with His Majestie, (as wee use to saie) *It is not good dallying with Edg tools.* Our onely Comfort is, I believ in Christ, let us keep but onely that, so shall wee bee and remain well secured against all enemies.

Non patitur ludum, &c.

Of God's Justice and Righteousness.

These words (saie *Luther*) God's Justice and Righteousness heretofore were like horrible Thunder-claps in my Conscience; I was forely affrighted at hearing of them, and thought, If God bee Just, then surely Hee will punish, &c. But when I began more diligently to consider of those words, then came in my mind this sentence of *Habac. 2. The just liveth by his faith.* Also, *The Righteousness which is acceptable before God, is revealed without adding of the Law.* Then I was of another minde, and presently thought, If the just shall live by faith, and that the Righteousness which is acceptable before God shall save all those that believ, then surely those words will not terrifie poor sinners and sorrowful Consciences, but rather will comfort them. In such wise was I refreshed and strengthened, and was assured, that God's Righteousness is not that wherewith Hee punisheth as a stern Judg, but wherewith Hee justifieth and saveth sinners which do repent. This Art I received onely of the holie Ghost.

To encreas in God's Words,

note

That no man can teach purely and rightly of faith, nor can undervalue or reject the Righteousness of works, except hee bee well experienced, and hath run through the Pikes.

Truly (saie *Luther*) it is a great and a bold presumption in an humane Creature, that hee dareth to boast and brag of his own proper Righteousness of faith: It is a very hard matter, that a man should dare to saie, I am the Childe of God, and am comforted and solaced through the unmeasurable Grace and Mercie of my heavenlie Father. I saie (saie *Luther*) to do this from the heart, is not in everie man's power. Therefore no man is able to teach pure and rightly touching Faith, nor can vilifie or reject the Righteousness of works, without sound practice and experience. *St Paul* was well exercised in this Art; hee speaketh more basely and vilely of the Law, then any arch-heretick can speak of the Sacrament of the Altar, of Baptism, or then the Jews have spoken thereof; For hee nameth the Law, an Office of death, of sin and of damnation; yea, hee holdeth all the works of the Law (and what the Law requireth, without Christ) to bee mischievous and base; which *Moses* (if hee had then lived) would doubtless have taken very ill at *Paul's* hands. It was spoken (according to humane and natural reason, wisdom and understanding) too too scornfully and basely.

The boasting of an upright Christian, Gal. 6.

Phil. 3.

That

That Faith is understood only in Trials and Temptations.

1 Pet. 4. 6.

Without Trials and Temptations (said *Luther*) no man knoweth what Faith and the strength thereof is; it is understood only in times of trouble and adversitie. But I mean and speak not here of carnal sins, which according to their nature do trie and vex the sanctified, but I mean the spiritual Trials and Temptations, which onely such understand as have found and felt them.

Of a Christian's Righteousness.

The Righteousness of a true Christian (which compleatly and fully justifieth before God) is only faith in Christ. Like as the white Color whitheth a wall, and Fire or Heat maketh water hot.

That Faith scorneth Adversities.

This is now
also pleasing
to few of such.

God contemneth and scorneth the angrie Princes, as is written in the second *Psalm*. In like manner, (said *Luther*) stout and couragious Christian Preachers, which have Faith, regard nothing at all the anger and raging of the world; For where faith is, there is also contemning and deriding (although Satan also mocked and derided, when hee said to Christ, *Art thou the Son of God? so command that these stones bee made bread, &c.* And as the Jews said, *Hee calleth for Elias, &c.*) The flouting and scorning of a true and an upright Christian must exceed the scorning and flouting of the Divil and the Jews, and in despight of them must keep the Field. Therefore as the Divil hath sworn our deaths and to cast us down to hell, even so again in stead thereof, must wee climb over him up into Heaven, and with our feet must spurn him into hell.

That Faith is tried by the Cross.

The Faith of the Cross (said *Luther*) doth the deed; for faith cannot subsist without the Cross. But when the water (as wee use to saie) runneth above the chin, as then wee see what faith's strength is, and what it is able to do. It is not a speculation or an imagined cogitation, but a sure and certain confidence of the heart in God, and a work of the holie Ghost.

Of the strength of Faith.

Math. 21.

IF I (said *Luther*) had so much Faith as I should have; I would long since have beaten and overcome the great Turk, and made other Tyrants to crouch; I have been well plagued with them, but it faileth mee of Faith; yet, a weak faith is also a faith; for God saith, *My Grace is sufficient for thee; in weakness I am strong.*

Of what Joseph of Arimathea did believe touching Christ.

Math. 17.

Joseph of Arimathea (said *Luther*) at Jerusalem, had a faith in Christ like as the Apostles had, they thought Christ would have been a worldlie and temporal Potentate; therefore hee (*Joseph*) took care of Him as of a good Friend, and buried Him honorably; Hee believed not that Christ should rise again from death, and become a spiritual everlasting King. The same faith had also the Apostles.

Of Abraham's faith.

The advantage
and heaviness
of faith.

When *Abraham* (said *Luther*) shall rise again at the last daie, then hee will chide us by reason of our unbelief, and will saie, I had not the hundredth part of the Promises which yee have, and yet I believed. This Example of *Abraham* exceedeth all humane natural reason, wit, wisdom and understanding; in that hee overcame the Paternal Love which hee bare towards his onely Son *Isaac*, (in whom the Promises were, that his seed should multiplie as the stars of Heaven, and as the Sand on the Sea-shore) and dis-regarding all, was more obedient to God, and against the Law of nature would

would have sacrificed and slaughtered his Son. How at that time for the space of three daies hee felt himself in his Brest; how (doubtless) his heart yerned and panted, what pauses and trials hee had, the same is not to bee expressed.

Likewise the Example of *Jacob* is remarkable, when in his old Age hee had lost his dearest beloved Son *Joseph*, knew not otherwise, but that hee had been slain and devoured of wilde beasts. *I will now* (said hee) *go down to my Son into the Grave*; which sheweth how great the sorrow of his heart was.

In such sort God exercised them with trials and temptations through their Children.

Of the certaintie of Faith in the Word through the holie Ghost.

WEe do not separate faith from the holie Ghost, which is the certaintie it self in the Word, and not without the Word, but is given through the Word, and not without it.

I certainly do believ, (said *Luther*) that *John* Prince Elector of Saxon (a good and godlie Prince) was indued with the holie Ghost at *Auspurge*, where (at the imperial Diet) hee would not suffer the Preaching of the Gospel to bee neglected nor intermitted, notwithstanding the Emperor's straight Command to the contrarie. For his Highness told the Emperor plainly, that hee could no less want God's Word, then his meat and drink. And, when at the last, the Emperor *Charles* by force caused the Preaching of the Gospel to bee silenced, then the Prince Elector rather would have departed from the Diet, then that hee would want the hearing of God's Word. In somuch as I held it then fitting to write unto his Highness, humbly entreating him (for a time) to yield in that behalf to the Emperor's pleasure, and to remain by the Diet, specially seeing that Citie pertained to the Emperor, upon the reading of which my Letter, his Highness said, I know not, whether I, or my *Martin* plaie the Fool. His Highness took my advice and remained by the Diet. This my Letter is printed in the fifth Jewish Tome.

Of the Holiness and Sanctitie of Friers.

IN Popedom (said *Luther*) I was also a presumptuous worker of seeming Holiness; when I celebrated that abominable Idol the Mass, then I presumptuously trusted and relied thereupon. But at that time I saw not the Knave which thereunder laie hid, I did not put my confidence in God, but in my own Righteousness and good works; I rendred no thanks for the Sacrament, but God must bee glad to give mee thanks, in that I would vouchsafe to sacrifice and offer up His Son unto Him. This may rightly bee said, to blaspheme and to scorn, and deride God. And when one went to saie Mass, hee used this Proverb, *I will go, and will lift up a Childe to a Virgin.*

Luther's Frier's Holiness.

How Faith and Hope are distinguished.

FAith and Hope (said *Luther*) are divers waies distinguished: First, in regard of the Subject, wherein every thing consisteth. For Faith is, and consisteth in a Persons understanding, but Hope consisteth in the Will; these two cannot bee separated, they are like the two Cherubims over the Throne of Grace.

1. Ratione Subjecti.

Secondly, in regard of the Office, for Faith inditeth, distinguisheth and teacheth, and it is the knowledg and acknowledgment. But Hope admonisheth, awakeneth, heareth, expecteth and suffereth.

2. Officii.

Thirdly, in regard of the Object, Faith looketh to the Word or Promiss, which is Truth; but Hope looketh on that which the Word promisseth, that is, to the good, or benefits.

3. Objecti.

Fourthly, in regard of Order in degree; Faith is first, and before all Adversities and troubles, and is life's beginning, *Hebr. 11.* But Hope followeth after and proceedeth of trouble. *Rom. 5.*

4. Ordinis.

Fifthly,

5. *Contrarietatis*

Fifthly, *ex contrariis*, by reason of the *Contrarietie*; for Faith fighteth against Errors and Heresies; It proveth, censureth and judgeth the spirits and doctrines. But Hope striveth against troubles and vexations, and among the evil it expecteth good.

Therefore (said *Luther*) Faith in Divinitie is the wisdom and providence, and belongeth to the Doctrine. But Hope is the Courage and Joyfulness in Divinitie, and pertaineth to Admonition. Faith is the *Dialectica*, for it is altogether wit and wisdom. But Hope is the *Rhetorica*, for it is altogether a joyful heart which is comforted and raised up.

Courage and understanding

Now like as wisdom or understanding is unprofitable and achieveth nothing without Courage and Joyfulness; Even so, Faith without Hope is nothing worth; for Hope endureth and overcometh misfortune and evil. And like as a joyful heart (without understanding and providence) is unskilful boldness and insolence; even so, Hope without Faith is presumption in the spirit. Faith is the Key to the sacred Scriptures, and is the right *Cabala*, or expounding, which one receiveth and learneth of another; like as the Prophets delivered the Doctrine to their Disciples, and alwaies inherited the same one upon another. In like manner (said *Luther*) do wee teach and speak touching Faith and other Articles of Faith far otherwise then externally, insomuch (as it may bee rightly said) that it is such a Doctrine which is reached and given over into the hands from one to another, and remaineth continually in one School. Faith is not a Qualitie (as the School-men saie) but it is a Gift of God.

Cabala

Faith

The Articles of the Christian Faith by humane reason and understanding are held to bee meer foolishness, it taketh them to bee such things, as would go about to make one believ that, which in truth is nothing so. Therefore it is necessarie to hold stedfast by the Word, what God therein sheweth and faith unto us, the same cannot lie nor deceiv, let humane wit and wisdom saie what it pleaseth.

Morian Friars

Three years past (said *Luther*) a Frier out of the *Morians* Countrie was here with us at *Wittemberg*; wee disputed with him by an Interpreter, and when hee was satisfied in the Articles of Faith by God's Word, hee then said, This is a good *Credo*, meaning a good Faith.

Every thing that is don in the world (said *Luther*) is don in Hope. No Husbandman would sow one Grain of Corn if hee hoped not that it would grow up and become seed. No Batchellor would marrie a wife, if hee hoped not to have Children. No Merchant or Tradesman would labor and take pains, if hee did not hope and expect to reap benefit thereby, &c.

How much more then doth Hope advance and further us to everlasting Life and Salvation?

Of the weakness of Faith.

Doctrine of proof.
2 Tim. 4.

Philip Melancthon lately discoursing with mee (said *Luther*) told mee, that the same daie hee had read the sentence of *S^t Paul*, (where hee saith, *Reposita est mihi Corona Justitia*,) and said, I am not able to believ so stedfastly. I told him again (said *Luther*), That I am verily persuaded *S^t Paul* himself neither did nor could believ so strongly, as hee spake thereof. Neither can I believ so strong and stedfastly, as I can preach, and as other people do think I can believ. Truly it were not good (in a manner) that wee accomplished every thing according as God commandeth, for then, God thereby would lose his Godhead and would become a liar, neither could hee then remain upright and true. The sentence of *S^t Paul* to the *Romans* would also be overthrown, if in every point wee fulfilled God's Command; where hee saith, *God hath shut up all under sin, to the end hee may have mercie on all*; The Lord's Praier, the Articles of Faith, (specially of the Remission of sins) were altogether needless, and Faith would bee idle and in vain.

Of Faith, and the caus thereof.

Faith's adherence.

Faith's substance is our will (said *Luther*), the manner or kinde thereof is, that wee take hold on Christ by divine Instinct. But the final caus and fruit of Faith is, that

it purifieth the heart, maketh Children of God, and bringeth with it the Remission of sins.

The definition of Faith proceedeth from hence, namely, Faith is a Gift and a Present of God in our hearts, that thereby wee fasten and take hold on Christ, for whose sake wee obtain remission of sins, everlasting Life and Salvation, by meer Grace without any of our deserts or worthiness.

Now forasmuch as this upright Faith in Christ produceth Remission of sins, therefore it followeth undeniably, that neither our works, our hoods, devotion or vows do make us to bee saved.

When *Dialectica* hath finished her Office, and briefly described Faith, then cometh *Rhetorica* thereunto, adorneth and enlargeth it with words, and sheweth that Faith produceth Remission of sins, and maketh God's Children. Those that are God's Children have the sweet and loving Angels to their friends and servants; they are Lords over the Divil, over Death, and Hell.

That Faith onely justifieth and saveth.

Adam (said *Luther*) received the Promise of the woman's seed ere and before hee had don any work or sacrifice, to the end that God's Truth might stand fast, namely, that wee are justified before God altogether without works, and do obtain forgiveness of sins meerly by Grace. Ah! (said *Luther*) whoso were able to believ this well and stedfastly, the same were a Doctor above all the Doctors in the whole world.

Adam's Justification.

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That Faith must bee in every particular.

Faith is not onely necessarie, that thereby the ungodly do becom justified and saved before God, and that through the same their hearts are settled in peace, but also it is necessarie in every respect; to the end *S^t Paul's* sentence may stand firm and true, where hee saith, *Now that wee are justified by Faith, wee have peace with God through our Lord Jesus Christ.* For if a man hath a Son, and believeth not that the same is his own and true begotten Childe, what restless cogitations then will his heart both have and feel? And soon after this discours, *Luther* said, I did not think that my Expositions (and what els I wrote upon the Epistle of *S^t Paul* to the *Galathians*) had been so weak as my Adversaries esteem them; Oh, they are naught for this world, my first Fight and Combate was against the confidence in works, (of which the world so stily braggeth and boasteth) as should the same bee necessarie to Salvation.

The necessitie of Faith.

Rom. 5.

How wee may becom upright, good and godlie.

When wee abstain from Lying, from deceiving, from stealing, murdering and from Adulterie, as then (said *Luther*) wee shall bee upright, good and honest; that is, when wee are covered and shoveled over with Earth; for *S^t Paul* saith, *Hee that is dead is freed from sin.* The sentence of *S. Paul*, where hee saith, *So then it is not of him that willeth, nor of him that runneth, &c.* sheweth no less then that *Paul* herein dealt with Predestination, but hee in that place speaketh onely against the Jews and the Righteousness of the Law. For hee will saie thus much, Yee Jews and all true Christians must despair of your own righteousness, or of the works of the Law, and must give the honor onely to God, and saie, Wee have not begun our Justification, but God is the right worker and Master-builder of the same, Hee hath laid the first stone, Hee is the Beginning, the Middle, and the End of our Salvation through his Word and Sacraments.

Psal. 90.

Rom. 6.

Rom. 9.

Declaring of S. Paul's sentence, Rom 9.

In this manner (said *Luther*) when I was in my Monkerie and Monasterie at *Erffurt*, was I also a Woulder and a Runner, but I ran the longer the further from the true Righteousness which availeth before God. Therefore what I now have was not gotten by that Race which then I ran, but of God. In such sort *S. Paul* in that place

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speakeſh altogether againſt Preſumption, to the end wee may learn to ſaie, Lord, what goodneſs ſoever is in and on us, the ſame is onely and alone thy Grace and Mercie.

S^t Paul in that ſort bringeth in this ſpeech, *Hee hath mercie on whom hee will have mercie, &c.* That is, No man is able to accompliſh any thing without my Remiſſion of ſins. To conclude, all this is ſpoken againſt the proud and haughtie ſpirits; as if God would ſaie, To whom I give it, the ſame ſhall have it, yee ſhall not overcome nor win it with your Holineſs. How (ſaid Luther) could God do more for us? Hee ſaith, Yee ſhall have my Grace freely given unto you, but if yee ſeek and will have it by your own works and deſerts, or for the ſake of your virtues, the ſame I neither can nor will endure; I will rather tear and rend it all in pieces, and will deſtroie Priethood, Kingdom, and my Law. But if yee expect of mee Grace and Mercie, then ſurely yee ſhall have it.

That without Faith, God himſelf is unprofitable.

WHEN God ſpeaketh a Word, then wee ought to believ it; for neither God himſelf, nor the holie Spirit is any waie profitable, but onely in and by the Word. What availeth it the Divil (ſaid Luther) that acknowledgeth God to bee his Lord, whenas hee believeth not that God is gracious unto him?

That the Article of the Juſtification which is acceptable before God, preſerveth us from all Errors.

Erroneous understanding.

nota bene

epheſ. i.

Children's Juſtification.

ALL hereticks (ſaid Luther) continually have failed onely in this one point, that they not rightly underſtand nor know the Article of Juſtification, how wee are juſtified before God. For if that were loſt, then manifold errors of neceſſitie muſt enſue. If wee had not this Article certainly and uprightly, then (ſaid Luther) were it unpoſſible that wee could censure and judg the Popes falſe doctrine of Indulgences and other abominable errors, much leſs ſhould wee bee able to overcome greater ſpiritual errors and vexations. If wee permit onely Chriſt to bee our Saviour, then wee have won, for hee is the onely Girdle which claspeth the whole bodie together, as S^t Paul excellently teacheth, and ſaith, That hee might gather together in one all things in Chriſt, both which are in Heaven, and which are on Earth, even in Him.

If (ſaid Luther) wee intend to look and to have regard to the ſpiritual Birth and ſubſtance of a true Chriſtian, then wee ſhall ſoon extinguiſh all deſerts of good works; for they ſerv us to no uſe, neither to purchaſe Sanctification, nor to deliver us from ſin, death, divil or hell.

Little Children are ſaved onely by Faith without any good works; therefore Faith onely juſtifieth. If God's power bee able to effect that in one, then Hee is alſo able to accompliſh it in all; for the power of the Childe effecteth it not, but the power of Faith; neither is it don through the Childe's weakneſs or diſabilitie: For then, *effet impotentia illa per ſe meritum vel equipollens merito*: for then that weakneſs would bee merit by it ſelf, or equipollent to merit. It is a miſchievous thing (ſaid Luther) that wee miſerable ſinful wretches will upbraid God, and hit him in the teeth with our works, and think thereby to bee juſtified before God; but God will not allow thereof: My own Conſcience telleth mee (ſaid Luther) that I cannot bee juſtified by works, yet the Papiſts will not believ it. Wee ought (with *Pſal. 51.*) to ſaie, *Tibi ſoli peccavi, & malum coram te feci, ut juſtificeris in ſermonibus tuis, i. e. Againſt Thee onely have I ſinned, and don this evil in thy ſight, that thou mighteſt bee juſtified in Thy ſaying.* Wee ſhould alwaies carrie in minde, that it is ſaid, *Demitte nobis debita noſtra: i. e. Forgive us our debts*: Wee ought direſtly to ſaie, Wee neither will nor deſire to bee Righteous before the Judgment ſeat of God, but much rather willingly to confeſs our ſelves to bee ſinners. What could wee more eaſily ſaie, then this, Wee poor Creatures are ſinners, but Thou (O God) art Righteous! As then (ſaid Luther) the Caſe with us were clear. But wee are our own hang-men, and tormentors of our ſelves. The Spirit ought indeed to ſaie, I am Righteous and Juſt, but the fleſh muſt ſaie, I am a ſinner, Thou (O God) art Righteous, *ut juſtificeris in ſermonibus tuis.*

That

That wee are more apt and readie to fear the Diuel, then to believ in Christ who comforteth us. And of the difference of sins.

WEe are better prepared and more inclined to Despair, then to Hope; for Hope proceedeth from the holie Spirit, and is his work; but Despair cometh of our spirit, and is our strength, our work and Act; therefore God hath forbidden it under highest pain and punishment. Now in that wee sooner and more do believ God's threatnings and punishments, then his Promisses and rewards; the same is called, Our natural reason, wisdom and understanding, or the spirit of Mankind; for to hope and believ is far another thing then to cogitate and speculate.

How wee are qualified.
Nota bene.

All sectaries and seducers (said *Luther*) have failed of this Article of the Remission of sins; I am verily perswaded they have evil Consciences, which I prove thus, When mishaps fall out before their eies, so that they bee in danger and distress, then they despair; As *Arrius* and *Muntzer* did. Therefore I hold, they know that they do unjustly, and make a sport of God's Word: As *Adam* did in Paradise, and as humane reason and understanding alwaies useth to do, when although they sin, yet they think, all is safe and well. In such sort doth God suffer them to fall from sin into sinning against the holy Ghost, insomuch that they sin wittingly and wilfully.

Sea-faring Christians.
Matt. 8.

George Prince of Saxon and the Bishop of *Mentz* are plunged into that sin, wherein they see and know themselves to do unjustly, yet they cease not therefrom; they do not onely persist in that sin, but also they crave no remission for the same. This is a sin against the holy Ghost. For when one feeleth that hee doth unjustly, and maketh an evil Conscience thereof, then it is not a sin against the holie Ghost. But when one sinneth, and yet maketh a good Conscience thereof, then it is a sin against the holie Ghost, wherein hee wittingly and wilfully giveth God the lie, when one knoweth himself to bee in the wrong, and yet will defend and maintain it, that is most fearful.

Wee ought not to doubt (said *Luther*) nor to despair of such a sinner that repenteth, and is sorrie for his sins; confesseth the same, and desireth forgiveness, although hee fall continually into sin again. But wee must have regard to this, That if such an one dieth in his sins, then it is very dangerous and doubtful.

I hold (said *Luther*) that many Kings of Israell were preserved and saved; as *Ahab*: I will not doubt of *Solomon*. Wee see also that Histories do press upon the Remission of sins, all consisteth in that little point and prick which Christ calleth, *Circled*.

That the chiefeft Article of Christian Doctrine is touching the Soul's Salvation.

THIS Article (how wee are saved) is the chiefeft of the whole Christian Doctrine. All divine Disputations must have regard and bee directed thereunto. All the Prophets chiefly agitated the same, and thereabout turmoiled themselves. For when this Article (concerning the Salvation of our Souls) is kept fast and sure by a constant Faith, as then all other Articles do draw on softly after, as that of the holie Trinitie, &c. God (said *Luther*) hath declared no Article so plainly and openly as this, namely, that only by Christ wee are saved; And although hee spake much of the holie Trinitie, yet Hee resteth continually upon this Article of the Salvation of our Souls; other Articles are of great weight, but this surpasseth all. For by reason of this, all the works of the Papists are instituted and set forward, that thereby they might obtain everlasting Salvation. But they are deceived, for without Christ there is no Salvation.

Divine &c.
clapedia.

note

Where this Article is and remaineth pure and clean, there remaineth also the Church pure; but if the same bee falsified, then the Church is made a whore, and is gon, as wee have well seen in Popedom.

How wee are made good before God.

Humane opinions of goodness.

A Capuchin Frier saith, Wear a Gray Coat and a Hood, wear a Halter about thee, and put Clogs on thy Feet. A preaching Frier saith, Put on a black hood. A Papist saith, Do this or that work, hear Mass, praie, fast, give Alms, &c. But a true Christian saith, I am made good, righteous, and saved onely by faith in Christ without any of my works or deserts. Now (said *Luther*) compare these together, and judg, which may bee the true Righteousness.

Of the presuming of Faith.

Expounding of S. Paul's speech, 1 Cor. 13.

Where S^t Paul speaketh of Love, 1 Cor. 13. and highly extolleth the same, hee thereby reproveth the fals and mouth-Christians, which began well, and boasted of Faith, whenas none at all was in them, but by meer presumption was extinguished. As in like sort, *Matth. 7. The hypocrites will saie unto mee at that daie, Lord, Lord, have wee not prophesied in thy Name? &c.* In this manner *Balaam* blessed and confessed the God of Israel with a true faith and spirit, and with outward work and action, but (said *Luther*) hee fell again, and became presumptuous. Also, *Thomas Muntzer*, when once hee had denied the Faith, then afterwards hee became presumptuous and insolently bold.

Pretended color of Faith.

And in such manner all presumptuous persons do carrie themselves, and dream, that under the Color of Faith, they may do what they pleas. As *Ananias and Sapphira, Act. 5.* *Saul* also at the first was a man admired, but afterwards hee was presumptuous, thought all was good and right which hee did or took in hand, and was pleasing to God. The like was also don, *Act. 15.* when they held a Council, Whether they should impose upon the Christian's *Moses* Law, or, Whether good works were necessarie to Salvation?

Therefore S^t Paul saith, *Love believeth all things, hopeth all things, endureth all things, &c.* yet many times the wickedness of people do overcome and make her faint; therefore hee saith, *Hee that standeth, let him take heed lest hee fall;* Hee requireth such a faith which is not feigned and fals; Hee sheweth thereby and giveth to understand, that, out of an upright faith, a feigned faith useth to proceed, if wee live not in God's fear, if wee watch and praie not.

Of the weakness of Faith.

The strife between the Spirit and the flesh.

Christ saith, *The spirit is willing, but the flesh is weak:* Christ speaketh there of Himself. S^t Paul also saith, The spirit willingly would give himself wholly unto God, would trust in him, and bee obedient, but natural reason and understanding, flesh and blood resisteth, it neither will nor can go forward. Therefore our Lord God must needs have patience and bear with us. God will not put out the glimmering Flax, the Faithful have as yet but onely the first-Fruits of the Spirit, they have not the fulfilling, or the Tenth.

Of S^t Paul's weakness in Faith.

Faith's stroak.

Now (said *Luther*) do I well understand, that S^t Paul was also weak in Faith; From whence hee boasted, and said, *I am a Servant of God, and an Apostle of Jesus Christ.* An Angel stood by him at Sea, and comforted him, and when hee came to Rome, hee was comforted as hee saw the Brethren came out to meet him. Hereby wee see (said *Luther*) what the Communion and Companie doth of such as fear God. And the Lord commanded the Disciples to remain together in one place, before they received the holie Ghost, and should comfort one another among themselves; for Christ well knew, that Adversaries would assault them.

Of an Example of Faith in the time of Dearth.

At *Elsleben* (said *Luther*) I was well acquainted with a godly Matron, who in the time of the last dearth with two Children, had suffered extream want and need. Now when shee had spent all her provision, and had nothing more to live upon, shee trimmed her self with her Children, and went towards a fresh Well or Fountain to drink, in her going shee praied that God would bee pleased to preserv and keep her in that fierce time of dearth. Upon the waie a man met her, questioned and

and disputed with her, Whether shee thought to get something to eat also at the Fountain? shee said, Yea, why not? for all things are possible to God and easie to bee done; Hee that fed the great multitude of the people of Israel fourtie years with *Manna* in the wilderness; Hee can also preserv mee and mine with drinking of water. Now as shee remained so stedfast in that minde; the man said unto her, (Doubtless an Angel), Behold, seeing thou art in belief so confident, go home, and thou shalt finde three Bushels of Meal, &c. And according to the man's words, shee found it so.

Christian Di-
lectica,
Math. 4.

That a man must bee certain of his Faith.

nota bene

HEE that is not certain of his Faith (said *Luther*) cannot subsist; but Faith's foundation whereupon it buildeth, is the true understanding of God's Word; who so hath the same pure and unfalsified, hee is able to stand stedfast, and to get the victorie in the Combate against all the Gates of Hell. But who so is not certain of his Doctrine and Faith, and yet will dispute thereof, the same hath lost.

A Preacher (yea, every Christian) should and must bee certain and sure of his Religion and Doctrine, and not build upon a weening, or go about with humane thinkings, but must bee sure of the Cause. *S^t Paul* calleth the same *Plerophoria*, to the end it may outstand all trials and vexations, and may also bee able to answer the Divil and all his angels (yea, also God Himself) without wavering; for in divine Causes wee must not go upon uncertainties, but upon sure Grounds.

Plerophoria.

A Christian must bee well armed, grounded and furnished with Sentences out of God's Word, that so hee may withstand and defend himself against the Divil, if in Case hee should bee enticed to embrace another Doctrine, and in that manner must help to defend and maintein Religion.

Christian-like
Providence.

That Peace and Unitie will never bee in the Church in matters of Religion.

THERE will never bee a general Council (said *Luther*) where people will agree together without the holie Ghost. God permitteth the same to bee don even for this Cause: That Hee Himself will bee Judge, and not endure that men shall judge. Therefore hee commandeth every one to know certain what hee believeth; It will not help, that thou saist, Thou hast heard it so and so preached, the Divil careth nothing for that. But when thou hast God's Word, then thou maist saie, Here I have the Word, what need I enquire any further or care what the Council saith? Herewith the Divil is beaten back.

Caus of divi-
sion.

Now seeing God will have, that his Word shall endure no Judge but Himself; therefore no man must presume in this Case to decide; therefore wee can expect no rest, peace nor unitie.

And (said *Luther*) if in case (as God forbid) there should bee rest and quietness; then the Gospel had an End: for wheresoever that cometh, it raiseth Tumults; and if not, then it is no upright Gospel. Therefore Christ saith, *I am com to kindle a Fire on Earth, what would I rather, then that it were alreadie kindled? Do you think that I am com to make peace? I tell you, Nay, but rather division.* This Divinitie and Doctrine touching Faith, is no where more and richly declared, then out of *S^t Paul* and *John*.

Luke 12

That wee ought justly to bewail our weakness in Faith.

WHEN at the last daie wee shall live again (said *Luther*) wee shall then spew and spit at our selvs, and saie, Fie on thee, in that thou hast not been more courageous, bold and strong to believ in Christ, and to have endured all manner of adversities, crosses, and persecutions, seeing the glorie is so great. If I were now in the world, I would not stick to suffer ten thousand times more.

Rom. 8.

Of a Christian's greatest Art.

A Christian's
title.

Jer. 9.

ALthough a man knew and were able to do as much as the Angels in Heaven, yet all this would not make him a Christian, unless hee knew Christ and believed in him. Therefore God saith, *Let not the wise man glorie in his wisdom, neither let the mightie man glorie in might; let not the rich man glorie in his riches: but let him that glorieth, glorie in this, that hee understandeth and knoweth mee, that I am the Lord, which doth exercise loving Kindenes, Judgement, and Righteousnes, &c.*

That Faith is the most acceptable service of God.

Faith's Celfi-
tude.

FAith is a service of God which pleaseth him above all services; therefore Christ extolleth highly the Canaanitish woman, Hee calleth her no more a dog, as where Hee saith, *It is not good to take the Children's bread, and throw it to the dogs*; For that which followeth after, sheweth clearly, that Christ did not mean from his heart what hee said, but onely therewith to exercise the woman's faith.

That Faith is the onely Rule in Divinitie.

Compendium
Theologia.

THere is but onely one Rule and Article in Divinitie, hee that hath and knoweth not the same well, is no Divine; namely, upright faith and confidence in Christ, in this Article all the other do flow and issue forth again, and without this Article the other are nothing. The Diuel (said Luther) hath opposed this Article from the beginning of the world, and would long since willingly have rooted it out, and in stead thereof have foisted in his Craft. Sorrowful, broken, tormented and vexed hearts (said Luther) do well relish this Article, and they onely understand the same.

That the Justification of Faith and Works ought not to bee separated.

Job. 15.
Good heed in
searching of
Scriptures.

WEe must not suffer nor permit (said Luther) the separating and dividing of the Justification of Faith and Works, as if they were two divided sorts of Justifications, as the Sophists teach, but in true Christians is onely one Justification of Faith and Works. Like as God and man is one person, bodie and soul one man; for so soon as they bee divided, then Faith is gon, and works remain, which produceth a double Hypocrisie. For if good works bee don, then surely they are don by Faith, otherwise they cannot bee good; if an upright Faith bee present, then the same bestirreth it self, and will bee seen to do good works, otherwise it is but onely a feigned faith; as Christ saith, *The branch that remaineth in the vine bringeth forth fruit.*

I was long in Error under Popedom (said Luther); I knew not how I was therein, I smelt something, but knew not what it was, but when I read of the Love of God, what that signified *passive*, namely, that it is called such a Love, wherewith wee are loved of God, then I began to alter my minde, before that time I understood that love *Active*, wherewith wee loved God; I saw perfectly that it was of the same Love which oftentimes in the Scripture is named such a Love, wherewith God loveth us; but in the Hebrew tongue the *Genitives* of Love are hard, yet other Sentences afterwards do explain them.

That Regeneration onely maketh God's Children.

THe Article of our Justification before God (said Luther) is, as it useth to bee with a Son which is born an Heir of all his Father's goods, and cometh not thereunto by deserts; hee succeedeth (without any works or deserts) in his Father's wealth. But yet in the mean time, his Father admonisheth him to do such and such business with diligence, promiseth him also a Gift to make his Son the more willing to effect it with good Courage. As when hee saith to his Son, If thou wilt bee good, follow mee, and bee obedient, and studie diligently; then I will buy thee a fine Coat, &c. Or, Com hither to mee, and I will give thee an Apple, &c. In such sort doth hee teach his Son to go by the Bench, whenas nevertheless the whole Inheritance belongeth unto him by nature, yet the Father will make the Childe pliable and willing by Promises, to do that which his Father pleaseth to have don.

Even

Even so (said *Luther*) goeth God about with us, Hee is loving unto us with friendly sweet words, promiseth unto us spiritual, everlasting, corporal and temporal goods, whenas notwithstanding everlasting life is given and presented unto those that believ in Christ by meer Grace and Mercie, for nothing, without any deserts, works or worthinesses, as *Filiis Adoptionis*, which com thereunto through water and the holy Ghost.

And in this wise ought wee to teach in the Chuch and in the Assemblie of God; namely, that God will have upright and good works, which hee hath commanded, not such as wee our selvs do and take in hand, out of our own choice and devotion, or good meaning, (as the Friars and Priests teach in Popedom) for such works are not pleasing to God, as Christ saith, *In vain do they serv mee, teaching for doctrines the commandments of men*, &c. Wee must teach of good works (said *Luther*) yet alwaies, that the Article of Justification remain pure and unfalsified, namely, that Faith onely in Christ justifieth and saveth. For Christ neither can nor will endure any beside Himself, Hee will have the Bride alone, Hee is full of Jealousie.

If wee should teach thus, and saie, If thou believest, thou shalt bee saved, whatsoever thou doest; That (said *Luther*) were stark naught; For Faith is either fals and faigned, or although it bee upright, yet it is extinguished, when people witting and wilfully do against God's Command. And the holy Spirit which is given to the faithful departeth and is lost through evil works don against the Conscience, as the Example of *David* sufficiently witnesseth, *1 Reg. 12. & Psalm 51.*

Therefore wee must know, that such Promisses and Rewards, are but onely *Pedagogia*, or nurtring of Children, whereby God draweth and enticeth us, (like an honest and godlie Father) maketh us willing and prompt to do good, and to serv our Neighbors, not thereby to deserv everlasting life; for Hee giveth and presenteth the same unto us onely and alone out of meer Grace and Mercie.

Of Objections against this, That Faith onely justifieth.

DOCTOR *Carlestad* (said *Luther*) argueth thus: True it is, that Faith justifieth, but Faith is a work of the First Commandement, therefore it justifieth as a work. Moreover, All that the Law commandeth, the same is a work of the Law. Now Faith is commanded, therefore Faith is a work of the Law. Again, what God will have, the same is commanded; God will have Faith, therefore Faith is commanded.

Luther's Answer.

ST *Paul* (said *Luther*) speaketh in such sort of the Law, that hee separateth it from the Promiss, which is far another thing then the Law. The Law is terrestrial, but the Promiss is celestial; God giveth the Law, to the end thereby wee may bee rouzed up and made pliant; for the Commandements do go and proceed against the proud and haughtie, which contemn God's Gifts, now a Gift or a Present cannot bee a Commandement.

Therefore wee must answer according to this Rule, *Verba sunt accipienda secundum subjectam materiam*, Words must bee taken and understood according to the matter and business touching which they speak. Or, as the Lawyer saith, *In Casu & Exemplis*, according to the Case and Examples words must bee understood and censured, that is, wee must stand fast and remain upon the chief caus, and take the words no otherwise then whereto they are spoken, and concerning the business present in hand, not to run out, to wrest and construe them after another sens and meaning. *S^t Paul* calleth that the work of the Law, which is don and acted through the knowledg of the Law by a constrained will without the holy Spirit, so that the same is a work of the Law, which the Law earnestly requireth and strictly will have don; it is not a voluntarie work, but a forced work of the rod; *Non est voluntatis opus, sed virga.*

In such manner must that sentence bee understood, (*Apoc. 14. And their works do follow them*), *secundum subjectam materiam*, according to the Case as the words do sound, not that wee should do something in imitation of them, but that their works shall stand, and remain against the Divil; for they are dead, and do sleep in the Lord.

From

Math. 15.

Hurtful opinions in some people.

The ground of all proofs.

Against supposed Freedom.

From whence wee are justified from the beginning.

THe beginning of our Justification (how wee are justified before God and saved) proceedeth meerly through God's Grace and Promiss, from hence, *Abraham* (notwithstanding hee was idolatrous) was justified, and *Moses* also, who was a murtherer; to them fell and happened Sanctification and Salvation suddenly and unawares.

Of the Principal and Chiefest Article of Christian Doctrine.

The Word's
Abilitie.

note

THe Article of Justification and of the Remission of sins is the most principal and precious Article, very comfortable, and to which Satan is an utter enemy. Therefore *S^t Paul* very valiantly graceth himself; hee continually graceth, Grace upon Grace, therewith to spight the Diuel; For the Diuel by no means would suffer Christ to rule and govern; But Christ will rule and govern (said *Luther*) maugre the Diuel in Hell, and all his instruments on earth; as *S^t John* in his Epistle saith, *Hee that is in you is greater then hee which is in the world.*

The nature of
people's hearts

The Majestie of the glorie of the Article of Justification (said *Luther*) is altogether unknown to humane wit and wisdom, seeing that by nature wee are inclined more diligently to attain to the righteousness of works, then to the bare mercie of God, which for nothing is given and presented unto us by Grace for the sake of Christ. Therefore that similitude of the Laborers which the Husbandman hired into his Vineyard, is a powerful thunder-clap against such carnal cogitations of humane wisdom.

Of a Historie related by Luther ex vitis Patrum.

Historie of an
old Father.

note.

WEe read in that Historie (said *Luther*) of an old Hermite that had lead a very strict kinde of life, and was reputed to bee a living Saint, who fell deadly sick. Now as another old Father (with a young Brother) came to visit him in his Cell, there came running towards them a Murtherer, who went with them to the sick Hermite, but remained without at the door, and hearing of the holiness and of the strict kinde of life which the old sick man had led and performed, hee was much thereat astonied, and said, Ah! in such manner should I also have lived: the old sick man hearing him speak, said, Yea, thou shouldest indeed have don, and lived as I have, if thou hadst intended to bee saved, at the uttering of which words, hee presently departed this life.

God's won-
derful Provi-
dence.

But the young Brother saw, that the soul of the old Hermite was carried by the Di-
vil in the aer, at the sight whereof hee wept bitterly. Now when the other old Father and the young Brother went away, the Murtherer followed after them, had sorrow and grief for his sins committed, and intended to make his Confession, and to receive Absolution of his sins through faith in Christ, halted and ran so fast, that hee fell swiftly, brake his neck and died, the young Brother saw that the Angels came and took his soul, at the sight of which, hee joyfully laughed.

Now when the old Father saw that the young brother behaved himself so strangely, in weeping bitterly at the death of the holie man, and now laughed for Joy at the mishap and death of the murtherer: Hee asked him the Reason? The young brother answered and said, I have carried my self therein like a true Christian; for as I saw that the proud holie old man was damned, the same moved mee to weep and lament; but as I beheld this poor sinner converted and was saved, I had just caus thereat to laugh and reioice. And even so likewise (said *Luther*) goeth it in the Kingdom of Christ, *The last shall bee first, and the first shall bee last.* For God can endure no sins less then the Pride and Presumption of our own righteousness.

Of the Consequences of Faith.

A Christian's
Ornament.

Believest thou? then thou wilt speak boldly. Speakest thou boldly? then thou must suffer. Suffereest thou? then thou shalt bee comforted. For (said *Luther*) Faith, the Confession thereof, and the Cross, do follow one after another.

That

That the Enemies of the Gospel must bear witness touching the Doctrine of the Righteousness of Faith, that thereby onely wee are justified before God.

John Frederick, Prince Elector of Saxon, told mee himself, (said *Luther*) That, as Prince *John* (the eldest Son of Prince *George*) was near the time of his death, hee desired to receiv the Communion under both kindes. But when his Father was advertised thereof, hee caused an *Austine* Frier to bee called to his Son, to give him good instructions for his soules health. And to advise him to receiv the Sacrament *sub una specie*, or under one kinde, and that hee should tell his Son, Hee was the same Frier which was inwardly acquainted with *Martin Luther*, and was very conversant with him, and the better to make the Prince believ him, the Frier said, That *Luther* himself lately had advised certain persons to receiv the Communion under one kinde. Now when this good and godlie Prince was thus pitifully induced to give credit to the said Friers false information, hee then received the Communion under one kinde.

But when the Prince his Father saw that his Son drew near to his last Gaspe, and needs must die, then hee comforted his Son with the Article of Justification by Faith in Christ, and did put him in minde, onely to have regard to the Saviour of the world, and utterly to forget all his own works and deserts; and also that hee should banish out of heart the Invocating of the Saints.

Now when the Son in his Conscience felt a great solace and comfort by these his Father's admonitions; hee asked his Father, Why hee did not cause the same comfortable Doctrine to bee preached openly through all his Countries? His Father answered and said, Loving Childe, wee must saie thus onely to those that are dying, and not to the sound and healthful.

Whereupon, (said *Luther*) I told the Prince Elector, that his Highness might perfectly discern, how wilfully our Adversaries do oppose the acknowledged truth. *Albert* Bishop of *Mentz* and Prince *George* do know and confess, That our Doctrine is God's Word; and yet, becaus it proceedeth not from the Pope, they refuse it; but their own Consciences do strike them down to ground, therefore (said *Luther*) I fear them not.

note

CHAP. XIII.

OF GOOD WORKS.

De Justitia Activa & Passiva.

He Divil (said *Luther*) will have in us onely *Activam Justitiam*, Righteousness which wee our selvs do act and accomplish; whenas wee have but onely *Justitiam Passivam*, a suffering, or a strange Righteousness, but this the Divil will not afford us; and in *Justitia activa* wee are lost, no Humane Creature can subsist therein. But when wee give the Divil his dispatch, and saie, Satan, I live in Christ's Righteousness, and not in mine own. Have I sinned? Let

Christ answer for it, &c. Then the Divil must bee packing and gon.

The Righteous (which are justified and saved before God onely by faith in Christ) do willingly good works of themselves: As *S^t Paul* saith, *Yee are saved by Grace through faith, and that not of your selvs, it is the Gift of God: not of works, lest any man should boast;* for wee are His workmanship created in Christ *Jesus* unto good works, &c.

The Divil's assault.

*

Ephes. 2.

But

But in that wee do not what wee ought, according to the first Creation, when *Adam* and *Eve* were created, the reason thereof is, wee have utterly lost that Image, and wee are now becom the Vizards of the Divil, spoiled through Original sin.

Of the Love towards the Neighbor.

The nature of
upright Love.

Nota bene.

THe Love towards the Neighbor (said *Luther*) must bee like a pure and chaste Love between Bride and Bridegroom, where all faults are connived, covered and born with, and onely the virtues regarded.

In Cerimonies and Ordinances the Kingdom of Love must have the precedencie and govern, and not Tyrannie. It must bee a willing Love, not a halter Love, it must altogether bee directed and construed for the good and profit of the Neighbor; and the greater hee bee that doth govern, the more (said *Luther*) hee ought to serv according to love.

Of the Works of Christians.

The caus of
this speech,
Sola fides.

EVEN the good Works of the Saints and upright Christians are unpure and foul; when wee behold them onely in themselvs separated from Faith, which is don, when wee trust and relie thereupon; therefore it is necessarie that they bee damned and made sinful (as they shall and must bee) when they are separated from faith, and will bee made as a waie to Righteousness.

note

But forasmuch as Faith by nature is and must bee before works; therefore (said *Luther*) wee saie rightly, that wee are justified onely by faith, in that wee believ Justification is not don by works; becaus as yet they are not present nor effected, but by the Word, which promisseth Grace, which calleth and saith plainly, That the faithful do pleas God, they are saved, and have remission of sins.

Then afterwards wee do good works by Faith, thus is Faith known and ingrossed; yea, almost it is even felt by the works. Like as Christ onely and the Godhead is also Lord, whom wee can neither see nor comprehend. But after Hee was made Man, then Hee was both visible and comprehensible; as *St John* saith, *The Word which our hands have handled*, &c. for so soon as wee separate and divide them, then there is no where any God, and flesh sustaineth a double hurt.

note.

If (said *Luther*) wee should bee justified for the work's sake which follow after Faith, then wee should not bee justified neither by Faith, nor for Christ's sake, but through our selvs, as those which do accomplish works according to Faith, which were to denie Christ; for Christ is not fastned, nor taken hold on by works, but by Faith in the heart. Therefore it doth and must of necessitie follow, that wee are justified onely by Faith without either fore-going or succeeding works. But the works are praised for Faith's sake, they are held for good and pleasing to God; insomuch that the Righteousness of works is also of Faith, from whence they flow and proceed, and not Faith out of Works.

Against the de-
fending of
works.

Now so fals and unright as it is, to saie, That the Just are ordained to Salvation through works in future to bee don, so fals is also that which they allege, Wee are justified and saved through the works of Faith which formerly are don and accomplished. Faith is not acceptable for the work's sake, but works are don for Faith's sake. Neither doth Faith wait and attend upon works, thereby to bee justified; but works do attend upon Faith, that they through the same are acceptable and good; insomuch now that faith is *Activa justitia operum, & opera sunt passiva justitia fidei*, that is, Faith as the operative Righteousness worketh and produceth good works; but works are the passive or suffering Righteousness, Effects and Fruits. Otherwise, and without this, the works would bee the operative caus of Righteousness, as without which the Effects and Fruits of Righteousness could not subsist nor bee; yea also notwithstanding Faith were present (as a caus) yet without any Effect and Fruit of Righteousness; in a word, Faith were nothing worth, it were feigned and lost.

To do good Works.

Many there are (said *Luther*) which are not worthie to do so much as one good work; and truly, it is a great matter, that a humane creature should bee esteemed worthie to do a good work. 1 Tim. 3.

What people they are, whose works are pleasing to God.

True it is (said *Luther*) good works are well pleasing to God, of those which have Remission of their sins through faith in Christ, the same also have their reward. But when the heart dependeth and trusteth thereupon, and thinketh thereby to have a gracious God, as then, in stead of good works, they are in the sight of God stark naught; for confidence and trusting must look onely on God's mercie in Christ. Wee must not ballance our works with Grace, O no! but they must bee don, as in obedience; for wee are bound to make this Confession to God, (who is so good, so gracious, and so merciful a Father): *When wee have don all that wee ought to do, yet wee are unprofitable servants* Acceptable works. Luke 17.

Of that Sentence, Give, so shall bee given unto you.

This is a true speech (said *Luther*) which maketh people poor and rich, it is that which maintaineth my hous; I ought not to boast (said *Luther*), but I well know what I give in the year: If my gracious Lord and Master (the Prince Elector) should give a Gentleman two thousand Guilders, yet hee should hardly maintain my house-keeping one year; and I have but three hundred Guilders Pension *per Annum*, yet God giveth sufficient and blesteth it. Povertie maketh rich.

There is in *Austria* a Monasterie, which in former time was very rich, and remained rich so long as it willingly gave to the poor, but when it ceased in giving, then it became poor, as it is still to this daie. It fell out, that not long since, a poor man came thither and desired Alms, which was denied; the poor man demanded the caus, why they refused to give for God's sake? The Porter belonging to the Monasterie answered and said, Wee are becom poor: whereupon the poor man said, The caus of your povertie is this, Yee have had in this Monasterie two Brethren, the one yee have thrust out, and the other is gon secretly away of himself. For after the one Brother (*Date*) was put out and cashiered, so hath the other Brother (*Dabitur*) also lost himself. Liberalitie's Reward.

And indeed (said *Luther*) it is true, the world is bound to help the Neighbor three manner of waies, with giving, lending, and with selling. But no man giveth, but robbeth, scrapeth, and draweth all to himself, would willingly take and steal, but give nothing; neither will any man lend, but practise usurie, wring, rend, and tear. No man selleth, but over-reacheth and deceiveth his Neighbor, therefore *Dabitur* is gon, and our Lord God will blest no more so richly. Beloved, (said *Luther*): Hee that intendeth to have any thing, the same must also give, a Liberal hand was never in want nor emptie. The mustering of the world.

Of Merit.

Desert (said *Luther*) is a work, for the sake of which Christ rewardeth: but such a work is no where to bee found, for Christ giveth it by reason of the Promiss. Like as when the Prince Elector should saie to mee, Com to the Court, and I will give thee one hundred Guilders, &c. Now I perform a work in going to the Court; yet I receiv not that Gift by reason of my work in going thither, but by reason of the promiss which the Prince made unto mee. God's Gift. note

That wee ought highly to regard the works of our Vocation and Calling.

I Much admire (said *Luther*) the madnes and bitterness of *Witzell*, in undertaking to write much against the Protestants, whenas hee neither had caus nor matter; but (as wee use to saie) brake a Caus from the Hedg, and sought occasion; as hee did in defaming and blaspheming this our speech, where wee saie, The works and labors of a Farmer Witzell's blasphemie.

Farmer or Husbandman, or of any other good and godlie Christian (if they bee don in Faith,) are far better in the sight of God, then the works of all Monks, Friers and Nuns, &c. Therefore this poor, simple, and ignorant fellow (said *Luther*) maketh himself very angrie and busie against us; hee looketh not upon the works which God hath commanded, and imposed upon every one in his Vocation, State and Calling, the same hee regardeth not, but gapeth onely after superstitious, prancing and shining works, which God neither commandeth nor regardeth.

The works of
one's Calling.

St Paul in his Epistles wrote more richly and naturally of good works and virtues, then all the Philosophers; For hee extolleth highly, and gloriously praiseth the works of good and godlie Christians in their Vocations and Callings. Let *Witzell* know, (said *Luther*) that *David's* wars and battles, which hee fought, were more pleasing to God, then the fastings and prayings of the best, of the honestest, and of the holiest Monks and Friers; much more then the works of our now ridiculous and superstitious Friers.

*That Giving must bee don with a free heart, and simply, without
expecting requital.*

Greedie of re-
compens.

IN an Evening, *Luther* (walking abroad to take the aër) gave Alms to the poor; Doctor *Jonas* beeing with him, gave also somthing, and said, Who knoweth whether God will give it mee again, or no: Whereat *Luther* smiling, answered him, and said, You speak as if God had not given you this, which now you have given to the poor. Wee must give freely and willingly, said *Luther*.

God's requital

Anno 1539. the 21. of *Januarie*, an English Doctor, named *Anthony Barnes*, asked *Luther*, If an upright Christian and Fearer of God (who already was justified by faith in Christ) deserved or merited any thing by reason of his works following after his Justification? For (said hee) this Question is very frequent in *England*. *Luther* answered him and said, First, wee must know, that wee are still sinners, yea also, even after wee bee already justified, as wee believ and praie for the Remission of our sins in this life, *Forgive us our trespasses, &c.* And, *Therefore all the Saints shall praie unto thee, &c.* Also, *Enter not into judgment with thy servants, &c.* This meaning and sentence is sure, that wee are all sinners and do all live under Grace, and the forgiveness of sins.

Psal. 143.

Secondly, God promiseth recompens and reward to those that do good; therefore (may you saie) wee deserv and merit then somthing. Well, (said *Luther*) bee it so, that God recompenseth and rewardeth people's good works; but notwithstanding, severally, as one star differeth from another. And the same is altogether don under the forgiveness of sins; for, seeing Heaven, that is, seeing Righteousness is under Grace; How much more are the stars under Grace? For like as the stars make not Heaven, but onely do trim and adorn it; even so, the works do not merit Heaven, but do adorn and trim Faith which justifieth.

Wee ought simply and plainly to believ the Word; and when wee are justified; and do such works as God hath commanded, as then wee are like the stars.

*Christus est
Faciatorum.*

This one onely Argument, (*I believ in Jesus Christ, suffered under Pontius Pilate, &c.*) solveth all, is all in all, our works are nothing.

To conclude, the Article of Justification in Christ solveth all; for if Christ hath merited my Justification by His Passion and Death, (which is most sure and certain); then (said *Luther*) can I never merit it; in Christ are Gifts, not deserts. Now seeing that the Head and principal Righteousness is nothing, therefore the Accidental Righteousness can bee nothing. *Justitia substantialis*, is the Righteousness of Faith. *Accidental* *Justitia*, are the Gifts; but God crowneth no Gifts but onely those which are His Gifts.

Of this word Merit or Desert.

True divine
signification.

THis word (*Merit or Desert*) is well explained and declared by *St Austine*, against the fallacies and deceits of the Sophists and School-debaters, that saie, The Virgin *Marie*,

Marie, with her Virginitie, deserved to bee the mother of Christ the Son of God, that is, shee was fit and apt to bear in her Virgin Bodie: O, (said *Luther*) what a daintie merit was that? a fine desert! Just as if I should saie, This, or that Tree deserveth to bear fruit.

S^t Austine with diligence looked upon this word, Desert, and concluded out of the Virgin *Marie's* words, (Behold, the Hand-maid of the Lord! *Hee hath regarded the Lowlineſſ of his Handmaiden*) that it stood not upon our deserts, but altogether upon God's Grace; for our works or deserts are nothing at all. But the desert of our Justification (in beeing held justified before God) is meerly Grace; otherwise, Christ died in vain, without Christ wee are *non facientes, sed patientes*; wee onely suffer, and not work; for in Gifts must bee a difference. This error (said *Luther*) proceedeth from confusing and mingling together the Law and Gospel; for when each doctrine remaineth not in his Circle, as God hath ordeined it, as then wee make of Heaven a Hell, and again of Hell a Heaven.

Of Hospitals.

IN *Italie* (said *Luther*) the Hospitals are very well provided, fair buildings, good meat and drink, they have diligent attendance, and Learned Physicians, the Bedding and furniture are clean and neat, the dwelling places fairly painted. So soon as a sick person is brought in, they take off his Cloths in the presence of a publique Notarie, who truly taketh notice thereof in writing, they are well and warily laid up, and they put upon him a white Coat, and lay him in a well prepared Bed. Soon after, they bring two Physicians, and the servants bring meat and drink in pure Glasse vessels and Cups, which they touch onely with one Finger. Then also certain married Matrones and women (whose faces are covered) do com and minister to the poor, as unknown, and afterwards go home again.

Order of the
Italians for the
poor.

Now (said *Luther*) these works are good and laudable, onely, the mischief is, that thereby they think to merit Heaven, and to bee justified and saved by reason of such their works, which spoileth all.

Of the Doctrine of the Sophists, touching good works.

THE Sophists (said *Luther*) which are seen and learned in Philosophie, so often as they finde in God's Word a sentence that commandeth good works to bee don, or, *Verbum Subjunctivi modi*, words of wishing, then they construe them in such manner, that the same good work must bee such as proceedeth from man's natural reason and understanding, and out of a good will. For without this no work can bee good *moraliter*.

Sophistrie.

But wee teach not out of *Aristotle's* Philosophie, but out of the Philosophie and Word of our Lord and Saviour Christ, that humane natural will and understanding is not justified but onely by Faith, which the holy Ghost worketh in the Word, so that in such sort good works do flow and are don out of Faith. The Prophet *Jeremie* saith, *Lord, thou beholdest the truth. And, I did not command it them on the day when I led them out, &c.* Also, *I will not reprove thee, because of thy sacrifices, &c.*

Jer. 5.
Jer. 3.
Psal. 50.

Whereto Anger and Jealousie is good.

I Have no better work (said *Luther*) then Anger and Jealousie; for when I am angrie, I can indite well, I can praie and preach, as then my whole disposition is quickned, my understanding sharpened, and all unpleasant cogitations and vexations do depart.

Doctor *Justus Jonas* asked mee, (said *Luther*) if the cogitations and words of the Prophet *Jeremie* were Christian-like, where hee curseth the daie of his Birth, *Jer. 20.* I answered him, and said, Wee must now and then wake up our Lord God with such words. It was indeed a right murmuring in *Jeremie*. Our Saviour Christ spake also in that sort, *O faithless and perverſ generation! How long shall I bee with you, and suffer you?*

Words of
passion,
Luke 9.

Moses also in such manner set God the stool before the door (as wee saie) where hee said, *Have I begotten this multitude of people? I am not their Father, &c.*

It is not possible, but a man must griev very much, when from his heart hee meaneth good, and yet is not regarded. I (said *Luther*) can never bee rid of these cogitations, in wishing I had never begun this business with the Pope. Likewise, I wish my self rather dead, then to hear or see God's Word and his Servants contemned, this is our Natures frailtie.

Those that condemn such passions are *Theologi in arte speculativa*, who plaie with thoughts and deal with speculations; but when they themselvs com into that Case, then they will well finde it, and bee sensible thereof. Such Histories are very great, wee ought not to dispute of them with cogitations and speculations.

Of Patience.

Sustine & abstine,

Patience (said *Luther*) is the best virtue, which in holie Writ is highly praised and extolled by the holie Ghost. And howsoever the Philosophers and learned Heathen do also much exalt and applaud it; yet they cannot place the same nor settle it before the will and assistance of God; for they neither know nor understand any thing certainly thereof. *Epictetus* the sage and understanding Grecian Heathen said very well, *Suffer and abstain*, as also the Hebrews saie with good words,

Believ not all thou hearest,

Speak not all thou knowest,

Do not all thou canst.

Of the expounding the Prophet Isaiah's speech, In beeing still and in hope, yee are made strong.

Suffer, Paul to Tim.

This sentence was expounded by *Luther* in this sort, If thou intendest to vanquish the greatest, the most abominable and wickedst Enemy, (who is able otherwise, not beeing vanquished, to devour thee; yea, to mischief thee both in bodie and soul, against whom thou shouldst buy and prepare thy self with all sorts of weapons, and shouldest give all thy wealth to learn this Art :) Then know, that there is a sweet and loving Physical Herb which serveth for the same, and that Herb is named *Patientia*.

But thou wilt saie, How may I attain to this Physick? *Answ.* Take unto thee Faith, who saith, No Creature can do mee mischief without the will of God. Now in case thou receivest by thine Enemy hurt and mischief, so is the same don by the sweet and gracious will of God, in such sort, that the Enemy hurteth and mischieveth himself a thousand times more. From hence floweth unto mee (a Christian) the Love, which saith, I will (in stead of the evil which mine enemy doth unto mee) do him all the good I can, I will heap Coals of Fire upon his head. This (said *Luther*) is the Armor and Harnish of a Christian, therewith to beat and overcome those enemies that seem to bee like huge Mountains. To conclude in a word, Love teacheth to suffer and endure all things.

Rom. 13.

Of the Comfort against the Envie of many.

Psal. 119. 120.

A Certain honest and God-fearing man at *Wittenberg*, lately told mee (said *Luther*), hee lived peaceably with every one, hurted no man, but was still and quiet; yet notwithstanding (said hee) many people were enemies unto him; I comforted him (said *Luther*) in this manner, and said, Arm your self with patience, and give them no caus of Envie. I praie, What caus do wee give the Divil? what aileth him to bee so great an enemy unto us? but onely, becaus hee hath not that which God hath; I know none other caus of his vehement hatred towards us. Therefore when God giveth thee to eat, then eat; when Hee causeth thee to fast, have patience; giveth Hee Honor, take it; hurt or shame, endure it; casteth Hee thee into prison, murmure not; will Hee make thee a Lord, follow him; casteth Hee thee down again, so care thou not for it, nor regard it.

That

That Patience is necessarie in every particular.

I (said *Luther*) must have Patience with the Pope; I must have Patience with Hereticks and Seducers; I must have Patience with the roaring Courtiers; I must have Patience with my servants; I must have Patience with *Kate* my wife; to conclude, the Patiences are so many, that my whole life is nothing but Patience. The Prophet *Isaiah* saith, *In being silent and hoping, consisteth our strength*, that is, Have Patience, suffer, hope, and despair not in your Consciences.

Those that
suffer evil.
2 Tim. 2.

Of one of Luther's sayings.

IN luctu gaudium: In mourning Joie.

In gaudio luctus: In Joie mourning.

Gaudendum in Domino: Joiful in the Lord.

Lugendum in nobis: Mourning in our selvs.

That the Death of the Saints bringeth more good then their Life.

I Could wish (said *Luther*) that the Adversaries slew mee, for my death would bee more profitable to the Church, then my life. *Sampson* at his death slew more of the Philistines then when hee lived. Therefore would I with a willing heart go to the wars with my Lord and Master (the Prince Elector) against the Turk and Pope.

Judg. 16.

What Works are pleasing to God, or not.

IN all our works (said *Luther*) wee must have regard to God's Command and Word: Those works which are don by God's Command, the same are not works of our wills and chusing; but wee are onely God's Instruments and work-tools where-with Hee worketh, they are not our, but God's works. Like as the works of the Law, are called such works as are don by command of the Law, not free-willingly. Therefore all works which are not don out of God's Command, are works of our hands, don without God's Word, they are works of ungodlinefs and are damned, specially when people think thereby to bee justified before God. A righteous Person doth good works unforced and free-willingly to God's Honor, who hath commanded them to bee don, and to the good and profit of the Neighbor; for such a person cannot chuse, but must do good works voluntarily; like as a good Tree which by nature bringeth forth good fruit. Therefore (said *Luther*) the two Kingdoms of the Turk and Pope are in the last end of the world; they are the two abominations, the one is of the Priests government, the other, the government of Lies. Therefore the world's end is neer.

The Virtues,
and vices of
works.

Of three sorts of giving Alms.

THERE are three sorts (said *Luther*) of giving Alms: First, that wee give towards the maintainance of Preaching. Secondly, that wee give to our poor friends which are of our kindred, as to Parents, to Children, &c. Thirdly, that wee give also to other poor people and strangers which dwell among us, and cannot live without the help of other people.

Of four chief and principal Virtues.

THE Antient (said *Luther*) have described four principal Virtues: Moderation, which preserveth the bodie: Justice, which maintaineth the State and Commonwealth: Courage or Manlinefs, which resisteth and defendeth: And Wisdom, which governeth all.

Proof of
Virtues.

That the Church-Cerimonies must bee voluntarie and free.

This is called
Adiaphoron.

IT was the Custom somtimes, (said *Luther*) in burying of the dead, that they laid their Faces or Heads towards the Sun-rising, by reason of a spiritual Mysterie and signification which thereby was shewed; but the same was freely observed without Law and superstition. Even so all Laws and Cerimonies should bee free in the Church, and not bee don by compulsion, as such things which neither justifie nor condemn in the sight of God, but to bee observed for the sake of honest and civil Discipline.

Of the Righteousness of works.

THE Righteousness of works and hypocrisie are the most mischievous diseases, born upon us, and not easily expelled, specially when they are confirmed and settled upon us by use and practice; for all mankind will have dealings with Almighty God, and dispute with him according to their humane natural understanding, and will make satisfaction to God for their sins with their own strength and self chosen works. Therefore (said *Luther*) for my part, I have so often deceived our Lord God by promising to bee upright and good, that I will promise no more, but will onely praise for a happie hour, when it shall please God to make mee good.

That good works justifie not before God.

This further-
reth the Ope-
rators.

NOT long since (said *Luther*) a popish Doctor argued with mee in this manner, Evil works are damned, therefore good works do justifie. I answered, and said, This your Argument is nothing worth, it concludeth not *Ratione contrariorum*, they are not placed aright the one against the other; for evil works are evil in a compleat measure, because they proceed from a heart that altogether is spoiled and evil. But good works, yea, even in an upright Christian, which is regenerated through the Word by the holic Ghost, are uncompleatly good; for they proceed out of a weak obedience which but a little is recovered and restored. Whoso can saie from his heart, I am a sinner, but God is righteous; And whoso at the point of death from his heart can saie, Lord Jesus Christ, I commit my spirit into thy hands, the same may assure himself of true righteousness, and that hee is not in the number of those that blaspheme God, in relying upon their own works and righteousness.

Final Prayer.

Matt. 11.

That works deserve not Grace, Life, and Salvation, the same is plain and apparent also by this; Works are not of the spiritual Birth, but they are onely the Fruits thereof; wee are not God's Children and Heirs by works. But when wee are created, made, and in such sort regenerated, as then, first, wee do good works. Therefore ere and before wee can do good works, wee must have Grace, Life, and Salvation.

Now wee are created, begotten, and born righteous by the Word, and are not screwed nor prepared to the same by the Law, or by works.

Of Cerimonies used in the Advent.

Rorate Mass in
Advent.

TOUCHING the Cerimonies used in the Feast of Advent, the same (said *Luther*) were instituted and ordered in the best Christian meaning; namely, to render thanks unto God, for the humanitie of his dearly beloved Son and our blessed Saviour Christ, which goodness and mercie of God towards us His people, is so unspeakable, that no humane Creature can sufficiently comprehend the same with all his cogitations, nor seriously contemplate thereof. But this and other Cerimonies at last were used and practised to abominable Idolatrie. Then the *Rorate* became also a lamentable external great lascivious and a whoring Cerimonic, insomuch that in the time of the *Rorate* Mass such horrible bawderie and lecherie was driven and practised, that a man is scarce able to expresse the same.

Of this word Merit.

THIS word, *Merit*, is a high, a great, and a dangerous word: For (said *Luther*) ^{Luke 10. Matth. 19.} when a man heareth or readeth the sentence, where Christ saith, (*Wilt thou live, then keep God's Commandments. Also, Do this, and thou shalt live. And, If thou wilt bee perfect, go, and sell all thou hast, and give to the poor*) then they conclude out of natural reason and humane understanding, therefore it is a Merit. Therefore, wee must alwaies extenuate that word, *Merit*, wee must altogether slight and dis-regard it. To conclude, the true preaching of (*Merit*) is this, In Grace wee are all alike, but in Gifts and Deserts, merits or in works, wee are unlike and different.

As on a time, *Luther* intended to preach touching Merits, (would shew what Merit is, would define and divide it, how manifold different, what was the operative cause, why in one place it is a Merit, and again in another it is not, &c.) in the time of his Praier, the Conception, which hee had collected in his minde concerning the same, fell from his memorie, the like to which in no former time happened unto him; whereby God shewed him, that Hee onely would bee Preacher of that point and subject, and not man. *Luther* at the same time said, I was not worthy (nor yee my Hearers) that I should explain this Article, nor speak thereof.

Of the glorious boastings and precious Virtues of the Works of our own Righteousness and of the Law, taken out of the Epistle of S^t Paul to the Galatians.

HEE (said *Luther*) that will bee justified before God by the Law and by his own works, the same, first,

1. Turneth himself from Christ's Grace, whereunto hee is called.
2. Hee departeth from the true Gospel, and receiveth another.
3. Hee confuseth the hearts of the faithful.
4. Hee perverteth the Gospel of Christ.
5. Hee is accursed.
6. His preaching tendeth to pleas men.
7. Hee seeketh the praise of men, not of God.
8. Hee is not the Servant of Christ.
9. Hee preacheth humane things, not by Jesus Christ's Revelation.
10. Hee is nothing profited by the highest and best Righteousness of the Law.
11. Hee disturbeth God's Assemblie, and the Christian Church.
12. Hee undertaketh to bee justified by impossible means, namely, by the Law.
13. Hee maketh again them to bee sinners, which are justified in Christ.
14. Hee maketh Christ again an offering for sins.
15. Hee buildeth up sin again, which before was broken down.
16. Hee maketh himself a Malefactor.
17. Hee rejecteth the Grace of God.
18. Hee holdeth that Christ died in vain.
19. Hee is a foolish Galathian.
20. Hee is bewitched.
21. Hee hearkneth not to the Truth.
22. Hee crucifieth Christ.
23. Hee holdeth the holie Ghost is received by Works.
24. Hee forsaketh the Spirit, and cleaveth to the flesh.
25. Hee is under the Curse.
26. Hee maketh an Addition to God's Testament, and rejecteth God's Ordinances.
27. Hee maketh sins greater.
28. Hee remaineth included under sin.
29. Hee serveth the weak Laws.
30. The Gospel to him is preached in vain.

nota bene

31. His Actions and Sufferings are all in vain.
32. Hee is a servant, and a son of the bond-woman.
33. Hee is thrust out with the bond-woman from the inheritance.
34. Hee maketh Christ unprofitable unto him.
35. Hee is bound to fulfill the whole Law.
36. Hee hath forsaken Christ.
37. Hee is fallen from Grace.
38. Hee suffereth himself to bee seduced from the Truth.
39. Hee is induced to believ that which is not divine and godlie.
40. Hee permitteth himself to bee leavened with the leaven of destruction.
41. Hee is damned in teaching the same.
42. Hee biteth himself with others, and with them will bee utterly devoured.
43. His doings are altogether works of the flesh.
44. Hee valueth Himself much, whenas there is nothing in him.
45. Hee boasteth himself without God.
46. Hee maketh himself acceptable according to the flesh, by those which are carnally minded.
47. Hee is an Enemie to the Crofs of Christ, and to persecution.
48. Hee fulfilleth nothing less, then the Law.
49. Hee onely extolleth the Doctrine of the Flesh.
50. All is lost in and on him, what hee is, hath, knoweth or can is nothing worth, &c?



CHAP. XV.

OF PRAIER.

What Power Praier hath.

Luther's Ex-
perience of
Praier.



O humane Creature can believ (said *Luther*) how powerful Praier is, and what it is able to effect, but onely those that by experience have learned it.

It is a great matter when in extreme need one as then can take hold on Praier. I know, so often as I have earnestly praied, that I have been richly heard, and have obtained more then I praied for; indeed, God somtimes deferred, but notwithstanding Hee came.

Ecclesiasticus saith, *The Praier of a good and godlie Christian availeth more to health, then the Physitians Physick.*

James 5.

O, (said *Luther*) how great an upright and godlie Christian's Praier is! how powerful with God, that a poor humane Creature should speak with God's high Majestie in Heaven, and not bee affrighted? but, on the contrarie, knoweth that God friendly smileth upon him for Christ's sake His dearly beloved Son and our Saviour. The Heart and Conscience (in this act of praying) must not flie and recoil backwards by reason of the sins and unworthiness, and must not stand in doubt, nor bee scared away. Wee must not do (said *Luther*) as the *Bavarian* did, who with great Devotion called upon St *Leonard*, an Idol, set up in a Church in *Bavaria*, behinde which Idol stood one who answered the *Bavarian* and said, Fie on thee, *Bavarian*; and in that sort oftentimes was repulsed and could not bee heard: at last, the *Bavarian* went away, and said, Fie on thee, *Leonard*.

Historie of a
Bavarian.

But (said *Luther*) when wee praie, wee must not let it com to, Fie upon thee; but must certainly hold, conclude, and believ, that wee already are heard in that for which wee

wee praie with Faith in Christ. Therefore the Ancient finely described Praier, namely, that it is, *Ascensus mentis ad Deum*, a climbing up of the heart unto God, that is, lifteth it self up, crieth and sigheth to God: Neither I my self (said *Luther*) nor none other that I know have rightly understood the definition of this *Ascensus*. Indeed wee have boasted and talked much of the climbing up of the heart; but wee failed in *Syntaxi*, wee could not bring thereunto the word *Deum*; nay, wee flew from God, wee were afraid to draw near unto Him, and to praie through Christ, in whom Praier's strength wholly consisteth; wee alwaies praied in Popedom *Conditionaliter*, with Condition, uncertainly and at hap hazard.

But let us praie in heart, somtimes also with our lips; for Praier (by our loving God) supporteth the world, otherwise, without Praier it would stand in a far more lamentable state.

Of the power of Praier, and of the Lord's Praier.

Our Saviour Christ (said *Luther*) in most excellent manner and briefly with very few words, comprehended, in the Lord's Praier, all needs and necessities; but, without trouble, trials, and vexations, Praier cannot rightly bee made. Therefore *David* saith well, *Call on mee in the time of need*, &c. without need it is onely a cold prattling, and goeth not from the heart, the common saying is, *Need teacheth to praie*. And although the Papists saie, that God well understandeth all the words of those that praie, yet *S^t Bernard* is far of another opinion, where hee saith, God heareth not the words of one that praie, unless hee that praie heareth them first himself. The Pope (said *Luther*) is a meer Tormentor and a Hangman of the Conscience. The Assemblie of his greased and Religious crew in praying was altogether like the croaking of Frogs, which edified nothing at all. It was meer Sophistrie and deceiving, fruitless and unprofitable.

Praier is a strong Wall and a Fort of the Church, it is a godlie Christian's Weapon, which no man knoweth nor findeth, but onely a true and faithful Christian, who hath the Spirit of Grace and of Praier. O, what an excellling Master was Hee that penned these words in the Lord's Praier, wherein is fastned an endless *Rhetorica* and Art of speech, and in which all necessities and dealings are contained.

The First three Petitions do comprehend so great and celestial things, that no heart is able to search them out. The fourth Petition containeth the whole Policie and Oeconomie, or the temporal and Houf-government, and all things necessarie for this life. The fifth Praier striveth and fighteth against our own Divil of an evil Conscience, that is, aswell against Original as also against sins committed, which trouble the Conscience, &c. Truly (said *Luther*) they were penned by a man of wisdom indeed, which no earthly humane Creature could have don.

Wee cannot praie without Faith in Christ the Mediator. The Turks, the Jews, and the ungodlie may or can rehearse and speak the words of Praier after one, but they cannot praie. And although the Apostles were taught this Praier by Christ, and praied often, yet they praied not as they should have praied: For Christ saith, *Hitherto yee have not praied in My Name*; whenas (doubtless) they had praied much, and spoken the words. But when the holie Ghost came, as then first, they praied aright in the Name of Christ. If praying and reading of Praier bee but onely a bare work (as the Papists hold it to bee) then the Righteousness of the Law is nothing worth. The upright Praier of a godlie Christian is a strong Hedg, as God Himself saith, *And I sought for a man among them, that should make up the Hedg, and stand in the Gap before mee for the Land, that I should not destroe it, but I found none*, &c. Therefore (said *Luther*) when others do blaspheme, let us praie. *David* saith, *Hee doth the will of them that fear Him, and heareth their Praiers*.

That wee must daily go on in Praying.

I (said *Luther*) have every daie enough to do, to praie. And when I laie mee to rest and to sleep, and praie the Lord's Praier, and afterwards take hold on two or three Sentences out of the Bible, and so take my sleep, then am I well satisfied.

of

D. Mart. Lutheri Colloquia.

Of the Praiers of a certain Frier.

I Knew (said *Luther*) a Frier sitting *super latrinam*, reading the *Horas Canonicas*, the Di-
vel appeared unto him, and said, *Monachus super latrinam, non debet legere primam*.
Whereupon the Frier made the Diuel this Answer:

*Purgo meum ventrem,
Et colo Deum Omnipotentem,
Tibi quæ infra,
Deo Omnipotenti quod supra est.*

That Preachers ought to join their Praiers together.

*Quasi manu
facta, as Ter.
saith in Apol.*

DOCTOR *Aepinus*, Superintendent of Hamborough, coming to *Wittemberg* to speak
with *Luther*, who (after his dispatch, and at his taking leav) said, I commend my
self and our Church at *Hamborough* to your Praiers; *Luther* answered him, and said,
Loving *Aepine*, the Caus is not ours, but God's: Let us join our Praiers together, as
then the caus will bee holpen. I will praie against the Pope and the Turk so long as I
live: And I like it well, that you take such cours at *Hamborough*, earnestly to
praie against *Mahomet* and the Pope.

Of the Caus of Praier.

THE Operative Caus of Praier (or *Efficiens Causa*) is onely Faith for it self; *per
accidens*, is Necessitie. *Forma*, is Grace, which (without desert) taketh hold on,
meerly for nothing and without any works. *Materia circa quam*, is God's Command
and Promiss. *Finis*, is the Hearing and the Deliverance.

God (said *Luther*) giveth unto us the Lord's Praier, that wee may praie for Faith;
for the Ten Commandements are too high for us, and out of our reach.

Of the Power of Praier.

Followeth also
unacknow-
ledged libera-
tie.

GOD alwaies giveth more then wee praie for; when wee (truly) praie for a piece of
Bread, so giveth God a whole Acre of Land. When my wife (said *Luther*) was
sick, I praied to God, that shee might live, so hee not onely granted that Request, but
also therewith hee hath given us a goodlie Farm at *Zolsdorf*, and thereto hath blessed
us with a fruitful year. At that time my wife said unto mee, Sir! how is it, that in
Poppedom they praie so often with great vehemencie, but wee are very cold and care-
less in praying? I answered her, The Diuel driveth on his servants continually, they
are diligent and take great pains in their fals-worshipping, but wee, indeed, are Ice cold
therein and negligent.

Of Luther's Praier for a gracious Rain.

IN the year 1532 in all *Germanie* was a great Drought, the Corn in the Fields in la-
mentable sort began to wither. On the ninth of *June* the same year, *Luther* called
together the whole Assemblie into the Church, directed his Praier (with deep sighs) to
God in manner following:

Praiers hinde-
rances.

O Lord, behold our Praiers for thy Promiss sake, wee have praied and our hearts
have sighed, but the covetousness of the Rich Farmers doth hinder and hem in thy
blessing; For seeing that through thy Gospel they are unbridled, they think it free for
them to live and do what they pleas; They now fear neither Hell nor Purgatorie, but
saie, I believ, therefore I shall bee saved; they becom haughtie spiteful Mammonists,
and accursed covetous cut-throats, that suck out Land and people. Moreover, also the
Usurers among the Gentry in every place deal wickedly, insomuch (as it seemeth) thou,
O God, wilt now visite us (together with them) with the rod; yet nevertheless, thou
hast still means whereby to maintain those that are thine, although thou sufferest no
rain to fall among the ungodlie.

And

And as hee had said thus, Hee lifted his eies up towards Heaven, praied, and said, Lord God, thou hast alwaies through the mouth of Thy Servant *David* said, *The Lord is nigh unto all that call upon Him faithfully; Hee doth the will of those that fear Him, and heareth their prayers, and helpeth them out of need.* How is it (Lord) that thou givest no rain, seeing wee have cried and praied so long unto Thee? *Thy will bee don, (O Lord!)* wee know that although thou givest not Rain; yet notwithstanding thou wilt give us somthing better, a still, a quiet, and a peaceable life. Now wee praie (O Lord) from the bottom of our hearts. If thou (O Lord) wilt not bee pleased to hear and give us Rain, then the ungodlie will saie, Christ thy onely Son is a Lier. For Hee saith, *Verily, verily, I saie unto you, whatsoever yee praie the Father in My Name, the same Hee will give unto you, &c.* Infomuch that they will give Thy Son the lie. I know, O Lord, that wee do crie unto Thee from our hearts, with yerning and sighing, why then dost Thou not hear us? Now, even the same daie, and within the space of half an hour after the people went from Church, it began to rain so sweet and mildly (and continued in that moderate temper a whole fortnight) that the grounds thereby were changed and refreshed in most miraculous manner. This happened *June 9. 1532.*

Of Papistical Praiers.

THe praying in Popedom (said *Luther*) is a meer tormenting of the Consciences, onely a prating and tongue-threshing, no praying, but a work of obedience. From thence proceeded a confused Sea-full of *Horas canonicas*, the howling and babbling in Cells and Monasteries, where they read and sang the Psalms and Collects without all spiritual Devotion, infomuch that they neither understood the words, sentences, nor the meaning.

Praiers of
Papists.

In what manner, and how I tormented my self (said *Luther*) with those *Horis Canonicis* before the Gospel came, (which by reason of many busineses I often intermitted) I am not able to expresse. On the Saturdaies, I used to lock my self up in my Cell, and accomplished what the whole week I intermitted and neglected. But at last I was troubled with so many affairs, that I was faine oftentimes to omit also my Saturdaies Devotions. At length, when I saw that *Amsdorff*, and others flouted and derided such manner of Devotion, then I left it quite off.

Luther's tor-
ment with
Horis Canonicis.

It was a great torment, from which wee are now delivered by the Gospel. Although (said *Luther*) I had don no more but onely this, namely, Freed people from that torment, yet they might well give mee thanks for it. Many innumerable laws and works were taught and imposed upon people without the spirit, as in the Book *Rationale divi-*
norum many abominable things are written.

Rationale divi-
norum.

Of Luther's Admonition to praie.

ANno 1539, the 6th of *Januarie*, on the twelf daie, *Luther* admonished the people earnestly to praie against the raging and swelling of the Divil in those blinde Papists, which instigated the Emperour, and other Kings and Potentates, against the Gospel. They are altogether mad and foolish with their blaspheming, and yet will maintain and defend the same in most wilful and wicked sort. And wee also our selvs do stir up God's wrath with our sinful life and unthankfulness. Therefore let us repent, amend our selvs, and praie that God would direct, turn and preserv the Emperours heart (which is in His hand) to planting and maintaining of the Gospel, that hee would not raise wars against the revealed Truth, and in stead thereof maintain the mischievous horrors and errors of Popedom, and of those Vermine. For wee (through God's Grace) have the upright and pure Word of God, the Sacraments, and (together with his divine Ordinances) do know how to live a Christian kinde of life; and hee concluded in this manner following:

Earnest admo-
nition to
Praier, as it is
now very ne-
cessarie.

Loving Lord God, govern mee, that with spiritual Eies I maie see, know, and acknowledge my Original diseas and weakness, and bee led to the true knowledg of Christ, and through the holic Spirit may bee governed, cleansed, and sanctified, *Amen.*

To

To praie for Peace.

Melanct.
Letter.Extream caus
of defens.Bloud-thirsti-
ness of
Christ's ene-
mies.

Luther receiving a Letter written unto him (from the Imperial Assemblie) by *Philip Melancthon*, after the reading of which, hee said, What *Philip Melancthon* writeth hath hands and feet, hath Autoritie and Gravitie, it is of weight, contained in few words, as alwaies I have found by his Letters. But, I perceiv, wee must have wars; for the Papists would willingly go on, but they want a good stomach, neither may wee endure the case to stand in these Terms. Let it therefore proceed *in nomine Domini*, (said *Luther*) I will commit all things to God, and will bee *Crito* in the plaie. I will praie, that God would convert our Adversaries, wee have a good Caus on our side, who would not fight, and venture bodie and bloud *pro Sacris*, for the Holidom, which is God's Word? And besides, the temporal Laws and statutes of Policie do also concur and agree with our proceedings; for wee alwaies have desired and called for peace, but our Princes are provoked and drawn to defend themselvs and their Subjects, and of necessitie must resist wrongful power, our Adversaries will not suffer us to live in peace. This Letter (said *Luther*) was written ten daies since, by this time, it is concluded, what shall bee don. The everlasting merciful God give his Grace thereunto: Let us watch and praie, for Satan sleepeth not.

The 11th of March 1539. *Luther* admonished the people to give thanks to God, for preserving them that year in peace; For (said hee) wee see apparently, that God watcheth and resisteth the bloud-thirstie Papists, who out of a Diabolical hate do rage and swell against us, and everie year do thirst after our bloud, but God oftentimes hath put them to shame, and will, as in wonderful wise God this year hath afforded us peace, in taking away that ungodly man, Prince *George*, who lately was slain. Therefore wee ought justly to give God thanks for the same, praie and repent; For there is no hope of peace, seeing the Pope governeth and the Gospel shineth; God preserv us from bloudshed: Let us praie.

I (said *Luther*) cannot imagine, how there can be peace between us and the Papists; for neither part will yield to the other; and there is an everlasting war between the woman's seed and the old serpent, they never are wearie of wars. Temporal Kings and Potentates (when they are wearie of warring) do agree upon Cessation of Arms; but in this case, there can bee no such conditions and means hoped for; For wee neither can nor will depart from the Confession of true Christian Religion and God's Word, neither on the other side will they desist from their idolatrie and blaspheming, the Diuel will not suffer his feet to bee chopt off, neither will Christ have hindered the preaching of His Word; therefore I cannot see how any peace or truce may bee between Christ and *Belial*.

Of Temporal Peace.

Luther's Pro-
phetic.

Worldlie and outward Peace, is one of the highest Gifts of God, but wee abuse it too much, every one liveth after his own will and pleasure against God and the Magistrate. O, how soundly will our Gentry and Farmers in *Germanie* paie for this before one hundred and fiftie years com to an end, (as already they have don in *Hungaria* and in *Austria*) but afterwards God will restore them again, and beat down Popedom. Let us not cease to praie.

Of Unitie and Concord.

School-debate.

Gal 6.

Psal. 34.

Through Concord small things and wealth do encrease, (as the Heathen said) but dissention is dangerous and hurtful, specially in Schools, in Professions, high Arts, and in the Professors thereof, wherein the one ought to reach the hand to the other, should kiss and embrace each other. But when wee bite and devour one another, then let us take heed lest wee bee swallowed up together. Therefore (said *Luther*) let us praie and strive; for the Word of Faith and the Praiers of the Just are the most powerful weapons; moreover, God Himself sendeth His holie Angels round about them

them that fear Him. Wee ought valiantly to fight, for wee are under a Lord of Hosts, and a Prince of war; therefore with one hand wee must build, and in the other hand take the sword, that is, wee must both teach, and resist. It was, doubtless, an earnest proceeding of the Jews, when they had the Hammer in one hand and walled; and presently again drew their swords and fought; wee may well praie against the old serpent (saied *Luther*) that bruise Christ in the heel.

It is now time to watch, for wee are the Mark they shoot at, our Adversaries intend to make a Confederacie against us with the Turk; they aim at us, wee must venture it, for Antichrist will war and get the victorie against the Saints of God, as *Daniel* saith. Wee (saied *Luther*) stand outwardly in the greatest danger by reason of Treacherie and Treason; the Papists endeavour with monie to greas and corrupt our Captains and Officers. An Als laden with monie may do any thing, as *Cornelius Tacitus* writeth of us Germans; wee have taught them to take monie, there is neither Fidelitie nor Truth more on earth. The *Italians* and *Spaniards* combine against us onely for their profit sake.

This was accomplished
Ann. 1547.
April 24.

Of Discord among the Officers of the Church.

A Minister of the Church at the same time exhibited a Petition to *Luther*, therein complaining of the disobedience of his Curate, whereat *Luther* sighed and said, Ah Lord God, what an enemy is the Diuel unto us, in sowing discord among the servants of the Word? Hee kindleth alwaies one Fire after another, O let us quench them by Praier, by Reconciliation, and by forbearing one another; seeing God hath made an union among us, touching the pure and upright doctrine, therefore wee must not suffer nor permit the least mite of uncleanness, but all must bee gathered pure and unfalsified: Therein wee must abandon all Patience, connivancie and Love; for a little leaven (saith *S^t Paul*) leaveneth the whole Lump.

Of Praiers powerful Abilitie.

TO praie from the heart, (saied *Luther*) and the sighs of the poor oppressed people, do make such an Alarum, and crie in Heaven, that God and all the Angels must hear the same. O, (saied *Luther*) our Lord God hath a sharp listning Ear.

Eccles. 35

Of *Luther's* Admonition to praie against the Diuel and the Pope.

ON the 25th of December, beeing *Luther's* Birth-daie hee preached, and earnestly admonished the people to praie, that God would alwaies preserv his Word pure and unfalsified among us, that the cours thereof might not bee hindered, but have prosperous fruit and success against the raging and assaults of Satan, specially against the bloud-thirstie Papists, who are the most bitter enemies to God's Word: for from them wee have nothing els to expect, then that without intermission they take Counsel against the Word of the Gospel, and to prepare for us (that profess the same) a Bath of blood. Therefore, loving Christian Brethren, (saied *Luther*) let our Praiers bee poured out from our hearts, and let us repent; Let us bee not onely Hearers of the Word, but live according thereunto; And seeing the whole world, Papists, Sectaries, Epicures, &c. have raised so great a stink in the Nostrils of God; let us therefore by heartie Praier kindle before Him an Incens of sweet Franckincens.

That Praier is certainly heard.

WHEN wee praie to God in an upright faith earnestly from the heart, then (saied *Luther*) most certainly wee shall bee heard; and shall receiv what wee have praied for and desired; Although, sometimes, not so suddenly at that instant, at that time, in that measure, or even the self-same for which wee praie; yet wee obtain far better, greater, and more glorious gifts then wee hoped for: as *S^t Paul* witnesseth, and saith, Wee know not what wee should praie for as wee ought, &c. Like as, when I (saied *Luther*)

The certaintie
of a godlie
Praier.

Rom. 8.

ther) praie, that Prince *George* might die, and therein am not heard; I must not therefore think, that my praier is in vain: For, it may it, it is better, that one ungodlie Prince should live, then if hee were dead, that in stead of him there should com six, seaven, or more ungodlie Rulers. God most certainly heareth them that praie in Faith, and granteth when and how hee pleaseth, and knoweth most profitable for them. Wee must also know, that when our praiers tend to the sanctifying of his Name, and to the encreas and honor of his Kingdom (also that wee praie according to his will) then most certainly hee heareth. But when wee praie contrarie to these points, then wee are not heard; for God doth nothing against His Name, His Kingdom, and His Will.

Of the sighing of the heart.

Exod. 14.

The breadth
of the Red Sea.

When *Moses*, with the Children of Israel, came to the Red Sea, then hee cried with trembling and quaking, yet hee opened not his mouth, neither was his voice heard on earth by the people: Doubtless (said *Luther*) hee cried and sighed in his heart, and said, Ah, Lord God, what courf shall I now take? which waie shall I now turn my self? How am I com to this streight? No help or counsel can save us: Before us is the Sea; Behinde us are our Enemies the Egyptians; On both sides, high and huge Mountains, I am the caus that all this people shall now bee destroyed, &c. Then answered God, and said, *Wherefore criest thou unto Mee?* As if God should saie, What an Alarum, a shreeking and a loud crying dost thou make, that the whole heavens must ring therewith, &c? But, alas, (said *Luther*) wee read such Examples, as dead Letters, humane reason, wisdom and understanding is not able to search this passage out. The waie through the red Sea is full as broad, and far wide (if not further) as *Wittemberg* lieth from *Coburgk*, that is, thirtie Dutch miles, (English 120. at least): The people were also constrained in the night season to rest, to bait and eat (doubtless) therein; For six hundred thousand men (besides women and children, said *Luther*) would require a good time to pass through, although they went one hundred and fiftie in rank and file: It was a passage beyond all humane conceit, the shreeking of *Moses* was but low and still in the hearing of the people, but it filled both the great ears of God in Heaven, insomuch that God said, *Wherefore criest thou unto Mee?*

Ita fides in infirmitate & miraculis procedit.

Of the popish Praiers, Horæ Canonicae.

Mercurinus.

Mother's Love

Certain Students at *Bononia* sought of the Pope a Dispensation touching praying the *Horas Canonicae*: The Pope thereupon wrote unto them thus, *Surge magnus, & ora citius*, i. e. *Rise earlier, and praie sooner*; Which Rule was followed by *Mercurinus*, Chancellor to the Emperor *Charles* the Fifth, who on a time arose early up in haste to praie; the Diuel appeared unto him in the likeness of a poor Soul, and said unto him, *Tu non iusta hora oras*; i. e. *Thou praiest not a full hour*. In such sort (said *Luther*) could the Diuel scoff and flout them. In my time, there was a Brother in the Monasterie at *Erffurt*, who by reason of many busineses neglected divers hours in praying, and whereas hee could obtain no dispensation, therefore hee was forced to hire one to praie for him, that so hee might have time to read twice in the daie. It is impossible that God should not hear the Praiers which with faith are made in Christ, although God giveth not according to the measure, manner, and time, which wee describe unto him, hee will not bee tied. In such sort dealt God with the mother of *S^t Austine*, shee praied to God that her Son (*Austine*) might bee converted, but, as yet, it would not bee, then shee ran to the Learned, intreating them to persuade and advise him thereunto. At last, shee propounded unto him a Marriage with a Christian Virgin, that thereby hee might bee drawn back, and brought to the Christian Faith, but all would not do as yet. But when our Lord God came thereto, Hee came to the purpose, and made of him such an *Austine*, that hee became a great light to the Church. *S^t James* saith, *Praie one for another, for the Praier of the Righteous is heard*, &c. The same is the best sentence in that Epistl. Praier (said *Luther*) is a powerful thing; for God hath

hath bound and tied Himself thereunto. Christ penned the Lord's Praier according to the manner of the Jews, that is, Hee directed it onely to the Father; whenas notwithstanding, they that praie in the same manner, are heard for the Son's sake. This was don (said *Luther*) becaus Christ would not bee praised before his death.

Of the Praiers of Children.

Luther (hearing his Children praie against the Turk and Pope) said, Although they Childrens Praiers. understand not what they praie, yet the Praiers of Children are good; for their voices as yet are pure, and they have no Opposites.

Of certain Sentences in Scripture.

Iustus Jonas asked *Luther*, if these Sentences in Scripture did not contradict the one the other; where God saith to *Abraham*, *If I finde ten, (in Sodom) I will not destroye* Gen. 18. it. And where *Ezekiel* saith, *Though these three men, Noah, Daniel, and Job were in it, yet would I not hear, &c.* And where *Jeremie* saith, *Therefore praie not thou for this people, &c.* Ezek. 14. Jer. 7. *Luther* answered him, and said, No, they are not against one another; for in *Ezekiel* it was forbidden them that they should not praie, but it was not so with *Abraham*. Therefore wee must have regard to the Word, when God saith, *Thou shalt not praie*, then wee may well cease.

That wee must in praying commit all things to God.

God saith, *Hearken unto mee, O house of Jacob, and all the remnant of the House of Israel, which are born by mee, from the bellie, which are carried from the womb; and even to your old age I am hee, and even to hoarie hairs will I carrie and will deliver you, &c.* Isai. 46. Therefore (said *Luther*) laie it upon him, commit it onely to him. *S^t Peter* also saith, *Cast all your care upon Him.* 1 Pet. 5. And *Psal. 55.* *O cast thy burthen upon the Lord, and Hee shall nourish thee, and shall not suffer the righteous to fall for ever.* O, (said *Luther*) these are comfortable Sentences: But wee will do and accomplish all our selvs, and thereby forget God, and make evil work. Yea (maie one saie) I have truly committed my praier unto God, but Hee will not com, Hee delaieeth too long. O, (said *Luther*,) *Wait upon the Lord;* Psal. 130. wee must attend and hold out, for Hee cometh most certainly at last. It is far better, that wee wait upon the Lord, then to betake our selvs to the Pope's side, or to the Bishop of *Mentz*, by whom notwithstanding wee have no hope; for they cannot help themselves, they are poor worm-sacks. I hear (said *Luther*) that *Eck* is dead, I am forrie for that unworthie man, I well hoped, hee would have acknowledged his blaspheming of God, but hee did not; hee used boasting, bragging, lecherie, whoring, &c. wherein hee grew old, and by continual practice they became natural unto him, in somuch that hee is now dead and lost.

Of the Power of Praier.

AS the King of *Persia* (said *Luther*) laid siege to the Citie *Nasili*, the bishop that was therein, saw that hee was too weak (by man's help) to defend the Citie against so mightie a King: Wherefore hee went upon the wall, lifted up his hands to heaven, and praied, making a Cross over the enemies. Whereupon immediately the Eies of the Horses in the whole Armie in such sort were pestered with an innumerable multitude of flies stinging them, that with their Riders they ran away, and so raised the siege, whereby the Citie was preserved. In such manner could God divert the wicked enterprises of the Papists against us, if wee would diligently praie. Praier of a godly Bishop.

Of *Luther's* earnest Praier for the coming of the last Daie of Judgment.

AH, Lord God, grant that the Joiful Daie of thy sanctified appearance may soon approach, that wee may bee delivered out of this offensive wicked world, the
A a kingdom

kingdom of the Diuel, and may bee freed from the horrible Plagues which outwardly and inwardly wee must suffer, as well of wicked people as of our own Consciences. Destroie in us (O Lord) the old *Adam*, that is, our bodie full of sin, and inclined to all wicked lust, may bee changed and delivered from all mishaps corporal and spiritual, sweet Saviour, that so wee may com at last to our glorious deliverance.

That God in Praying requireth the heart.

A Frier that lived with mee in the Monasterie (said *Luther*) used daily to convey himself into a private Corner to praie. Now as hee became wearied and tired therewith, hee asked God, if such his continual praying and devotion so long a time, might not now suffice? whereupon hee heard a voice, that said, *Redde mihi mediam Lunam, Solem, & Canis iram*, Give mee the half-Moon, the Sun, and the anger of the Dog, *id est, COR.* And true it is, (said *Luther*) God will not have onely external Gestures and behaviours, but Hee will have the Calling of the heart. It is not to bee imagined, how difficult a heartie Praier is. Therefore to an upright Praier belongeth, *Dimidium Sphæra, Sphæram, cum principe Romam exigit à nobis Summi Creator Olympi*, that is, *COR*, the Heart; for Praier must proceed from the Heart.

That a true Christian praieeth alwaies.

The Longing
of the heart.

Psal. 12.

THe Praiers of upright Christians are without ceasing, though they praie not alwaies with their mouth, yet their hearts do praie continually sleeping and waking; for the sigh of a true Christian is a Praier. As the *Psalme* saith, *Because of the deep sighing of the poor, I will up, saith the Lord, &c.* In like manner, a true Christian carrieth alwaies the Cross, though hee feeleth it not alwaies.

Of the strength of the Lord's Praier.

Praiers of an
Assemblee.

THe Lord's Praier (said *Luther*) bindeth the People together, and knitteth them one in another; insomuch that one praieeth for another and together one with another; and it is so strong and powerful, that it driveth even death away.

That wee must hold on in Praier.

The Gestures
which Christ
requireth in
praying.

Praier preserveth the Church, and hitherto it hath don the best for the Church; therefore (said *Luther*) wee must continually praie. From whence Christ saith, *Ask, and ye shall have; seek, and ye shall finde; knock, and it shall bee opened unto you.* First, when wee are in trouble, Hee will have us to praie; for God oftentimes (as it were) hideth Himself, and will not hear; yea, Hee will not suffer Himself many times to bee found. Then wee must seek Him, that is, wee must continue in Praier. When wee seek Him, then Hee oftentimes locketh up Himself (as it were) into a private Chamber; Now, if wee intend to com in unto Him, then wee must Knock, and when wee have knockt once or twice, then Hee beginneth a little to hear.

At last, when wee make too much knocking, then Hee openeth, and saith, What will yee have? Lord (saie wee) wee would have this or that, then, saith Hee, Take it unto you. In such sort must wee persist in praying and waken God up. I am persuaded (said *Luther*) that many good and godly people are still among us, which praie diligently. This sentence, or word, *Praie*, will have nothing els but Praie, Call, Crie, Knock, Rap, &c. And this wee must do continually without ceasing.



CHAP. XVI.

OF THE CONFESSION AND
CONSTANCIE OF THE
DOCTRINE.

HHe Word and Article of Justification (how wee are justified and saved before God) expelleth and overcometh all sorrow, all perplexities, misfortunes and adversities; And without this Article there is neither help nor advice.

Wee read in the Histories of the Church, (said *Luther*) that *Julian* the Emperor forced his servants and souldiers to denie Christ, but when many of them refused to do the same, hee caused them to bee executed with the sword, and they went joyfully to their deaths. Among them was a proper young youth, for whom earnest intercession was made, that hee might bee the first to die. But *Julian* commanded to releas him, and therewith to trie, whether hee would remain constant or no? Now when hee kneeled down and offered his Neck to the block and stroak, the Executioner was charged, not to strike, but to let him rise again. Then the youth stood up, and said, Ah, sweet Jesu, Am not I worthy to suffer for Thy sake? These were words of a great faith, (said *Luther*) which overcometh the fear of death. In this sort the Divil seeketh now after us, therefore wee must earnestly encounter and resist him.

Julian's Government.

When Governors and Rulers are enemies to God's Word, then our dutie is to depart, to sell and forsake all wee have, to flie from one place to another, as Christ commandeth. Wee must make and prepare no uproars nor tumults, by reason of the Gospel, but wee must suffer all things.

Ungodlie Rulers.

What Christ requireth of us.

CChrist requireth of us nothing more, then that wee should confess him, and speak freely and undauntedly of Him. But here thou wilt saie, Yea, if I do so, then I shall bee struck on the Lips? Christ answereth thereunto, and saith, *Call upon Mee in the time of trouble, so will I hear thee, and thou shalt praise Mee.* And, *Hee shall call upon Mee, and I will hear him, yea, I am with him in trouble, I will deliver him, and bring him to honor, &c.*

*Psal. 50.
Psal. 91.*

No lighter nor more easie work is on earth then the upright and true service of God, to do what God commandeth in his Word; wee should onely believ and speak, but then certain it is, that wee shall suffer and bee humbled with persecutions, so hath Christ promised to bee as then with us, and to help us.

That every Christian is tied to confess Christ.

EVery Christian, specially those in Offices, should alwaies bee ready (when need requireth) boldly to stand up and confess his Saviour Christ, to maintain his Faith, and alwaies bee armed against the World, the Divil, Sectaries, and what elf the Divil were able to produce. But no man will do this, except hee bee so sure of his Doctrine and Religion, as that, although I my self should plaie the fool, and should recant and denie this my Doctrine and Religion (which God forbid) hee notwithstanding therefore would not yield, but saie, If *Luther*, or an Angel from Heaven, should teach otherwise, *Let him bee accursed.*

Gal. 1.

Of the Constancie of Johannes Prince Elector of Saxon, touching the
Confession of the Gospel.

Princelie
Courage.

The picture
of a laudable
Prince.

IN the year 1530. Emperor *Charls* the Fifth summoned a Diet at *Aussurg*, intending to bring the differences in Causes of Religion to an agreement; Hee practised at that time by all craftie means to draw the said Prince Elector from the Confession of the Gospel, but the Prince (disregarding all flattering friendships, malice and threatenings) would not yield, no, nor the breadth of an hair, from the true Religion and Word of God, though hee was compassed with many eminent dangers, but on the contrarie, hee cheered up and comforted his Learned Divines (which hee brought with him to the Diet) as *Philip Melancthon*, *Justus Jonas*, *George Spalatine*, and *John Agricola*, and charged those of his Council to tell His Divines, That they should deal uprightly to the honor and praise of God, and that they should regard neither his person, his Countries, nor people.

Therefore (said *Luther*) this Prince Elector held constantly over God's Word, with an excelling Princely courage; For, if hee had wavered, then all his Council would have let go hands, and feet, and have forsaken the Gospel: For, even at that time, to appease the Emperor's wrath, his Counsellors were ready to mediate, to temper and to qualifie *Gratiam Dei & hominum*. But the Prince Elector sent them word, and charged them once again, not to look after his welfare in this world, but to speak, and write that which is upright and just in the sight of God. And hee sent for one of his chiefest Privie Counsellors, named Lord *John von Minkwitz*, and said unto him, You have heard my Father saie, (running with him at Tilt) that to sit upright on horse-back maketh a good Tilter: If therefore it bee good, and laudable in temporal Tilting to sit upright: How much more is it now praise-worthie in God's Cause, to sit, to stand, and to go uprightly and just? But the same (said *Luther*) is a work of the Holie Ghost.

Of the constant Confession of Henrie Prince of Saxon of the Gospel.

WHEN God had laid hold (said *Luther*) on Prince *Henrie's* Elder Brother, *George*, and punished him; insomuch that all his Sons died before himself; then hee sent to his brother Prince *Henrie*, (being at *Fryberg*) and shewed him, that if hee would forsake the Gospel, hee would as then make him heir of his Countries, and people: Otherwise, hee intended (by his will) to convey them over to the Emperor, and others. Whereupon Prince *Henrie* answered and said, By *Marie*, (which was his usual word) rather then I will do so, and denie my Saviour Christ, I and my *Kate*, (each of us with a staff in our hands) will beg our bread out of his Countries. In such sort did hee constantly remain by God's Word, and not long after by the sudden death of his brother, hee became a great and powerful Prince. For most certain it is, (said *Luther*) God honoreth them that love, and honor Him and His Word.

That God careth for the Confessors of the Gospel.

IN the year 1539, (said *Luther*) the Papists secretly practised by warlike provision utterly to destroye the Protestant state in *Germanie*. For *Charls* the Emperor (under color to treat upon Articles of Peace) ordered an Assemblie to meet at *Frankfurt* on the *Main*. To which assemblie came *John Frederick* Prince Elector Saxon, *Frederick* Prince Elector Palatine, *Joachim* Prince Elector Brandenburg, *Philip* Landgrave of *Hessen*, and other Princes more. The Emperor sent thither his Counsellors, to lead the Protestants by the Noses: for under hand a Leavie was made of twentie nine thousand choice and pickt out souldiers about *Breme*, and *Luneburg*, which on a sudden should have fallen upon the Protestants. But the Elector of Saxon, and Landgrave *Philip* (by God's Care and Providence) drew that Armie to their side, insomuch, that even those, which should have been imployed for the rooting out of the Gospel, were sent by God to fight for maintaining and establishing of the same.

At

At that time (said *Luther*) died at *Frankfurt* that Arch-enemie to the Gospel, *George* Prince of *Saxon*, which great Link beeing by God torn from the chain, all preparations of war did cease. Thanks be to Thee, Everlasting God, (said *Luther*) in that Thou wakest, when wee do sleep. Let us therefore praie, and saie, *Domine, dissipa Gentes, quæ bella volunt*. I make no doubt (said hee) but God will send them wars their fill.



CHAP. XVII.

OF HOLIE BAPTISM.

Of the Holie Sacraments.



Od oftentimes (said *Luther*) hath altered His Sacraments and Signs in the world; for from *Adam's* time to *Abraham's*, the Church for Sacraments had Offerings and Sacrifices, insomuch that Fire came down from Heaven, kindled and burned their Sacrifices, which was a far more glorious sign, then those which wee have. Afterwards, *Noah* had for a sign the Rain-bow. *Abraham* thereupon had the Circumcision. The Circumcision stood and remained until Christ came. From the time of Christ, to this present daie, Baptism hath continued. *Signa sunt subinde facta minora, Res autem & facta subinde creverunt.*

But (said *Luther*) wee should fasten and binde together the sign and the promise, and not tear and rend them asunder. It were a great Error, for a man to leav and forsake the sign, and to saie, God is a God of the Gentiles, therefore I will not be baptized. Or, that a Jew should saie, I am the Son of *Abraham*, therefore I will not be circumcised. For the Promise alwaies standeth so, as Letters, or Covenants and Seals ought to stand and be joined together; for the Seal, which is set unto the Letter or Covenant, confirmeth, strengthneth, and secureth the Covenant. *Neutrum sine altero valet.* No Credit is to be given to a Seal that is set to a Blank paper, whereon nothing is written; and again, A bare writing without a Seal is of no force.

Even so is it likewise with the Sacraments, therefore wee ought to trace and seek after Baptism: For *Verba & Signa sunt conjuncta*: Hast thou the Covenant? Then look also that it be sealed, *Promissio addita Aqua, facit Baptismum*. *Abraham* had God's Word, and therewith also hee had the Circumcision: Even so, Baptism is a water fastned in God's Word; Baptism giveth now so much to us, as Circumcision then gave to them. *Abraham* was circumcised, and in that Circumcision Christ was promised unto him; The same promise have wee also in the New Testament, where God saith, I will be your God, therefore be ye baptized.

But (said *Luther*) when the Promise, or the Word, is gon, then Circumcision is nothing worth; for it availeth the Turks nothing at all, that they are circumcised, to this daie; for the Promise is gon. And if the same were gon also from Baptism: Then would I (said *Luther*) nothing regard the water. From hence the Fathers, which received the Promise, said, That God would be their God. After which, then they were circumcised. It is the Promise that doth the deed.

Affixed signs
for securitie.

Som have
snatcht up
Circumcision
without the
Promiss.

Vide Joseph.
contra Appio-
nem.

To adde to
God's Word.

Whether a Childe, that is but half born, ought to bee baptised?

John 3.

A Childe (said *Luther*) that is not fully born, and hath but onely one hand, one foot, &c. ought not to bee baptised; it must bee fully born before it bee baptised: As *Christ* saith, *Except a man bee born, &c.* Touching this an error proceeded from *Aristotle*, who wrote, That the soule is in every piece or joint of an humane Creature.

Whether a Childe might not bee baptised with Milk or Beer, in case of necessitie, when Water could not bee had?

Necessitie in baptizing.

He same (said *Luther*) must bee committed to God's Judgment; yet notwithstanding, every thing that may bee called bathing, or to bathe withall, the same serveth, and is fit also for baptizing.

Of Baptisms power and operation.

Possessed weenings.

Luther, on a time, asked his wife, If shee believed, that shee was sanctified? Shee much wondring thereat, said, How can I bee sanctified, that am a great sinner? whereupon *Luther* said, Behold, the popish horrors, in what sort they wound the hearts, they have taken possession of Marrow and Bone, insomuch that they are able to see, but onely the outward shew of godliness and sanctitie, which an humane Creature doth of himself.

The power of Baptism in the Saints.

Christ's Sanctification.

And turning unto her, hee said, If thou believest, that thou art baptized a Christian, so must thou also believ, that thou art sanctified: For holie Baptism hath such power, that it altereth and changeth sins; not, that they are no more present in us, but that they do not condemn us. The operation and power of Baptism is so great, that it taketh away all troubles and vexations. Whereupon his wife replied, and said, I am sanctified, in that I do believ; but I am a sinner, in beeing an humane Creature. *Luther* said, No; A Christian is wholly and altogether sanctified; for, if the Divil should fetch away the sinner, where would then the sanctified believing Christian bee? Therefore this difference and answer of thine is nothing worth. Wee must take sure hold on Baptism by faith, as then wee shall bee, yea, alreadie are sanctified. In this sort *David* nameth himself holie.

The witnes of our Saviour Christ concerning Children.

Searching of Scripture. Joh. 5.

Wee must not gaze nor look at that sentence, (*Mark* 10.) with *Calvs* eies, (said *Luther*) or, as a Cow gazeth at a new gate, but wee must deal therewith, as they use to saie at Court, Princes Letters ought to bee read thrice over, that is, must bee often read and reviewed; for, they are written seriously; so likewise, wee must diligently weigh and consider this sentence; for therein is contained a fair Promise, That the Kingdom of Heaven shall bee the Children's. Therefore they must bee baptized. They that are old do commonly fall from the Childhood of God, and becom Children of the Divil. God said to the Children in the old Testament, *I will bee your God*, in sign whereof, I circumsise you, *Et sic circumcisi sunt populus Dei*. The Children received the Circumcision in the Law upon this Word and Promise, *I will bee thy God*, the same bringeth the Covenant upon the promised seed, *Messias*.

Of the End of Circumcision.

Circumcision now is no more of value, (said *Luther*) for it was to continue onely until *Christ*. But whereas it is objected, that the daie of Circumcising was appointed directly in the Law on the eighth daie, on which daie the Children were to bee Circumcised; but in baptizing there is no certain daie appointed. I answer thereunto (said *Luther*), I regard nothing at all the sign or offering, but I look to the Word. The eighth

eighth daie doth nothing thereunto, neither is the Commandement nor the sign any waie pertinent. For *Abraham* was justified before hee was circumcised; wee ought highly to regard the Word and Promiss. True it is, circumcising was commanded and appointed on the eighth daie, but (said *Luther*) daie here, daie there, Command here, command there, it is not the chiefeft point, but the main business is this, *I will bee thy God, and the God of thy seed*, upon this, *Abraham* was to bee circumcised. Neither is it of any Consequence, whether they bee old or young which are baptized, but this is to bee regarded which God the heavenly Father saith, *I am the God of all the Gentiles*, and have given for them my Son, thereupon bee yee baptized; otherwise, wee that are Gentiles could not saie, *God is our God*, except before wee had heard the divine Word; for hee that hath not the Word, the same hath not God.

Of three sorts of Bapizing.

THe Antient Teachers (said *Luther*) ordained three sorts of baptizing; First, of Water; second, of the Spirit; and thirdly, of Bloud; these were observed in the Church. The *Catechumenes* were baptized in water; others, that could not get such water-bathing (and nevertheless did believ) were saved in and through the holie Spirit, as *Cornelius* was saved, before hee was baptized. The third sort were baptized in Bloud, that is, in Martyrdom. A.B. 10.

The Papists (said *Luther*) alledge a Fable, that *Constantine* the Emperour was baptized by Pope *Melchylades*, whenas the Histories do plainly shew, that hee was baptized at *Nicomedia* by *Eusebius* Bishop of that place, in the 65. year of his Age, and in the 31 year of his reign, five years after Pope *Sylvester*. Popth Fable of the baptizing of Constantine.

That upon Baptism the Crofs followeth.

Forasmuch (said *Luther*) as wee are baptized, and do confesse Christ; therefore wee must stand as a mark, to bee shot at by the world and the Divil.

Of LUTHER'S Arguments concerning baptizing of Children.

Children should soon bee baptized, (said *Luther*) and not lie so long unchristned; specially, seeing Christ saith, *Suffer little Children to come unto Mee, and hinder them not*, &c. For they must bee baptized upon God's Word, they entertain the Word, their childish simplicitie or ignorance hindereth them nothing at all; neither in the Circumcision was the same regarded; *John* the Baptist heard the Salutation of *Marie* in his mother's womb. Wee read no where (said *Luther*) that hee was baptized, but that hee first began to baptize. Hee that contemneth God's Word, must of necessitie contemn also all God's Ordinances; hee cannot see the glorie of Baptism. The causes or reasons why Children must bee baptized, are these; First, God giveth to Children the holie Ghost, therefore they ought to bee baptized: For if God had not pleasure in their baptizing, then hee would not give the holy Spirit unto them. But whereas God hath given to many people (which were young baptized) the holie Spirit, and the gift of expounding the holie Scriptures. Therewith Hee hath confirmed the baptizing of Children; otherwise, and without the same, hee would not have given to such men the understanding to expound the Holy Scriptures, as *S^t Bernard*, *Austine*, and others more, by whom God hath don great things in the Church. From whence it is evident, that God is well pleased with the baptizing of Children. Hastning of Children's Baptism. Luke 1.

Secondly, Christ saith, *Go into the whole world, and teach all Nations, and baptize them in the Name of the Father, and of the Son, and of the Holy Ghost*. Now, (said *Luther*) seeing that Christ commandeth all Nations and Gentiles to bee baptized, Hee thereby includeth also the Children; for no mention therein is made of any age, whether young or old, but plainly commandeth all Nations to bee baptized. These Arguments and grounds are sufficient strong to approve the baptizing of Children. Hereunto also belongeth the circumcising of Children in the Old Testament, which had even the same Promiss that Baptism hath. Proof of the same. I. 2.

of

Of the profit in baptizing of Children.

Moreover, the profit of baptizing of children, is that it sheweth, that Children have also the Remission of sins, and the Promise of Grace; For all that are baptized do obtain the forgiveness of sins. Children are baptized, therefore they have forgiveness of sins. And, like as the Circumcision was a sign of Christ to come; Even so, Baptism is a sign that Christ is already come, both which are signs of Grace, and of the promised seed.

But (said *Luther*) a man might allege, and saie, If the Kingdom of Heaven be the Children's, what need then have they of Baptism? *Ans.* Yea, the Kingdom of Heaven is the Children's, yet they take and receive it not until they be baptized.

Objections of
the Anabap-
tists, and the
same confuted.

The Anabaptists dispute against this, and saie: No humane Creature ought to be baptized before hee make Confession of his Faith; For, *Cornelius* the Captain confessed his faith before hee was baptized. The same was answered by *Luther* thus, *Anabaptistæ argumentantur à particulari ad universale, unde nihil sequitur.* As if I should saie, This Lawyer is a Knave, therefore all Lawyers are Knaves, which neither would follow nor conclude. Moreover, *Peter* baptized *Cornelius*, not by reason of the Confession of his faith, but by reason of God's Word and Command, which saith, *Baptize all Nations, &c.* For, (said *Luther*) if wee should baptize none, before wee were certain of their Faith, then wee neither could nor dared to baptize any at all. Further, it would follow thereout, that our Faith made and caused Baptism more then God's Word, if in case our Faith were not also thereby. This is directly to measure and regard the strength of God's Word, not out of God Himself onely, but out of our weakness, strength, and actions, which is the greatest blaspheming of God.

The Anabaptists further saie, That Children have no reason nor understanding, &c. Therefore they ought not to be baptized. *Luther* answered, Natural reason, wit, and understanding availeth nothing to Faith; therefore, and even for that cause, Children so much the more and rather ought to be baptized, in wanting natural wit, reason and understanding, and by reason thereof, they are best fitted and prepared to receive Baptism; for natural reason, wisdom, sense and understanding is the greatest hindrance to Faith, neither hath it any thing to do in spiritual causes, by reason it holdeth every thing that is of God, to be altogether foolish and ridiculous, and alwaies taketh offense at God's Word, and at what the same saith unto us. To conclude, if God can give the Holy Spirit to old people which are grown in years, much more is Hee able to give it also to the Children. Besides, Faith proceedeth out of God's Word being heard. Now (said *Luther*) the Children do hear God's Word, when they are baptized, therefore they obtain faith in Baptism, as the example of *John* the Baptist witnesseth; for so soon as hee heard the salutation of *Marie* the mother of God, directed to *Elisabeth*, hee leapt immediately in his mother's womb, and felt by the same salutation, that Christ was present.

Of an Argument touching the Baptizing of Children.

If hitherto, (said *Luther*) since the time of Christ there hath been no Christian Church: Then Baptism hath been unnecessary and of no value. But it is impossible, that in the space of these fourteen hundred years, there should not have been a Christian Church; therefore the baptizing of Children must needs be powerful.

Of *Luther's* Admonition concerning the Sacraments, well to keep the same.

Possession of
the celestial
inheritance.

Heaven (said *Luther*) is given unto mee freely, and for nothing; I have assurance thereof confirmed unto mee by sealed Covenants, that is, I am baptized, and do frequent the Sacrament of the Lord's Supper. Therefore I keep the bond safe and sure, lest the Devil should tear it in pieces, that is, I live and remain in God's fear, and I praise the Lord's Prayer. God could not have given mee better securities of my Salvation,

tion and of the Gospel, then by the death and passion of His onely Son: When I believ, that Hee hath overcome death, and died for mee, and therewith do behold the Promiss of the Father, as then I have the Bond compleat. And when I have the Seal of Baptism and the Sacrament of the Altar hanging thereon, as then am I well provided for.

*Of Luther's opinion concerning the baptizing of Children by women
in time of necessitie.*

IF in case (said *Luther*) it happened with a woman, that her Childe might not come from her whole, but onely one arm, or other member cometh forth, then the same member shall not be baptized, thinking that the whole Childe thereby were baptized; much less shall a Childe be baptized which sticketh yet in the mother's bodie, in manner, as should they pour water over the mother's bellie, &c. For that the same is not right nor agreeable to holie Scripture, appeareth plainly by the words of Christ, where Hee saith, touching Baptism, *Except a man be born again into the world, &c.* Therefore if a Childe shall be baptized, it is first requisite, that it be born into the world, which is not, so long as but onely one member cometh forth. But those that are present must kneel down, and pray to God, that the same Childe may be made partaker of His Death and Passion, and as then not to doubt, but that God will direct all well according to His Divine Grace, and Mercie.

Now, forasmuch as that Childe by our Prayers is brought to Christ, (such Prayers beeing spoken in faith) therefore they are certainly heard by God, insomuch that Hee willingly receiveth the Childe, as Hee saith, *Suffer the Children to come unto mee, for theirs is the Kingdom of Heaven, &c.* And thus wee may be well assured, that the same Childe is not lost, although it hath not obtained the Baptism aright.

In like manner, if in case the Childe fell suddenly extreme sick and weak, so soon as it cometh to the world, and that the death thereof be feared before it could be brought to publick Baptism, as then, *the women that are present, are permitted to baptize it, with the words pertaining thereunto, namely, I baptize thee in the Name of the Father, of the Son, and of the holie Ghost.*

In this Case (said *Luther*) wee must diligently mark these differences; namely, that the mother of the Childe alwaies shall invite and call thereunto three, or, at the least two women or persons in the time of such Necessitie, which may bear witness that the Childe is baptized: According as the Scripture saith, *In the mouth of two or three witnesses, &c.* But afterwards, if the Childe remaineth living, then they shall bring it to the Church, and shall shew unto the Minister, that the same Childe in the time of necessitie was by them baptized, and shall desire him, by laying his hand on the Childe's head, to strengthen and confirm their constrained baptizing of the same. And this to be done, not, as were their first baptizing, not upright and powerful (for no doubt thereof is to be made) but to the end there may be publick witness produced concerning the same, if afterwards need should require.

Therefore if a Childe by chance (said *Luther*) be found lying in the street, and not known to whom it belongeth, nor whether it be baptized or no? And although the same be baptized; yet, for the sake of publick witness, it shall be brought again to Church, and be baptized, and such baptizing shall not be taken and held for Anabaptism; for, the Anabaptists do oppose the publick baptizing of Children.

But in Case a woman be suddenly overtaken in bearing, and that the Childe be very weak, and like to die, before any people can be called: In such extremitie (said *Luther*) the mother may baptize the Childe her self, and if the Childe die, so is it well and safely departed, and hath received the Baptism aright, of which the mother shall make no doubt.

But if the Infant liveth, then the mother shall conceal her baptizing thereof, and shall open the same to no man; And afterwards, the Childe (according to Christ's Command) shall be brought to publick Baptism, and no Anabaptism shall be imputed thereunto, because the mother (as one onely person) was constrained to do

Nota bene.

Prayers of the faithful.

Necessitie of baptizing.

Christian consideration.

Proceeding with children that are found unawares.

Self-baptizing

do it in such extremitie, whereon depended no less then the saving of a soul, and by reason thee had no publick witness, it was therefore very necessarie to have it baptized in publick.

Of the uncertaintie of beeing baptized.

WHen there is no certaintie, whether one bee baptized or not; if as then, the same person may bee baptized *sub conditione*, under a Condition, as namely, If thou beest not baptized, then I baptize thee, &c. *Answer.* Wee must (said *Luther*) utterly exclude such baptizing out of the Church, and no waie endure it. And although doubt bee made of the baptizing of any person, yet notwithstanding the same shall bee baptized without any Condition or difference, as if that person never had been baptized.

Of the Confirmation touching baptizing of Children.

Speech of de-
fens for
Children.

Act. 10.

THE Church (said *Luther*) hath continued the baptizing of Children, now above one thousand years hitherto, and God hath given the holie Ghost unto them, which in such manner are baptized in Childhood, &c. This concluding speech hath place, and is of value and force, *A posteriori*, by reason of that which followeth; For *S^t Peter* concludeth thus, (when hee preached Christ in the house of *Cornelius*) and saith, *Of a truth, I perceive, that God is no respecter of persons, &c.* for God witnesseth, that Hee giveth the holie Ghost to the Gentiles, &c. This Argument and proof is taken from the Act, or from that which followeth (consequence) *A facto vel a posteriori*, namely thus, God was pleased with the believing Gentiles without Law or deserts, therefore the works of the Law justifie not before God. *A priori*, of that which goeth before, thus, The Church hath baptized Children above one thousand years; but seeing that the Church is now where, but among those which are baptized, and that the Church hath alwaies been and remaineth. Therefore the baptizing of Children is an upright Baptism, and pleasing to God.

Matt. 28.

Now (said *Luther*) I argue and conclude *a priori*, thus, Christ hath commanded, *to teach and baptize all Nations*, among whom (doubtless) Children must bee reckoned. Secondly, the person of the Minister of the Church baptizeth not, but Christ the Son of God Himself baptizeth. Now seeing a Childe is baptized by Christ Himself, How then (said *Luther*) should I, or any other, dare to take it from Him, and saie, The baptizing of Children is not right?

The Anabaptists and Waldensers in Bohemia, do ground the Sacrament of Baptism upon the persons faith, and for that reason they annihilate the baptizing of Children; For they saie, Children must bee taught, before they bee baptized. *Answer.* Christ in that place speaketh not of the institution of Baptism, but of the effect, of the profit and operation, or fruit of Baptism. But put in case that the baptizing of Children were unprofitable and in vain, yet it followeth not thereout, that they should bee baptized again when they are grown to understanding, and do believ the Law. If one believed afterwards, should therefore a Law bee given and erected anew again? It is far another thing to have the operation, the profit or fruit of Baptism, then to have the Act or work it self, all dependeth on this, that wee make a difference between the works of God and of men, and distinguish that which God worketh from that which a man doth. God's works are immutable and remain stedfast.

If God did not accept of the baptizing of Children, then (said *Luther*) Hee would not give unto them so much as a piece of the holy Ghost. To conclude, there could not bee one Christian Creature upon the face of the Earth in so long a time heretofore to this present daie.

But forasmuch as God confirmeth Baptism (said *Luther*) by giving and presenting of the holie Ghost (as wee certainly finde in many Fathers, as *Bernard*, *Gerson*, *Hasse*, and others; and that the holie Christian Church continueth so long as the world endureth. Therefore all Anabaptists and Seducers must confess, that Childrens Baptism

is well pleasing to God; for Hee can never bee against Himself, nor uphold Knaverie and Lying; neither will Hee give His Grace and holie Spirit thereunto.

This (said *Luther*) is the best and strongest proof for the simple and unlearned: for, no humane Creature shall bee able to take from us, or to overthrow this Article, *I be- lieve in the holie Christian Church, the Communion of Saints, &c.*

Whether Baptism bee right, although one believed not?

THe main point (said *Luther*) resteth not thereon, whether the person that is baptiz- Baptisms
ed believeth or not? But it wholly dependeth on God's Word; It consisteth ground.
altogether on this, that Baptism is nothing els, then Water and God's Word both to-
gether, that is, when the Word is with and by the water, then Baptism is upright, al-
though faith cometh not unto it; for, my faith maketh not Baptism, but it receiveth
Baptism. Now Baptism is not therefore unright, although it bee not rightly received
or used; it is not grounded on our Faith, but on God's Word.

And although a Jew (in knaverie, and of evil purpose) should com to us, and wee
earnestly baptized him; yet wee must saie nevertheless, that the baptizing of him is
right; for it is the water together with God's Word, although hee receiveth it not as
hee should. Like as they which go unworthily to the holy Sacrament, do receiv the
right Sacrament, though they believ not. God's Word and Ordinances are not there-
fore unright, becauf wee unrightly do use them.

What is to bee considered in Baptism, and what is against it.

First, wee must hold for certain, that Baptism is God's Ordinance, which Hee hath
instituted, to th'end, wee may certainly know where to finde Him. Hee seeketh us, Safe keeping
of Faith.
Hee cometh unto us, wee of our selvs cannot com to Him. Therefore when thy
Conscience troubleth thee, and will make thee to despair, then thou hast the Word,
thou hast Baptism, the Absolution, the Lord's Supper, hold thee fast thereunto, and
seek comfort. But take heed thou runnest not to *S^t James at Compostell in Spain*, or to
other Saints, nor into a Monasterie to seek Him; for after that manner God will not
bee found nor known.

Secondly, wee must consider the operation and power of Baptism, the same is also
of God, who hath instituted and ordained it. Like as the Sea and ponds do sometimes
bring fish, though they bee not bred therein, through the strength of the Word Crea-
tion. Moreover, wee must not regard the person of the Baptizer; for his manner of
life giveth neither strength nor operation to Baptism. Like as the Sun that shineth in
the Mire, keepeth his substance and operation as God hath created him. And as the
command of a Prince is powerful, whether it bee accepted of or not.

Thirdly, wee must weigh also, what Baptism is, namely, God's Word, Water, and Errors against
Baptism.
the strength thereof, *Mark 16. Job. 3. Tit. 3. Ephes. 5.* And here (said *Luther*) wee
must consider the Errors of the Pope: For the Capuchine Friars, out of their *Scoto*, saie,
It is a right Baptism, and that God standeth and baptizeth spiritually, which is darkly
spoken. But wee saie, God baptizeth Himself. Also other Friars have named, in their
Orders, a new Baptism, and do advise those that are dying, to caus themselves to bee
buried in Friars Hoods, (alleging, that thereby they merit a third part of the forgive-
ness of their sins) and to bestow som certain yearly summe of monie on the Monaste-
ries for God's service, for Vigils and Masses for their souls. In like manner *S^t Hierome*
saith, That the falling from faith is, as when one suffereth shipwrack, falleth out of the
ship, taketh hold on Baptism, (as on a spare board) and swimmeth to Land. And this
the Papists do call, Repentance and own satisfaction, whenas it is like, that *Hierom* ne-
ver meant any such matter. From hence proceed in Popedom, own satisfactions, Pil-
grimages, Purgatorie, Calling upon the Saints, &c.

Therefore (said *Luther*) it is dangerous to utter other and strange words of Scripture, Mark, against
those that use
strange kindes
of speeches, as
now, and in
former times,
and not their own proper words. But Baptism is water affixed to and with God's
Word, and bound therewith, and is don and acted by God the Father, Son, and holie
Ghost Himself. From hence it was the custom, that the baptized (eight daies after)
went

Dominica Al'is.

went in white Waste-Coats, when as yet they were not all Christians, but for the most part, Gentiles. And in *Easter* time, they went also white apparelled, from whence the first Sundaie after *Easter* was called *Dominica in Al'is*, or white Sundaie, as if they should saie, and openly confels that, in the Act and work they were baptized and cleansed by Christ. But forasmuch as wee are now all baptized, therefore that custom is gon down, which for my part (said *Luther*) I will not renew nor bring up again.

Heavenlie
Waste-coat.

The strength of Baptism is exceeding great; for it sanctifieth and maketh us upright Christians through the righteousness and merits of our Saviour Christ, whom wee put on in Baptism. Therefore Baptism driveth away all vexations, despair, and other temptations of the Divil, and maketh us altogether Saints in Christ.

That Baptism ought not to bee delaied nor contemned.

Delaying of
Baptism.

IN former times (said *Luther*) many deferred and spared the baptizing of their Children, until they were well grown, considering, that somtimes it happened, the baptized children fell again from their Christendom, and lived ungodlie and dissolute lives in the world, whereby (they thought) Baptism was fouled with sins. But good and godlie Christians held Baptism in high honor. *Videbatur quidem pius error, sed occasio militiae erat.* For as *St Austine* and others were so long kept from beeing baptized, they thereby contemned Baptism altogether, and afterwards would not bee baptized.

Youths follie.

I have read a storie (said *Luther*) *ex confessione Austini*, that hee had a Countie-man and Plaie-fellow, who was not baptized. Now as the same laie deadly sick, readie to die, his parents speedily caused him to bee baptized. When *Austine* (who as yet was young) came to visit him, and understood that hee was baptized, hee mocked and derided him; but the sick youth said unto him, Loving *Austine*, forbear, and do not wrong holie Baptism in such sort, which is the Covenant of God: I am baptized, and thereupon will I die. With which speech hee so affrighted *Austine*, that hee desisted afterwards from blaspheming and contemning of Baptism.

Baptizing of
Jews.

The best and safest course is, to baptize Children when they are young.

Luther advised *Iustus Menius* (who asked his Counsel concerning the baptizing of a Jew) to fill a great Tub with water, to strip the Jew (putting upon him a white Garment) and to dive him over head and ears under the water. And so to do, because the Antient used to wear white apparel when they were baptized, and they used also to put a white Garment upon the dead. For Baptism unto us must bee a sign of our death. I hold (said *Luther*) that our Saviour Christ was baptized in that manner by *John* in Jordan.

But if I get again another ungodlie Jew to bee baptized; I will lead him up on the Bridg over the *Al'is*, and will baptize him in the River.



CHAP. XVIII.

OF AURICULAR CONFESSION.

*Of Auricular Confession.*Abuses in
private Con-
fessions.

Hee Papists, (said *Luther*) in private Confession, do onely regard the work. There was such a running to Confession, that they never could bee satisfied with confessing: for in case one had forgotten to confels any thing (were it never so little) which haply afterwards came to his remembrance, then presently hee must return to his Confessor, and confels again anew. For they must make

make confession of every particular sin, insomuch that a Priest said once to mee, (beeing tired with his Clients innumerable confessions) God hath charged and commanded, that wee should hope of his mercie. I knew a Doctor in Law, (said *Luther*) who was tormented with confessing in such manner, as that before hee could receiv the Sacrament, hee was constrained to go three times to his Confessor to confesse.

In my time (beeing in Popedom) wee made our Confessors wearie, and they again much perplexed us with their conditional Absolutions: For they absolved in this manner, *I absolve, and speak thee loof, by reason of the merits of our Lord Jesus Christ, of the sorrow of thy heart, by reason of thy mouth's confession, and of the satisfaction of thy works, &c.* These conditions, and what thereunto pertained, were the causes of all mischief.

Popish Absolutions.

All this wee did out of fear, that thereby wee might bee justified and saved before God, wee were troubled and in such sort over-burthened with Traditions of men, as that *Gerson* was constrained through the same to slack the Bridle of the Conscience, and to give eas thereunto; hee was the first that began to break out of this prison, for hee wrote, that it was no mortal sin to neglect the Ordinances and Commandements of the Church, or to do contrarie to the same, unless it bee don out of contempt, wilfully, or out of a stubborn minde. These words, although they were but weak and few, yet they raised up and comforted many Consciences. The Pope (said *Luther*) laughed in his fist at these dark errors, hee took pleasure and delight in domineering, in vexing and tormenting of the poor Consciences.

Gerson.

Against such bondage and Forcements (said *Luther*) did I write a Book concerning Christian Freedom, shewing, that such strict Laws and Ordinances of humane inventions ought not to bee observed. But there are now certain gross misunderstandings and unexperienced Fellows (who never felt such Captivitie) that presumptuously undertake utterly to contemn and reject all Laws and Ordinances.

Luther's Book of Christian Freedom.

To conclude, the Consciences in Popedom were in such sort plagued and tormented, that a man would scarce believ it, if wee had not their Books, and our own experience to witness the same, no man would imagine that their blindness were so great.

And although the Pope sinned and did wrong in nothing else, but onely with forcing confession in the daies of the Passion week; yet by reason of that wickedness, hee deserved to bee torn in pieces with hot glimmering fierie Pinsons. Our people in these daies (said *Luther*) know nothing of that tormenting captivitie of the Consciences, but they live in great Freedom, they are now secure, beeing sensible neither of the Law nor of Christ.

The Popes tormenting of the Consciences.

That wee ought to have a great and provident Care, concerning secret heavie Accidents in the Confession.

IT is exceeding necessarie (said *Luther*) to cover and conceal secret sinful Accidents in the Confession, and to admonish the persons offending to serious repentance.

I knew a young man (said hee) in the Citie of *Erffurt*, that pressed eagerly to accomplish his wicked lust with a Damsel, that waited on his mother; the mother beeing desirous to prevent the same, (understanding thereof by her maid) and for that end, shee laid her self down in the Maidens Bed. Now as her son came (not knowing of his mother's presence) hee laid himself down to his mother, (who also burned in lust) with whom hee accomplished his will, whereby shee conceived and bare a daughter, which secretly was brought up by other people. In proceess of time, the mother took her daughter home unto her, (as if it had been the Childe of a stranger:) And forasmuch as shee was fair and comly in countenance and behaviour, the son fell in love with her, and took her to wife, with the mother's consent; (neither of them knowing any thing at all thereof) Insomuch that shee was his daughter, his sister, and his wife.

Relation of a fearful Copulation.

The Universitie consulted thereupon, and concluded, That (seeing it was in secret, and the Matrimonie good) they should live and remain together, lest a greater Offence thereof might ensue.

Particular ac-
cidental hea-
vie cases.

Therefore (said *Luther*) wee must bee very provident and careful in the like accidents; for Matrimonial Causes produce much trouble to the servants of the Church, although they belong not to Divines, but to the Consistorie, excepting matters touching the Consciences. I am persuaded (said *Luther*) that the Apostles never had so many innumerable Accidents as wee have; for they came to the Roman Kingdom when every thing was well settled and ordered.

Secrecie in
Confession.

In Auricular Confession, people are betrayed, in that they therein are examined, touching their knowledge of the Actions of others.

The manner
of Confession.

But (said *Luther*) in manner of Confession, wee ought not to discover such things, neither may one therein betraye another; for that pertaineth to the temporal Justice, where witnesses are to appear. But this Confession, which concerneth the Conscience, belongeth to bee judged onely by God. Therefore in such cases wee must saie, Sir! I know nothing of this or of that, as it behooveth you to know the same. Neither (said *Luther*) is it necessarie to make mention of all sins in the Confession, but people may saie and confesse what they please, wee cannot force them. When they heartily confesse themselves to bee poor sinners, and thereupon desire the Sacrament, and can shew cause concerning their faith, as then are wee well satisfied. And the chiefest cause, why wee hold the Confession, is this, that the Catechism may bee rehearsed and heard particularly, to the end they may learn and understand the same. Howsoever I for my part will never advise confession to bee intermitted: for it is not a man that absolveth mee from my sins, but God Himself. And above all things, wee must thoroughly teach and instruct the people, that they make their Confession not to man, but to God and our Saviour Christ.

The true
Confessor and
Absolver.

*Whether a Minister of the Word may give witness of that which in the
Confession hee heareth.*

Confessions
right.

IF in case a woman by mee were absolved, (said *Luther*) that had murdered her Childe, and that the same afterwards were published among the people, and that I were examined concerning the same before the Judge, yet may not I give witness thereof; for wee must make a difference between the Church and temporal Government, considering shee confessed nothing to mee as the Minister, but to Christ, and forasmuch as Christ keepeth it secret, therefore it is my dutie, as Christ's Minister, to keep it also secret, and roundly to saie, I have heard nothing thereof; if Christ heard it, then may hee speak of it; yet nevertheless, in the meantime, I could in secret saie unto the woman, Thou whore, do so no more: For (said *Luther*) I am not the man to speak or meddle before the seat of Justice, and in temporal causes, but onely in matters touching the Consciences, the same I ought to affright with God's wrath against the sins through the Law. But such as acknowledg and confesse their sins, those I must lift up and comfort again by preaching of the Gospel, &c. Wee (said *Luther*) will not bee drawn to their seats of Justice and Markets of hate and dissention. Wee have hitherto protected and maintained the Jurisdiction and rights of the Church, and still do: Wee will give waie and yield no more to the temporal Jurisdiction in causes belonging to Doctrine and Consciences, no, (said *Luther*) not in the least kinde. Let them attend their charge, wherewith they will finde enough to do, and leav our affairs to us as Christ hath commanded, and not otherwise. But (said *Luther*) if in case I should give a Bill of Confession, (as a Frier did in *Venice*, who absolved a woman that had murdered a young man, after hee had lain with her, and threw him into the water; but the Frier, beeing corrupted with monie, betrayed her; the woman pleaded before the Judge, that shee was absolved, and thereupon shee produced the Friars Bill of Confession under his own hand-writing; whereupon the Venetian Senate censured the Frier to bee burned, and the woman was banished out of the Citie, which was a good, laudable, and a just Censure, the Frier as a traitor beeing rightly served) and that afterwards the Judge should take the same from the person who had confessed, as then I might justly challenge and demand my hand-writing again from the Judge; as I lately did of *George Prince of Saxon*; for hee that without good Title deteineeth

Against the
meddlers in
temporal
causes.

detaineth another man's writing, is a Thief. But now such a Bill is given in a matter concerning the Conscience, in God's Cause, and by power of the Office which the Church receiveth from Christ, by him most dearly earned and purchased with his blood, therefore no temporal Magistrate or Judge with good Title can possess the same.

Of stolen Letters.

Of the cause, why Auricular Confession was instituted.

Auricular Confession (said Luther) was instituted onely and directly, that people thereby were occasioned to yield an account of their faith, and that from their hearts they confessed in earnest desire to receive the holie Sacraments. Wee force no man thereunto.

Necessitie of seeking after.

Of the Absolution.

The power of God's Word is great, that one brother and Christian cheereth up and comforteth another with God's Word. In Popedom (said Luther) I was a poor perplexed Frier, I was continually in the greatest labor and vexation. At last, I received comfort through a few words of a brother, who said unto mee, Brother Martin, you must cheer up your self, and hope, our satisfaction and salvation is the faith on God in Christ, why then should wee not put our trust in God, who commandeth, and will have us to hope? with these words was I refreshed in such sort, that I rested satisfied.

The Use of the Keies of the Church.

Christ gave the Keies to the Church for her Comfort, and commanded the servants to deal therewith according to his direction, to binde the impenitent, and to absolve them that did repent, that acknowledged and confessed their sins, were heartily forrie for them, and believed, that God forgiveth their sins for Christ's sake.

To binde and loof.

That the Confession in Popedom is a heavie torment, from which wee are now released.

IN Ecclesia nemo potest absolvi, nisi promittat emendationem vitæ. Faith in Christ (said Luther) belongeth thereunto, and amendment of Life. My sins which I confess (said Luther) are these, I do not praise to God so much as I should, neither do I thank him so much as I ought, and sometimes I provoke him to anger, in cursing George Prince of Saxon. The Confession in former time was an abominable kinde of torment. But what a precious life have wee now in comparison thereof?

The performance of an upright Confession.

Of a Christian-like manner of Confession, by Luther appointed.

First, Everie Christian that will make his Confession, must impose his greatest trust and confidence in God's mercie and Promiss, and must certainly believ, that Almighty God will forgive him his sins out of meer Grace and mercie. From hence the Psalm saith, *Propter Nomen tuum, Domine, propitiaberis peccato meo.* The Praier of Manasses ought herein also to bee well regarded, for the same is directed to praise for the remission of sins.

1. Faith.

Secondly, Everie Christian shall and must most earnestly make his Confession to God, before hee confesseth to the Minister, and before his Divine Majestie, hee must laie open and discover all his Transgressions and sins, and not onely his sins actually committed, but also must accuse himself of his sinful wicked cogitations, so many as hee is able to call to minde and remember.

2. To confess to God.

Thirdly, Everie Christian that confesseth his sins, must have a full and true purpose and will thenceforward to better and amend himself and his life, utterly to forbear and abstain from such sins which are mortal; as from adulterie, from murther, theft, &c.

3. Certain amendment.

yea, hee must have this purpose and will, so soon as hee committeth any one of the sins before named: for, if a Christian without this purpose and will maketh his Confession, so is hee in a very dangerous and miserable state. But in case hee findeth by himself, that hee hath not an upright purpose to better and amend himself; then hee shall fall down on his knees, and praie earnestly to God, to endue him with such a purpose, and shall saie, O everlasting God, I want that which I should have, and forasmuch as the same is not in my power; therefore I humbly praie, thou wouldst graciously give unto mee, that which thou commandest, and afterwards to command mee that which is pleasing unto thee, *Da quod jubes, & jube quod vis.*

4.
To conceal
nothing from
God.

Fourthly, Hee must confess his sins from his heart onely to God, and also the secret sins which by himself hee hath already concluded to accomplish. For it is impossible to have such a purpose, utterly to abstain from those sins which are called daily sins; for the inclination of mankinde cannot be avoided; neither is the Diuel idle, our corrupted nature also is full of sinfulness.

5.
Uncomplete
Confession.

*Innocens coram
te, non est inno-
cens.*

Fifthly, a Christian must hold, that it is impossible to collect to his memorie all the mortal sins which hee hath committed, but must think, that, notwithstanding his utmost diligence and endeavour to collect them to his memorie; yet that hee hath confessed but the least part of his sins. For *David* saith, *Delicta quis intelligit?* Therefore those sins which are apparent mortal, and do perplex the Conscience, must be confessed onely to God. The same briefly may be effected in these words, My whole life (O Lord) and all that I take in hand, speak and think, the same is altogether deadly and damnable; for it is the greatest deadlie sin, when one holdeth his sins not to be deadlie.

6.

Lastly, wee must take good heed, that wee make a great difference between the sins which are committed against God's Command, and those which are don against the command of men; for without God's Commandements no sins can be acknowledged, but wee are not tied to the Commandements of men. Therefore when a man maketh his Confession, hee must laie before him onely the Ten Commandements, and saie, Hee hath sinned against them, and according thereunto hee must briefly frame his Confession; for, when wee look into the ten Commandements, wee shall quickly finde, how wee have given God over, by committing all manner of sins, have contemned him, and drawn his wrath upon us.



CHAP. XIX.

OF THE SACRAMENT OF THE ALTAR.

Concerning the Sacrament.

Papistical
hardning.



He blindenes of the Papiſts (ſaid *Luther*) is great and miſchievous; for, they will neither believ the Goſpel nor yield thereunto, but they boalt of the Church, and ſaie, Shee hath power to alter and do what ſhee pleaſeth; for (ſaie they) Chriſt gave His bodie to His Diſciples in the Evening after Supper; but wee receiv it faſting, therefore, wee may, according to the Churches Ordinance detein the Cup from the Laitie. The ignorant wretches (ſaid *Luther*) are not able to diſtinguiſh between the Cup (which pertaineth to the ſubſtance of the Sacrament) and concerning faſting, which is an Accidental thing held by chance, and of no weight at all. The one hath God's expreſs Word and Command, but the other conſiſteth in our will and choice. Wee preis upon the one, becauſe God hath commanded it, the other wee leav to the wils election; howſoever wee like it better to be received faſting, for the ſake of honor and reverence; and that wee

wee Germans may not receiv it when wee are gluttoned and drunken; as *S^t Paul* saith they of *Corinth* did. Neither (said *Luther*) would I have the people (so soon as they have received the Sacrament) to spit it out on the ground; which although it bee a matter of no great weight, yet it is seemly and fitting for common people to carrie themselvs with all the best external behaviour of honor and reverence towards the holy Sacrament.

1 Cor. 11.

Toucbing one kinde in the Sacrament.

IT is a wonder, how Satan brought into the Church, and ordained but one kinde of the Sacrament to bee received. I cannot call to minde (said *Luther*) that ever I read, how, from whence, or for what caus and reason it was so altered; it was first so ordained in the Council of *Costnitz*, nothing therein is applauded by them, but onely the laudable custom.

Perversers of
divine things.

Whether the Sacrament may bee received under one kinde.

L*uther* said to *Philip Melancthon*, Let us bee careful, that in all the Countries of the Protestant state in *Germanie*, the holie Sacrament bee administred and received under both kindes, according as *Christ* our Saviour instituted the same Himself; and let us utterly reject, disallow, and forbid, that it bee performed under one kinde; but rather that our people altogether forbear and abstain from the Sacrament, then to receiv it under one kinde. But if in case any man or woman will needs receiv it so, they may do it at their own perils.

To hold
strongly over
God's Word.

Of the Altering of the Sacraments.

THe Papists (said *Luther*) do highly boast of their power and authoritie, which they willingly would confirm with this Argument: The Apostles altered Baptism; therefore (saie they) the Bishops have power to alter the Sacrament of the Lord's Supper. I (said *Luther*) answer them thus, Bee it so, that the Apostles altered something; yet there is a great difference between an Apostle and a Bishop; for an Apostle was called immediately by God with gifts of the holy Ghost. But a Bishop is a person selected by man to preach God's Word, and to ordain servants of the Church in certain places.

The Anti-
christians co-
king Exam-
ples upon
them.

Now although it were so, that the Apostles had that power and authoritie, yet the same power the Bishops have not. Although *Elijah* slew *Baals* Priests, and the fals Prophets, yet it is not therefore permitted that every Priest shall do the like. From hence *S^t Paul* maketh this difference, and saith, *Som hath bee given to bee Apostles, som Teachers, som to bee Pastors and Ministers, &c.* Among the Apostles (said *Luther*) was no supremacie nor ruling, but Equalitie; none was greater or higher in Office then another; they were all equal, the one as the other. To bee an Apostle, is as much as a publick person above a Bishop. But the definition concerning the Majoritie and ruling of *S^t Peter* above other Bishops is fals; for it reacheth further then they define it, becaus they conclude thus, The Popes power and Authoritie is the highest, to ordain servants, to call others, to alter Kingdoms and Governments, to depose Emperors and Kings, and to enthrone others. Therefore (said *Luther*) wee are in no wise to allow of these, and the like their definitions; for every definition must bee direct and proper, set down plainly and cleer; so that, neither more nor less ought in the definition to bee contained, then that which is described and defined.

Equalitie of
Offices in the
Church.

Definitio non
d-bet latius pe-
tere quam de-
finitum.

Whether in case of necessitie a Houf-father may administer the Sacrament of the Lord's Supper to his Familie or no?

Numb. 11.
Deut. 4. & 6.
Abts 2. &
Joel 2.

Luther answered, and said, No, in no wise; for first, there is no Calling, as *Joshua* said, *My Lord, Moses, forbid them that prophecie, &c. Lay all my words up in your hearts. And it shall com to pass in the last daies, saith God, I will pour out my spirit upon all flesh, and your sons and daughters shall prophecie, &c.* Hence it followeth, that those which are not called, ought not to preach, neither were it fitting for them to administer the Sacrament of the Lord's Supper, but to abstain for offenses sake. Many people (if they could help themselvs) would contemn the servants of the Church, and never seek after them.

It was demanded if such were not excused, that received the Sacrament in one kinde under a tyrant, and when they could not have it under both kindes?

To have patience with ignorance.

They (said *Luther*) that as yet are not well informed, but stand in doubt touching the institution of the Sacrament, the same may receiv it under one kinde. But those that are certain thereof, and yet do receiv it under one kinde, the same do unjustly, and sin against their Consciences; for many under Prince *George* are scourged and plagued in that sort, which Tyrant will die also in his impenitencie; for hee lamentably hath troubled and tormented many Consciences; hee would willingly recal himself, but hee cannot,

Of Elevating and Lifting up of the Sacrament.

What is it needful (said *Luther*) to dispute and wrangle about the abominable Idolatrie in elevating and lifting up of the Sacrament on high to shew it the people? Whenas it hath no approbation of the Fathers, induced onely to confirm the errors touching the worshipping and Transubstantiation thereof, as though bread and wine did lose their substance, and remained but onely the Form, the Smell, and Taste. This the Papists call Transubstantiation, and darken the right use of the Sacrament, whenas even in Popedom at *Millain* since *S^t Ambrose* time to this present daie, they never held nor observed in the Mass, neither Canon nor Elevating, nor the *Dominus vobiscum*.

Ambrosians.

When I (said *Luther*) with my Brother went into the Palatinate on the Rine to celebrate Mass, my Priest forbade mee, and said, What intend yee to do? yee cannot celebrate Mass here, for wee are *Ambrosians*.

From whence the Elevating of the Sacrament came, and why it is not to bee endured.

The Popish Apish imitating of the Jews.

The Elevation of the Sacrament (said *Luther*) was taken out of the old Testament; for the Jews observed two vowels, the one called *Thruma*, the other *Trumpha*; *Thruma* was this, When they took an offering out of a Basket, and lifted it up above them, (like as they now lift up the Oblate,) and shewed the same to our Lord God, after which they either burned, or ate it: *Trumpha* was an Offering which they lifted not up above them, but shewed it towards the four Corners of the world, like as the Papists in the Mass do make Crosses, and other Apish Toies, towards the four corners of the world.

The work of Pope Alsens.

When *Luther* first began to celebrate Mass in Popedom, and to make such crossings. *Mira Gesticulatione digitorum*, and could not rightly hit the old customs; hee said, *Marie* God's mother, how am I plagued with the Mass, and specially, with the crossings which hee never could hit right. Ah, Lord God (said *Luther*) wee were in those times poor plagued people, and yet it was nothing but meer Idolatrie. They terrified some in such sort with the words of Consecration, (specially those that were good and godlie, and meant seriously) that they trembled and quaked at the pronouncing of these words, *Hoc est corpus meum*, for they were to pronounce them, *sine ulla hesitatione*: Hee that

that stammered, or left out but one word, committed a great sin. Moreover, the words were to bee spoken without any strange cogitations, in such sort, that onely hee must hear them that spake them, and none of the people standing by. Such an honest Frier (said *Luther*) was I, fifteen years together, the Lord of his mercie forgive it mee. The Elevation is utterly to bee rejected, by reason of the adoring thereof. Some Churches have seen that wee have put down the Elevation, and have followed us therein, which giveth us great satisfaction. Doctor *Justus Jonas* asked *Luther*; How hee should carrie himself towards certain people of his Congregation, who, in the space of twentie years, had not received the Communion? *Luther* said, Let them go to the Devil, and when they die in that manner, let them bee buried under the Gallows. Hee asked further, If they were to bee forced thereunto? *Luther* said, No, for that were Papistical; Let them bee admonished, will they harken and do it, well and good, if not, let them alone.

Sentence over
the Contem-
ners of the
Sacrament.

Of the Cause of the Sacrament of the Altar.

THe operative cause (said *Luther*) of this Sacrament, is the Word and Institution of Christ, who ordained and erected it. The substance is Bread and Wine, the form is the true bodie and blood of Christ, which is spiritually received by faith; the final cause of instituting the same, is the benefit and the fruit, in that wee strengthen our faith, and not to doubt, that Christ's bodie and blood was given and shed for us, and that our sins by Christ's death certainly are forgiven. Now these Graces and Benefits wee have obtained, in that Hee is our Saviour, not a stern and angrie Judge, our Redeemer and Deliverer; not an Accuser nor a Bailiff that hath taken us prisoners. For in *Adam* wee are altogether sinners and guiltie of everlasting death, and condemned; but now by the blood of Christ, wee are justified, redeemed, and sanctified, therefore let us but onely take hold of this by faith.

The use of the
Sacrament.

Of the words (Given for you, &c.) in the Lord's Supper.

Question was made touching the words, (*Given for you, &c.*) whether they were to bee understood of the present administering, (when the Sacrament was held and distributed) or, when it was offered and accomplished on the Cross? *Luther* answered and said, I like it best when they are understood of the present administering, although they may also bee understood, as fulfilled on the Cross; It hindereth not, that Christ saith, *Which is given for you*; whenas hee should have said, *Which shall bee given for you*: for Christ is *Hodie & Heri*, to day and yesterday. I am (saith Christ) hee that doth it. Therefore I like it well that (*Datur*) bee understood in such manner, that it sheweth the use of the work. It was likewise demanded, whether honor and reverence were to bee shewn to the Sacrament of the Altar? *Luther* answered and said, When I am at the Altar, and do receive the Sacrament, then I bow my knees in honor thereof; but in bed, I receive it Lying.

Heb. 13.

Christian due
tutiful reverence.

Of the Pope's proceeding touching the Sacrament of the Altar.

THe Pope (said *Luther*) denieth not the Sacrament, but hee hath stolen from the Laitie the one part or kinde thereof; neither doth hee teach the true use of the Sacrament. The Pope rejecteth not the Bible, but hee persecuteth and killeth upright, good, and godlie Teachers. Like as the Jews persecuted and slew the Prophets that truly expounded and taught the Scriptures. The Pope well permitteth the Substance and Essence of the Sacrament and Bible to remain; but yet hee will compel and force us to use the same according as his will and pleasure is to describe it, and will constrain us to believ the falsly feigned and invented Transubstantiation and the reall presence *corporaliter*. The Pope doth nothing else, but perverteth and abuseth all that God hath ordained and commanded.

The Pope
committeeth
Sacrilege.

Of the words, Drink yee all of it.

Job. 13.

THESE words (*Drink yee all of it*) do concern (saie the Papists) onely the Priests. Then (saie *Luther*) these words must also concern onely the Priests, where Christ saith, *Yee are clean, but not all*, that is, all the Priests.

Of LUTHER'S Argument against the Papists.

ALL those (saie *Luther*) that do not hold the Sacrament as Christ did institute it, have no Sacrament. Now all Papists do it not, therefore they have no Sacrament; for they receiv not their sacrament, but do offer it. Moreover, they administer but onely one kinde contrarie to Christ's institution and command. The *major*, or first sentence is true, for the Sacrament is God's work and Ordinance, and not man's. The Papists (saie *Luther*) do fall and err too much upon the left side, in attributing too much to the Sacrament, namely, that it justifieth *ex opere operato*, when the work is fulfilled.

Of the Papists clamoring against the Protestants, in forgetting all Love and Charitie.

Exclaimers
that raise dis-
sentiment in the
Church, and
will not bee
taxed for the
same.

THE Papists (saie *Luther* to *Melancthon*) in their books and writings do over- much charge us concerning Charitie, and saie, The Protestants have neither Love nor Charitie. But when wee ask them, what Charitie is? Then they saie, *Ut consentiamus in Doctrina, & omittamus rixas illas de Religione*. Whereupon *Melancthon* saie to *Luther*, Sir! under your Correction, wee should answer them thus, and saie, In the ten Commandements are two Tables, *Prima & Secunda*. Now *Charitas* is conteined in the second Table, there, indeed, shee hath the preheminencie over and above all works. But, in *prima Tabula*, it is saie, *Time Deum, audi verbum ejus*; this (saie *Melancthon*) they regard not. But Christ saith, *Qui matrem & patrem plus diligit quam me, non est me dignus*; indeed wee must have Love and Charitie *erga parentes, erga liberos, conjugem & vicinum*; for in the second Table it is saie, *Ama, ama, sis pius in patrem, matrem, & proximum*. But, in the first Table, it is saie, *Si quis diligit plus patrem & matrem quam me*. Insomuch that when (*me*) cometh, then (*charitas*) hath an end, and as then (saie *Melancthon*) will I for my part willingly bee named *Pertinax, Superbus, capitosus, & sine charitate*, or what elf they pleas to call mee; onely that I may bee free from beeing partaker of and in their fals doctrine. Then *Luther* saie, Let us instantly praie to God, to preserv us from their wicked and idolatrous Religion. Christ saith, *And teach them to keep and observ all that I have commanded you*. Now hee commanded and saie, *Take and eat, &c.* St Paul likewise to the *Corinthians* giveth it also in that manner, and in another place hee chargeth, that fit and expert men should teach and administer the Sacraments. And it is well to bee noted, that where a true Church is, and the Word purely taught and preached, there one onely piece or part of Christ is not permitted to bee, but the whole Christ fully and compleat.

Matth. 28.

Nota bene.

CHAP. XX.

OF THE CHRISTIAN CHURCH.

Of the first caus, why Popedom was by the Gospel assaulted.

Hat I (said *Luther*) fell out with the Pope, this was the chiefest caus: The Pope boasted of himself, that hee was the head of the Church, and condemned all that would not bee, nor live under his power and authoritie; for hee alleged and said, Although Christ bee the Head of the Church, yet notwithstanding there must bee a corporal Head of the Church upon Earth. With this (said *Luther*) I could have been well contented, if in case hee had but taught the Gospel pure and clearly, and in stead thereof had not induced humane inventions and lies; Nay, hee took upon him and usurped power, rule and authoritie over the Christian Church, over the holie Scriptures, and over God's Word. No man must presume to expound the Scriptures, but onely hee, and the same also according to his ridiculous conceits; insomuch as therewith hee made himself a Lord over the Church, and proclaimed the same to bee a powerful mother, and an Empress over the Scriptures, to which (hee would have) wee must yield and bee obedient; the same was not to bee endured.

The Pope
made himself
to bee hated.

Those (said *Luther*) that against God's Word boast themselves of the Churches authoritie, are meer Idiots and Fools. The Pope attributeth more power to the Church, which is begotten and born, then to the Word, which hath begotten, conceived, and born the Church.

But wee (through God's Grace) have this testimonie, that wee are no Heretikes, but Schismatics, which caus separation and division, wherein notwithstanding wee are not faultie, but they our Adversaries, which give occasion thereunto, by reason they remain not onely and alone by God's Word, which wee have, hear, and follow.

What the true Church is.

THe true Church (said *Luther*) is an Assemblie of such a Congregation as depend on things which do not appear, neither may bee comprehended in the minde; namely, which depend onely on God's Word, what the same saith, they believ without Addition; they give God the honor, and take that to bee true which in the Word is delivered unto them.

Description of
the Church.

That God himself must maintain his Church.

WEe (said *Luther*) tell our Lord God plainly, If Hee will have His Church, then Hee must look how to maintain and defend it; for wee can neither uphold nor protect it; and if in case wee could, or were able to defend it, then wee should become the proudest Asses under Heaven. But God saith, I saie it, I do it, it is God onely that speaketh, and doth what Hee pleaseth; Hee doth nothing according to the Fancies of the ungodlie, nor which they hold for upright and good.

The true Protector of the
Church.

That

That the poor and simple fashion of the Church, offendeth the wise of the world.

Isai. 53.

The similitude
of Christ, and
of the ungod-
ly Church.

THe great and worldlie wise people (said *Luther*) take offense at the poor and mean Form of the Church, which is subject to many offenses, transgressions, and sects, wherewith shee is plagued; for they dream and think, that the Church is altogether pure, holie, blameless, that shee is God's Dove, &c. True it is, (said *Luther*) the Church, in the Eyes and sight of God, hath such an esteem; but in the Eyes and sight of the world, shee is like unto her Bridegroom Christ Jesus, shee is hacked, torn, spited on, derided, and crucified.

The similitude of the upright and true Church, and of Christ, is a poor fillie Sheep; but the similitude of the fals and hypocritical Church, is a Serpent, an Adder, or a Molch, which now wee finde by experience; for how bitter is the hatred which the Popish Adversaries bear towards the upright, true, and pure Religion? *Cocleus* wrote first unto mee, (said *Luther*) and admonished mee to the Gospel, but afterwards, hee himself became an Adder.

Of the Comparifon of the Church among the Gentiles and the Jews.

Excellencie of
the Jews
Church.

THe Church among the Gentiles was nothing like the Church of the Jews; for, excepting Christ, nothing in the Old Testament is like the New, but onely the first three Chapters in the first Book of *Moses*, concerning the Creation. Truly, the Creation is a great Majestie, as the Church singeth, *Conditor alme syderum, externa Lux credentium, &c.*

Daily con-
tempt.

How exceeding glorious was the deliverance out of *Egypt*, the dividing of the Red sea, the cloudie Pillar, the Bread from Heaven, &c. The Jews were over-wearied and cloied with these wonderful glorious Actions, becaus they had and saw them daily. Even so (said *Luther*) is it now with us; for at the first, Baptism was held a great, an excellling, a glorious thing and Treasure, at which every one wondered; but wee are now so used thereunto, that wee regard it nothing at all, but rather will run to behold a Tilting, a Horse-Race, or other fooleries. Let us but consider the small desire that people have now in reading the Psalter, and whether they admire the same, or esteem thereof so much as of *Terence*, or *Cicero*?

Of the upright Definition of the true and substantial Church of God.

The stretching
of the Church.

THe upright definition of the true, substantial Christian Church, against the boasting of the Papists, is described in the third part of our Christian Belief, where wee saie, *The holie Catholique Church*, that is, the universal Church, *The Communion of Saints*, &c. Here (said *Luther*) is no mention of the Romish Church. That man is fitly held for a good Logician, which can take *ex antecedenti*, the consequence which uprightly and certainly thereof followeth, so that the Art *Dialectica*, consisteth not onely in Rules, but chiefly in works and Examples: Like as *Philip Melancthon* is, who dealeth both with words and with deeds, not like *Aristotle's Omne A, est B, Omne B est C, ergo, &c.*

Of the difference between the true and fals Church.

Churches di-
stinction.

THe upright and true Church (said *Luther*) is distinguished from the fals in this manner, The true Church teacheth, that sins are forgiven meerly out of God's Grace and mercie, onely for Christ's sake without our works or merits, to those that from their hearts do confesse and acknowledg their sins, and with their hearts do stedfastly believ in Christ.

But the fals Church ascribeth all to the works and merits of people, and teacheth that they must alwaies stand in doubt of the Remission of their sins, and of their Salvation. Therefore (said *Luther*) let us praie in the Church, with the Church, and for the

the Church; for, there are three things which do support the Church, and which properly do pertain to the Church; first, to teach truly; secondly, to praise diligently; and thirdly, to suffer with earnest patience.

Of new Reformations in the Popish Church, and how the Church ought to be reformed.

*A*Nno 1538, the 4 of December, a written Reformation of the popish Church under Prince George of Saxon, was delivered to Luther, after the reading of which, hee said, These people intend to reform the Church according to their Cogitations and humane wisdom, whenas the same is too high a business for the enterprises and counsels of men. If our Lord God intended to have his Church reformed, so were it to be undertaken by divine, and not by humane Autoritie, wisdom or counsel, as it was in the time of Joshua, the Judges, Samuel, the Apostles, and in our time. I mark well (said Luther) the Papists are more afraid of Prince George, then of mee: They have invited him to be their Gossip, and whereas they have made him drunken, so will hee ere long spew in their bosoms, therefore they may wish, that they were rid of him again; for if his Reformation take effect, then the Pope must lay down his state, and the Bishop of Mentz must ride in his Coach but with four horses, and so on with the rest. I long to see (said Luther) what a Reformation the Papists with Prince George will prepare, whether according to the Example of the first Church in the Apostles time, or of the Martyrs, or after the manner of the Heretiks Church; for then they must read all the Fathers, and imitate them. Our Protestant Church, by God's Grace, is neerest and most like the Apostles Church; for wee have the Doctrine pure, wee have the Catechism, the Sacraments uprightly according as Christ instituted them; also, How wee ought to make use of temporal and House-government; God's Word proceedeth and remaineth pure among us, which onely maketh a true Church. The Papists (who intend to prepare the Church according to the Pope's Canons and Decretals) will make *Concordantiam discordiarum*, an union of Discord; they will force contrarieties and discords to agree; and so, upon confidence of humane wisdom, sense, reason and understanding, their labor will be lost and in vain.

Repairing of
the Church.

Where and which is the upright and true Christian Church.

*W*Here God's Word is purely taught, there is also the upright and true Church; for (said Luther) the true Church is supported by the holy Ghost, not by orderly succession or inheritance. It neither followeth nor concludeth, though St Peter had been Bishop at Rome, and at the same time a Christian Communion was at Rome, that therefore the Pope and the Romish Church; for if that should be of value or conclude, then they must needs confess, that Caiaphas, Annas, and the Sadduces were also the true Christian Church; for they boasted, that they were descended from Aaron.

The knowing
of the Chri-
stian Church.

Wee may not wonder (said Luther) that by the Heathen were wranglings and dissensions, whenas notwithstanding the same Church was also a Congregation by God assembled together; for so it alwaies goeth, when wee leav God, and look upon humane persons and external things. True it is, indeed, (said Luther,) which the Papists affirm, namely, that the Church cannot err. But the Question is, Which is the Church?

Disquietness
in the Church.

Prince George lived alwaies in hope (said Luther) that our Church would down and vanish; but forasmuch as hee now seeth that shee groweth and encreaseth, and that his Parishes are confused and emptie, therefore it is like, hee will turn over the leaf. But alas, the popish Bishops are blinde, they are careless of the Church; they would rather see all Parishes devasted, then that the Gospel should be taught pure and uprightly. As for the Princes of the Empire, they have weightie affairs in hand, they contemn not God so vehemently as the popish Bishops do. Therefore St Paul meerly out of pitie and compassion to the Corinthians saith, *Would to God that yee ruled*, O, how willingly would I wish it you, &c. Truly ((said Luther) the same is a bitter Ironia, and

Wolf-like
shepherds.

a fierce

a fierce stab against such contemners, such presumptuous cloied spirits.

That the Church sheddeth her blood.

The refreshing
of the Church.

IT is impossible (said *Luther*) that the Christian and true Church should subsist and bee supported without the shedding of blood; for her adversarie the diuel is a liar and a murtherer; but the Church groweth and encreaseth through blood; shee is sprinkled with blood, shee is spoiled and bereaved of her blood, that is, when humane creatures will reform the Church, then it casteth blood. *Tertullian* the antient teacher saith exceeding well, *Cruore Sanctorum rigatur Ecclesia*. Therefore saith also the *Psalm*, *Wee are as sheep appointed to bee slain*, that is, which daily are slaughtered for Christ's sake. And truly (said *Luther*) it would griev mee sorely, if I should carrie my blood into the Grave.

How it standeth with the Christian Church.

IT standeth with the Christian Church (said *Luther*) no otherwise then with a fillie Sheep, which the Wolf alreadie hath caught by the wooll to devour it. Our Nobilitie, our Gentry, Citizens, &c. will not hear aright, they think (when wee preach the Gospel, and reprove the Papists concerning their confidence in works) that as then wee preach of good and easie daies, and that they have leav now to live, and to do what, and how they pleas. O, they sin too too highly, insomuch that if wee drive out one Diuel, then there come seven other in his stead. If wee should drive away all these Friers, then other, seven times worf then these would com.

Of the Form of the Church.

The Valuers
of the Church.

THE worldly wise people do onely look upon the deformitie and contempt of the true Christian Church, and take offens, that other ungodly and fals Churches are preferred and highly esteemed of; they censure according to natural and humane reason, wisdom and understanding, altogether without God's Word, and in such maner they go on, from hence it proceedeth, that the whole Religion is slighted and despised. Nay, they stick not to saie, The Article of the Resurrection of the dead is feigned, therewith to fear the common sort of people, and to keep them in aw. Again, the high learned and craftie ones in this world presumptuously do undertake to measure and judg God's Word according to the natural sens and wit of man, insomuch that *Erasmus Rotterdam*, and other deep learned and worldly wise men have alreadie the Epicure even in their Bosoms.

The Fort of
holy Scripture

But wee (said *Luther*) by God's Grace do know, that the Divine Word is confirmed and strengthened by miracles, which no other doctrine is able to accomplish or to work, as by raising of the dead, by driving out of Divels, &c. From whence God oftentimes earnestly admonisheth us to remain by the holy Scripture, and by his Word. I (said *Luther*) have not learned my Divinitie at once, but was fain to search alwaies deeper and deeper, whereunto my Temptations, Trials and Vexations help mee; for without use and practise learning will not bee obtained.

Job. 16.
Glorie under
weakness.

Of what value is such a Physician that alwaies readeth in the Schools? But the more hee dealeth with nature and practiseth, the more hee seeth and knoweth, that hee hath not wholly devoured the Art: What shall bee don then in and about the holy Scriptures, where God hath given other manner of Adversaries, namely, the Diuel and the Pope? The crushing of the Church and her lying in travell endureth a long time. But (said *Luther*) her year and time will com that shee shall bee delivered and have a joiful sight. The form and aspect of the Church is il-favoured, uglie, full fraughted with mourning and calamitie in the sight of the world, but in Christ shee is victorious and triumpheth. *S^t Paul* saith, *Hee hath set us with Christ in the heavenly being*. Like as a Bride is *Domina*, and mistress of her husbands Treasure; even so a faithful Christian is a Lord of the wealth and treasure of Christ his Bridegroom; for hee

is raised with Christ, and is set in the Celestial substance. Therefore (said *Luther*) pride is not to be imputed unto us in that wee upbraid the Diuel, and boast of God's Gifts, Benefits and Presents which Christ for us hath purchased, and which the Diuel hath lost.

God beholdeth and seeth nothing in his Church and Assemblie that is evil, or that hath a deformed Aspect, but Hee beholdeth therein onely his dearly beloved Son Christ; Him Hee loveth so intirely, that by reason of such Love, Hee beholdeth on His Bride altogether that which is amiable and full of Beautie; for Hee hath cleansed her with the washing of water by the Word, *Eph. 5.*

Nothing less is beheld or seen in the Church, then that which of her is written, namely, that shee is the Spouse of Christ. Therefore (said *Luther*) wee must open the Eyes of the heart, and must lift them up on high, and look not according to the outward view, or according to our humane natural sight, sens, wisdom and understanding (for wee are sensible of our sins and of the Devils affrightings) but wee must censure and judg touching these Celestial blessings, according to God's Word and Promiss.

Known signs
of the Church.

Of the Aspect of the world, and of the true Christian Church.

THe Form and Aspect of the world (said *Luther*) is like a Paradise; but the true Christian Church in the Eye of the world is foul, deformed and offensive; yet nevertheless in the sight of God, shee is precious, shee is high and dearly esteemed of. *Aaron* the high Priest appeared gloriously in the Temple with his Ornaments and rich Attire, with odoriferous and sweet smelling perfumes, but on the contrarie, Christ appeared in most mean, simple and contemptible Aspect.

The Aspect of
the world and
of the Church.

Wherefore (said *Luther*) I regard nothing at all, neither am I troubled, that the world so basely esteemeth of the Church, what do I care, (said hee) that the Usurers, the Nobilitie, Gentry, Citizens, Countrey-people, covetous Panches, and Roarers do contemn, and esteem of mee as of dirt? I will in due time esteem of them as little. Wee must not suffer our selves to be deceived nor troubled at what the world holdeth of us. *Virtus est placuisse bonis.*

Why the Church is in miserie on Earth.

First, (said *Luther*) that thereby wee be put in minde and admonished, that wee are banished and exiled servants out of Paradise for *Adam's* sake. Secondly, that wee may alwaies carrie in minde the miserie of the Son of God, who was made man for our sake, took upon him our flesh and blood, (yet without sin) walked in this vale of miserie, suffered for us, died, and arose again from the dead, and so brought us again to our paternal home, from whence wee were driven. Thirdly, that wee be put in minde and taught, that our habitation is not in this world, but are here onely Pilgrims, and that there is another life, namely, an everlasting, prepared for us.

The Pilgrimage of the
Church.

Of the Churches witness touching faith.

That there is a holie Christian Church, the same is an Article of our Christian Belief, which must be taken hold on, not with carnal cogitations, but by Faith. For God oftentimes hideth and concealeth Himself in most wonderful wise; now with sinning, then with debate, sometimes with errors, then again with weakness and frailtie, with offenses, with murdering (for which the ungodly malefactors ought to be punished) as Thievs, Murderers, Adulterers, &c. In all these and the like offenses committed among Christians, God in miraculous manner hideth and concealeth Himself; yea, Hee hideth Himself in such sort, that even the Apostles of Christ went not Scot-free, who many times were at discord and debate one with another, as wee see when *S^t Paul* resisted *S^t Peter*, and openly reprov'd him before the whole As-

Gal. 1.

semblie.

Cc

Act. 15.

It goeth now,
alas, even so.

femblie. Likewise, when *Paul* and *Barnabas* encountred the one the other so sharply for the sake of *Mark*, (who in *Pamphilia* departed from them) that they forsook and left one another. And (said *Luther*) I am verily perswaded whole *Asia* (that fair and glorious Countrie) for none other caus fell from *S^t Paul's* Doctrine, then that God in the Church hid Himself, insomuch as they were full of debate, of discord and offenses; nevertheless the Christian Church most certainly was in *Asia*, although but in few.

Touching all Hypocrites boasting of the Church.

The word
Church a Cloak
of Knaverie.
Acts 7.
Deut. 32.

THe very name of the Church is the highest Argument and proof of all Hypocrites. The Pharisees, the Scribes, yea, the whole Senate of Jerusalem cried out against *Steven*, and said, *This man ceaseth not to speak blasphemous words against this holy place, and the Law.* *Cain*, *Ishmael*, *Saul*, the Turks and Jews carried and do carrie the Name and Title of the Church. But *Moses* finely solveth this their Argument, where God saith, *They have moved mee to jealousy with that which is not God, they have provoked mee to anger with their vanities: And I will move them to jealousy with those which are not a people, I will provoke them to anger with a foolish Nation.* Here (said *Luther*) was *Quid pro Quo*; As if God should saie, Could yee finde in your hearts to forsake mee? so can I forsake you again; for God and Nation, the Word and the Church are *Correlativa*, the one cannot bee without the other.

Tit. 1. and
Tim 5.

In such manner (said *Luther*) the Papists are Bishops, and yet are not; wee are not Bishops, and yet are, according to *S^t Paul's* definition, as hee describeth a Bishop. The gaudie pomp of the Papists might in som measure bee tollerated, but their idolatrie is insufferable.

That the fruit in a mothers womb is a picture and similitude of the Church.

Chorion:

Like as a Childe in the mother's womb is wickled and compassed about with a little thin and tender Caul, which the Greeks name *Chorion*, (otherwise called the After-birth) and desireth no more sustenance then so much as the *Cotylidones* (from which the fruit receiveth nourishment) do bring with them, neither doth the After-birth break, except the fruit bee ripe and timely to bee brought to the world's light. Even so likewise (said *Luther*) the Church also is inclosed in the Word and bound thereon, and shee seeketh none other Doctrine concerning God's Will, then that which in the same is shewed and revealed, therewith shee is content, and thereupon shee remaineth and dependeth by faith, until such time as in the life to com shee shall behold God's light and face in presence, and shall hear God Himself preach of the Mysteries and now hidden things which here on earth wee have in faith.

But if in case som (who are vain-glorious and stuffed with ambition) by untimely motion do force and break the After-birth (as the Papists, the Anabaptists, and other seducers do, in contemning the Office of Preaching the Gospel, do attend and expect innovations and motions from Heaven) the same must bee diverted into untimely fruits and still-born Children, as *abortus & immatura Massa*.

Therefore when the Church beholdeth this similitude and likeness, then shee must learn and know, that shee is bound on the word which of God is given unto her, from which shee must not shrink nor depart, no not the breadth of one hair.

Of another similitude and picture of the Church.

God's master-
piece in his
Creatures.

A*Maranthus* is a flower that groweth in *August*, it is more a stalk then a flower, it is easily broken off, and groweth in joiful and pleasant sort; when all other flowers are gon and decaied, then this (being with water sprinkled) becometh fair and green again; insomuch that in winter time they use to make Garlands thereof. It is called *Amaranthus* (said *Luther*) from hence, that it neither withereth nor decaieth.

I know

I know nothing (said *Luther*,) more like unto the Church then this Flower *Amaranthus*, (called with us in *Germanie*, Thousand fair.) For although the Church doth bathe her Garment in the bloud of the Lamb (as in *Genesis*, and in the *Apocalyps* is written) and is over-colored with red; yet nevertheless shee is more fair, comely, and beautiful then any State and Assemblie upon the face of the Earth; Shee onely is embraced and beloved of the Son of God, as His sweet and amiable Spous, in whom onely Hee taketh Joie and Delight, and whereon His heart onely dependeth; Hee doth utterly reject and loath all other that contemn or falsifie His Gospel, &c.

The Form and proper condition of the Church.

Moreover, the Church suffereth willingly her self to bee broken of and plucked, that is, Shee is willing, loving, patient, and obedient to Christ her Bridegroom in the Cross, Shee groweth and encreaseth again fair, joyfully and pleasant, that is, Shee gaineth and purchaseth the greatest fruit and profit thereby, namely, Shee learneth to know God aright, to call upon Him, freely and undauntedly to confesse His Word and Doctrine, and produceth many fair and glorious virtues.

At last, the bodie and stalk remaineth whole and sound, and cannot bee rooted out, although raging and swelling bee made against som of her members, and the same torn away. For like as *Amaranthus* never withereth nor decaie; Even so, the Church can never bee destroyed nor rooted out. But what is more wonderful then this qualitie in *Amaranthus*, when it is with water sprinkled and dipped therein, then it becometh fresh and green again, like as raised and wakened from the dead. Even so likewise the Church by God will bee raised and wakened out of the Grave, and will becom living again, will everlastingly praise, extol, and laud the Father of our Lord and Saviour Jesus Christ His Son and our Redeemer together with the holie Ghost. For howsoever other temporal Empires, Kingdoms, and Principalities have their Changings, and like Flowers do soon fall and fade away; yet notwithstanding this kingdom (which so deeply is rooted in) by no power can bee destroyed and devastated, but remaineth eternally.

Of the Olive-tree.

AN Olive-tree (said *Luther*) will stand, endure, and bear fruit the space of two hundred years, and it is a fair similitude of the Church; for *oil* signifieth the Amitie and Love of the Gospel; but *Wine* signifieth the Doctrine of the Law. There is such a natural unitie and affinitie between the Vine and the Olive-tree, that when the Vine branch is grafted and set upon an Olive-tree, then it beareth both Grapes and Olives. In like manner when the Church (which is God's Word) is planted in people's hearts, then it ringeth, soundeth out, and teacheth both the Law and the Gospel, it useth both Doctrines, and from both bringeth fruit.

Luke 10.

Of the vain boasting of the Pope, concerning his Church at Rome.

IMuch marvell (said *Luther*) that the Pope boasteth, and extolleth his Church at Rome to bee the chiefeft, whenas the Church at *Jerusalem* is the Mother; for there the Doctrine was first revealed and set forth by Christ the Son of God Himself, and by His Apostles. After the same Church, was the Church at *Antioch*, from whence the Christians have their name. Thirdly was the Church at *Alexandria*; the Romish was the fourth; And the Churches of the *Galatians*, of the *Corinthians*, *Ephesians*, of the *Philippians*, &c. were also before the Romish. Is it so great a matter (said *Luther*) that *S^t Peter* was at Rome? (which never hitherto hath been, nor ever will, nor can bee proved) whenas our blessed Saviour Christ Himself was at *Jerusalem*, where all the Articles of our Christian faith were made, where *S^t James* received his Orders, and was Bishop, and where the Pillars of the Church had their seat.

The Ancient Church.

S^t Peter (said *Luther*) was God's last anger, who idly boasted and bragged, and with lies procured the heauey torments of many Consciences.

Of S^t Austine's speech, Evangelio non crederem, &c.

S. Austin's excellent speech, how the writings of the Fathers ought to be read.

THis speech of *S^t Austin* (said *Luther*) where hee writeth, I would not believ the Gospel, except the Church first with her Authoritie had confirmed the same, &c. was never written in that sens which the Papiſts dream of and devise. For it never came in *Austin's* minde to write, that his, or others of the Fathers writings, ought to bee more believed then the holie Gospel; but that onely the sacred Scriptures and God's Word were to bee believed, and that the same should not bee censured according to our humane wisdom, sens, reason and understanding, as doctrine of men, which in another place hee witnesseth (*Prologo, lib. 3. de Trinitate*) in these words following; Thou shalt (in favor towards my writings) not believ them as the sacred Scriptures; but what thou findest in the Holie Scriptures, the same believ thou immediately without all doubting, yea, although before thou didst not believ it. But in my writings (what therein thou holdest not to bee sure and certain, and unless thou truly and rightly understandest them) thou shalt not stedfastly depend thereon. And further in his 8. Epistle to *S^t Hierom*, hee saith, I have learned to do this honor and fear to the Holie Scriptures, that I dare not believ any thing therein to bee erroneous. And if in case I found any thing therein which might not bee agreeable to the truth, that as then I shall and will think nothing elf but that the Book is not written aright, but falsly; or I shall think, that the Translators did not attain to the true sens of what is said, or did not rightly understand it.

Nota bene.

But other men's writings (bee they never so holy or learned) I read in such manner, that I hold the same not therefore to bee true, becaus they themselvs hold them so; but I will, that they shall make them good and approved unto mee to bee true out of holy Writ, or by other sound and substantial reasons, &c. And again, I am to read in other men's Books and Writings in such manner, as I will they should read in mine, to understand them, &c.

Sophists blaming S Paul's writings.

The idle Sophists (said *Luther*) do finde fault with *S^t Paul*, and do blaspheme him, and saie, Hee wrote confusedly, one thing through another disordered and darkly. Ah, Loving Lord God, this great Treasure the sacred Writ belongeth onely to a perplexed, to a broken, contrite, and humbled heart which feareth God's wrath, *Psal. 51.* and *Isai. 64.*

The ungodlie ought earnestly to bee reprov'd, and their boasting confounded and put to shame, as *S^t Steven* did, *Acts 7.* Hee spake harshly of and against Jerusalem, and the Law which ruled at the same time over that Nation, which then stood in flourishing state.

That the Papiſts bragging standeth and dependeth on the name of the Church.

Papist's fort.

THe Papiſts (said *Luther*) relie upon this, The Church cannot err; Wee are the Church; *Ergo*, wee cannot err. To the *Major*, I make this answer, True it is, the Church cannot err, namely, in the Doctrine; but in works and actions shee may easily err; yea, and oftentimes doth err; and therefore shee praieth, *Forgive us our Trespases*, &c. The *minor* (said *Luther*) I utterly denie.

Therefore when they argue, and saie, What the Church teacheth uprightly and pure, is true; the same (said *Luther*) wee yield unto. But when they argue and saie, What the Church doth is upright and true; the same wee denie, and saie roundly, No thereunto; Wherefore wee must alwaies have an eie to the Doctrine, for that doth the deed.

Of the difference of Christ's Kingdom, and the kingdom of the world.

Our Lord God (said *Luther*) hath reserved to Himself and His Church the best Rule and Government, which is not *sub exactiōe Legis*, but proceedeth in *Liberate spontanea*. For our Saviour Christ saith, *I baptize thee*, I instruct thee in the chiefest points of Christian Doctrine, I absolv thee, I preach unto thee, I comfort thee, &c. Believest thou Mee, so hast thou everlasting Life and the celestial Treasure; but if thou believest not, the hurt is thine own, I lose nothing thereby.

But the worldly Government proceedeth *ex coactione*, and saith, *Fac hoc, omitte illud*. If thou wilt not bee ruled, (saith the Magistrate) then will I punish thee; in the world is altogether mischief, insomuch that the temporal Kingdom seeketh onely its own carnal good and profit, *quadam ex coactione*.

But the Kingdom of Christ holdeth and governeth us for our own true celestial good and profit, with (lovingly) deferring it to our selvs. And (said *Luther*) in *Electis* the same goeth well forward and prosperously proceedeth. *Sed politici quò sunt rigiores Legibus (dicentes, Thus and thus must thou do), Eò minus procedit.*

Wherein the true Church consisteth.

Many there are (said *Luther*) that presume to brag and boast of their Title of the Church, whenas they are nothing less then the true Church; for the dear and holie Prophets fought also with the Church. The Prophet *Esay* presently in the beginning of his first Chapter describeth two sorts of Churches. The upright and true Church is a very small heap and number, hath no esteem or very little, shee lieth under the Crosse; but the fals Church is pompous, boasting-like; shee flourisheth and is held in high repute, like *Sodom*, of which *S^t Paul* complaineth, *Romans* 8. and 9 Chapters. To conclude, the true Church (said *Luther*) consisteth in God's Election and Calling, shee is powerful and strong in weakness.

Prophetical
brains.

Of the Sophists Juggling Tricks.
Fallaciæ Sophistarum.

One of the Jugglings of the Sophists (wherewith the ungodlie wretches deceive simple people) is this, A kingdom (saie they) which is plagued and tormented, the same is a temporal kingdom. The Christian Church is plagued and tormented. Ergò, Christ's Kingdom is a Temporal Kingdom. But I answer them and saie, No, not so, The Kingdom of Christ (said *Luther*) is not plagued, but our bodies by reason of our sins are plagued and tormented. As *S^t Paul* saith, *Wee must through much Tribulation enter into the Kingdom of God*. Hee saith not, That the Kingdom of God suffereth externally.

Spiritual deceit
and knaverie,
Ephes. 4.

Acts 14.

The like fallacie and deceit is, when they saie, God is the Love; God justifieth, therefore Love justifieth.

Such and the like Fallacies (said *Luther*) may sometimes pose even understanding and pregnant wits, which are well exercised and practised. Therefore wee must take time to answer them; for every one so suddenly cannot mark and discern such deceits.

Occam the Teacher wrote a Book wherein with diligence hee sheweth such Sophistical Jugglings.



CHAP. XXI.

OF EXCOMMUNICATION,
AND

The Jurisdiction of the Church.

Concerning Excommunication.

The chiefest
good of the
worlds chil-
dren, and of
Christians.



He ungodly (said *Luther*) have great power, riches, and respect; on the contrarie, wee the true and upright Christians have but onely one poor, fillic, and contemned Christ. Temporal things, monie, wealth, reputation and power they have alreadie in possession, they care nothing for Christ; Wee saie to them, Yee are great Lords on earth; on the contrarie, wee are Lords in Heaven; yee have the power and riches on earth; on the contrarie, wee have the Heavenlie Treasure alreadie, namely, wee have God's Word and Command, wee have the holie Baptism, and the Sacrament of the Altar, which is an Office celestial. If (said *Luther*) any man or humane Creature among us, under the name of a Christian, will exercise unjust power, insolencie and wicked wilfulness, as then immediately wee excommunicate such a person, hee shall not present himself neither at the baptizing of Children, nor shall bee partaker of the holie Communion, neither shall hee have Conversation with other Christians.

The chiefest
point.

But if hee will abandon and forsake the name of a Christian, and give over that Christian Title, as then wee are and will bee readie and willing with patience to suffer his or their tyrannie, insolencie, and usurped power; wee are content to let them go like Heathen, Jews, and Turks, and so to commit our caus to God.

Beginning of
Excommuni-
cation.

From hence (said *Luther*) proceeded Excommunication by the Ancient Fathers in the Church; as wee read of *S^t Ambrose* Bishop of Millain, who drove *Theodosius* the Emperor out of the Quire, becaus (after hee with his souldiers had overcom a Citie) then hee tyrannized horribly, and commanded all therein (young and old) to bee put to the sword and slain. And when *S^t Ambrose* by the Emperor was sent for, to com out of the Church, and to deliver up into the Emperors hands both the Church, the Jurisdiction and the Livings thereof, then hee stretched forth his neck, and offered the same to the block, stood stedfast like a strong wall, and said, If the Emperor desireth of mee that which is mine, as my Hous, my monie and goods, &c. then I will not refuse, but willingly will part therewith, (although all that I have belongeth to poor people) but that which belongeth to God and to the Church is not subject to the Imperial power and Majestie; hee hath neither right nor title thereunto; I neither can nor will suffer any thing to bee drawn from the Church, nor deliver over that which is hers, specially seeing I have command to keep it, and not to surrender it up. Moreover, I (said *S^t Ambrose*) must have also regard to the Emperors saving health, to his eternal welfare and salvation: For it were neither good for mee to deliver it, nor for him to take it.

Therefore, loving Emperor, (said hee) do not burthen thy Conscience therewith, think not that thou hast Imperial power and right over that which pertaineth to God, do not exceed in exalting thy self, but in case thou intendest to remain Emperor, and to rule any longer, then have a care that thou beest subject to God, for it is written, *Reddite Cesari quae sunt Caesaris, & Deo quae sunt Dei*. People and Countries belong to thee, but the Church to the Priests, in which Christ onely must rule and govern, and must

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must not bee subject to any other power, &c. Further hee said, Well, I must endure and suffer power; Well may I sigh, lament and weep, for those are the weapons of a Christian servant against God's enemies; I neither will nor must resist or defend my self in any other sort; behold, here I stand, here will I die.

Truly (said *Luther*) hee was (doubtless) a stout and stedfast godly man, and one that was indued with a glorious Christian Courage and Spirit. To conclude, the world weeneth, and in this opinion is ruled; It beholdeth onely what is present and temporal, it understandeth and knoweth nothing how it will go hereafter; then the world will saie, *Non putaram*, I did not think it would have happened so.

But faith dealeth with things which are not present and visible, and which may bee comprehended with humane reason and understanding. An upright Christian should never deal with *Non putaram's*, but must bee most sure and certain of his Cause. Hee for the sake of Christ his Saviour (in whom hee beleeveth) must suffer and endure the Holy Cross, must bee contemned and blasphemed; therefore when the Cross cometh hee is not much affrighted nor moved thereat: why? becaus hee knoweth before that it would and must com upon him. But the wise of this world, and what affecteth this world, do live and go on securely in all and full delight and pleasure, like the rich Glutton and Epicure, who could not afford nor spare his scraps and fragments to poor *Lazarus* that lay at his Gate.

Episcopal picture.

Faith's resolution.

Luke 16.

What Excommunication is.

Our dealing and proceeding against the Pope (said *Luther*) is altogether Excommunication. For a true and right Excommunication is nothing else, then publickly to declare a person that is disobedient to Christ's Word. For, *Hee that believeth and is baptized, shall bee saved*, &c. Now wee saie and directly do affirm in publick, that the Pope (with his retinue) believeth not, therefore wee conclude, that hee shall not bee saved, that is, hee will bee damned. What is this else, but to excommunicate him? To put Christ's Word in Execution, and to accomplish and execute his command, the same is Excommunication, or to excommunicate.

Definition of Excommunication.

An Admonition touching Excommunication, given by Luther at Wittemberg, after his Sermon preached on Sunday invocavit in Lent,
Anno 1539.

I Understand (said *Luther*) of a rumor among you, which induceth many to bee very cholerick, in that wee endeavor to erect and establish Excommunication again. Now true it is, I have made mention and spoken of the same, not in meaning, that Tyrannie should swaie again, but according to that whereof Christ speaketh and teacheth, *Matth. 18*. Namely, first, that one in private bee admonished; afterwards again, through two persons, &c. Such an Excommunication (said hee) wee would willingly have again to bee prepared, not that a single Chaplain or Minister alone should or could deal therein; but that all of you your selvs should give Assistance thereunto: As *S^t Paul* saith, *With your Assemblie, and with my spirit*, that is, with the whole Congregation. Wee with you, and yee with us, ought one with another to pronounce the Lord's Prayer against such a person as is separated or excommunicated from the whole Christian Congregation.

To erect Excommunication aright.

The manner of true Excommunication.

Again, if in case that person bee converted, as then, that wee join in publick Praiers over him in the Church, and receiv him again.

And (said *Luther*) how can I, as a Minister and Servant of the Church, look to Bakers how they bake; or to Butchers, how they kill and sell meat; how Tailors and Millers do steal, &c. These Offices belong to the temporal Magistrate. But the holy Communion is ordained for a sinners comfort, who from his heart confesseth and acknowledgeth his sins, is sad and sorrie for them, and desireth to have the Grace of God, and to bee freed and loosed from his sins.

The Servants of the Church are no Informers.

But

Nota bene.

But if in case there bee among us a publick sinner, whom the Magistrate punisheth not, to such an one wee ought not to administer the holy Sacrament, except hee repenteth and bee converted: for, (said *Luther*) If I wittingly do admit a publick sinner to the holy Communion, then I take his sins upon mee, and make my self partaker thereof.

Luther's publick Confession of his sins which hee committed in Popedom.

What need have I to bee partaker of other men's sins, whenas I have enough of mine own? I lived wickedly in my youth, and fifteen years together have incurred God's wrath against mee by saying Mass in Popedom, and with my helpless works have scorned, derided, crowned and crucified my Lord and Saviour Christ Jesus, &c. why should I then now again run my self into damnation by reason of other people's sins? I might rather wish I were a keeper of Swine.

1 Pet. 5.

I speak this (said *Luther*) not that I would bee a Ruler, or use Tyrannie over you, I neither can nor will do that: But I would have everie one of you ask his own heart, whether hee think it fitting for any one to receiv the holy Sacrament, when hee liveth in open sin and wickedness without restraint?

1 Cor. 11.

Should I (said *Luther*) suffer my soul to bee damned for the sake of such an impenitent person? I am willing to venture and engage my bodie and bloud with you, my wealth and temporal welfare, my wife and children, or what elf I have in this life, (as yee know how truly I have remained with you, and not started in the time of this late great and fierce plague and sickness.) But that I should venture and engage my soul for your sins, and with you to run headlong to hell, therein I will bee excused. It concerneth not mee alone, but it toucheth all of you, to take heed that wee make not our selvs partakers of other peoples sins. A whole Citie may bee punished for the sake of one publick sinner.

The manner of admonishing.

Open declaring of Excommunication.

I would willingly proceed with the Excommunication (as God willing I intend) after this manner: First, when I my self have admonished an obstinate sinner, then I send unto him two other persons, (as two Chaplains, or two of the Aldermen of the town, two Church-wardens, or two honest men out of the Assemblie,) if as then hee will not better and amend himself, but still run on in stubbornness and persist in his sinful life: Then I will declare him openly to the Church, and in this manner I will saie, Loving Friends, I declare unto you, how that *N. N.* hath been admonished, First by my self in private, afterwards also by two Chaplains, thirdly by two Aldermen and Church-wardens, and those of the Assemblie; yet notwithstanding hee will not desist from his sinful kinde of Life. Wherefore I earnestly desire you to assist and advise, to kneel down with mee, and let us praie against him, and deliver him over to the Devil, &c.

Hereby (said *Luther*) wee should, doubtless, prevail so far, that people would not live in such publick sin and shame; for this would bee a strict Excommunication, (not like the Popes monie-Bulls) and profitable to the Church. But when such a person were bettered and converted, then wee might absolv him again.

These are the Keyes of the Church wherewith sinners are bound and loosed again.

That Excommunication is Two-fold.

Matth. 18.

EXcommunication, as also the Church, is two-fold. The one is temporal, external or visible, which the Church useth (against those that lie in open sin and shame) according to Christ's Command. And this (said *Luther*) above all things must bee kept in the Church; For Excommunication is not a slight thing, which excludeth and separateth from Christ's Kingdom, deteineth sins, without all hope of forgiveness, except by Repentance.

How Excommunication ought to bee don.

Therefore Christ will have, that a sinner bee first warned and admonished, not onely once or twice by private and single persons that are not in Office, but also by them which are in Office of publick preaching, ere and before this severe sentence of Excommunication bee published and declared.

Many there are at this time (said *Luther*) that laie the fault upon the servants of the Church, as if Excommunication were fallen through their negligence. Again, many do charge

charge the Magistrate, that they withstand and hinder the same, and will not give waie to have it put in execution. But the sentence and Command of Christ witnesseth clearly, that sinners in private manner ought to bee admonished, before the publick Ministers do pronounce and declare the sentence.

Of the caus, why Excommunication is now fallen.

Nothing hindereth Excommunication more at this time, then that no man doth what pertaineth to a Christian to do. Thou hast a Neighbour whose Life and Conversation is well known unto thee (but unknown to thy Preacher or Minister.) Therefore when thou seest thy Neighbour by wrongful dealing groweth rich, thou seest that hee liveth a lascivious kinde of life, in Adulterie, &c. Thou seest that hee governeth his House and Familie negligently, &c. as then oughtest thou Christian-like to warn and earnestly to admonish him to desist from his sinful Courses, to have a care of his Salvation, and to abstain from giving offenses, &c. Oh, (said Luther) how holie a work hast thou performed when in this sort thou winnest thy Neighbour? But I praie, who doth this? For first, Truth is a hateful thing: Hee that in these times of the world speaketh the truth, procureth hatred. Therefore thou wilt rather keep thy Neighbours Friendship and good will (specially when hee is rich and powerful) by holding thy peace and keeping silence, or by conniving, then that thou wilt incur his displeasure and make him thy Adversarie.

Secondly, the caus that Excommunication is fallen, is, forasmuch as in a sort wee are all subject to blaspheming alike, and therewith are stained; therefore wee are afraid to pull out the moat which wee see in our Neighbours Eie, lest wee bee hit in the teeth with the beam which appeareth in our own.

But (said Luther) the chiefest caus why Excommunication is fallen, is this, The number of upright and true Christians in every place is very small: For, if from our hearts wee loved and affected true and upright Godlines and God's Word (as wee all ought) then wee would regard the Command of Christ our blessed Saviour far more and greater, then all the wealth, welfare or favour of this temporal life. For this Command of Christ touching the admonishing and warning thy Brother that sinneth, is even as necessarie as this, *Thou shalt do no murther, Thou shalt not commit adulterie, nor steal, &c.* seeing that (when either out of fear, or for som other worldly respect thou omittest this admonition) there dependeth thereon, not thy Neighbours bodie and goods, but the salvation of his soul. Psal. 111.

That wee ought not to contemn Excommunication.

Take heed (I saie) that in any case thou contemnest not the Excommunication of the Church, which hath an orderlie and upright proceeding; for the contemning thereof most certainly produceth the Censure of God's wrath, and everlasting damnation, for Christ saith, *Verily I saie unto you, what yee binde on earth, shall bee also bound in Heaven, &c.* Therefore the Popes Tyrannie is so much the more to bee maledicted, in that hee abuseth Excommunication in such sort, as when a poor man at a certain appointed daie cannot make payment of that Taxation which the Pope imposeth upon him, then hee is excommunicated. But his Bulls and Excommunication hee now useth against us, becaus wee openly confesse the all-saving Doctrine of the Gospel: yet our Saviour Christ comforteth us first, and saith, *Happie are yee when men revile and persecute you for my sake, and speak all manner of evil against you, &c.* And again, *They will (saith Christ) excommunicate you.* Antichristian Excommunication.

Secondly, most certain it is, (said Luther) that the Pope's Bull is not Christ's Excommunication, by reason it is not don nor taken in hand according to Christ's Institution, therefore it is of no value in Heaven, but to him (who thus abuseth it against Christ's Command) it bringeth most sure and certain destruction; for it is a sin where-with God's Name is blasphemed.

Of the hidden and invisible Excommunication.

External: and
hidden ex-
communica-
tion.
Jer. 5.

LIke as this external and visible Excommunication toucheth and is used against those onely that live in publick sins, who thereof are convicted; even so the hidden and invisible Excommunication (which is not of men, nor don by men visibly, but is of God Himself, and don by Him onely) excludeth oftentimes such persons from the Kingdom of Christ invisibly, which wee take and hold to bee fair, upright, good and honest Christians. For God judgeth not according to outward works or kinde of life, as wee men do, but Hee beholdeth the heart, Hee judgeth such Hypocrites which the Church can neither judg nor punish, according to the common Proverb, *De occultis non judicat Ecclesia*, the Church judgeth not what is hidden and invisible.

God's secret
intelligence.

But (said *Luther*) all people among us are not stained and fouled so grossly with open Offenses, that wee may or can tax and accuse them in publick (as were fitting) of any one particular sin and transgression. For although many covetous Throats, Whores, Adulterers, &c. are among us, yet they proceed so craftily, and in such sort do act their sins, that wee cannot convince and tax them, as they deserv to bee discovered and punished. Therefore although they bee with us in the Church among the Christian Assemblie, although they hear Sermons and God's Word, and with other upright and Godly Christians receiv the holy Sacrament, yet nevertheless, *de facto*, they are (in the Act) excommunicated by God, by reason they live in sin against their own Consciences, neither do they amend and better themselves, according to *S^t Paul's* sentence, *The Whoremongers, Drunkards, Adulterers, &c. shall not inherit the Kingdom of God*. Indeed well may such sinners deceiv men, but they cannot deceiv God; Hee at the last daie of Judgment will caus His Angels to gather all Offenses together, and will cast them into the fierie Oven.

Matth. 12.

External or the outward Excommunication should bee acceptable and the more pleasing unto us, in that it is like Physick, through which wee are called and invited to Repentance.

But the hidden or invisible Excommunication (seeing it is but for a short time, or, as wee use to saie, a Gallows reprove, not feeled) doth therefore strengthen and animate a secure kinde of life.

Of LUTHER'S Letter which hee wrote to a good Friend touching Excommunication.

Tender
Courtiers.

IShould bee very glad if yee could erect and prepare Excommunication again according to the manner and Example of the first Church. But it will press the tender Courtiers forely, and caus grievance in them, as those which now are weaned from Constraints and Compulsions. The Lord of his mercie assist you therein, and give his benediction thereunto.

The court of
the world
among great
and small.

Such Discipline were exceeding necessarie; for apparant wilfulness getteth the upper hand, and every one doth what hee pleaseth, of which the Rulers and Magistrates are the chieft caus, they suffer such wilfulness to go unpunished, and connive therewith. They now have nothing elf to do, then to impose and press one Taxation after another upon their poor subjects, insomuch that in these daies throughout all Dominions are erected innumerable houses of Rents, Tolls, and Customs. Therefore the Lord in his wrath will destroie them. Ah that the blessed daie of our deliverance might soon appear, and put an end to these great miseries and divellish doings. *Amen.*

Of the Descent of the Keyes of the Church.

CHrist (said *Luther*) gave to the Church two Keyes, with the one to binde, with the other to loof. Out of these the Pope, as the right Antichrist, hath made altogether Picklocks, and abominably hath abused them, as by experience wee finde. But now
for-

forasmuch as God of his mercie hath given again his Word pure and clean unto us; wee ought therefore to make upright use thereof, and not in such sort should throw these Keyes into corners, and suffer them to rust, as hitherto hath been don; but much more wee should make them to go easily, to lock and unlock, to binde and to loof, &c. To binde the rude and impenitent which lie and wallow in open sins both against the first and second Table of the Ten Commandements of God, which give offens to others either by fals doctrine or wicked kinde of life, until such time as they acknowledge and confesse, that they have wickedly provoked God's Anger, and offended the Church; and do desire Remission of their sins. As then they shall bee pronounced loof again, and received; As *S^t Paul* with his Example teacheth at Corinth. These are the two Keyes which Christ hath committed to the trust of His Spous the Church. This Command of our Saviour Christ is confirmed with a solemn Oath, where Hee saith, *Verily I saie unto you, What yee binde on earth, &c.* Insomuch that most certain it is, what in this manner here on earth shall bee bound and loosed, the same also shall bee bound and loosed in Heaven.

*Matth. 18.
Job. 20.*

But (said *Luther*) Christ placeth first the binding, or the locking Key, and afterwards, the Key of unloosing or unlocking is hung by the same; for if one intendeth to bee loosed, then hee must first bee bound. Now hee that feeleth not himself bound of the Diuel and of his sins, nor doth acknowledge and confesse his sins; nay, in stead of confessing the same, will not confesse to have don any thing amiss or unright, but supposeth himself to bee quit and free; to him the Key of unloosing cannot bee imparted, but must bee left bound in that manner, and committed to God's Judgment, must bee held and esteemed of as a Heathen and no Christian; hee must bee suffered to go on in his high and haughtie minde, which the Church cannot resist, onely shee may reprove and warn others of him.

Remarkable
Ordinances in
the words of
our Saviour
Christ.

Nota bene.

The temporal Magistrate hath the sword and command from God, openly to restrain fals doctrine, to resist and to punish such Offenses as are in publick committed against the first and second Table of the Ten Commandements, to the end outward Peace, Tranquillitie and Concord may bee preserved, that God's Name may not bee blasphemed, nor the Christian Congregation offended, disturbed and seduced. But the servants of the Church must carrie the sword onely in the mouth, and according to Christ's Command must not onely teach and comfort, but also they must reprove and affright, and in that sort must binde and loof according to the condition and state of the persons, that is, Those that live in sin and stubbornly remain therein without amendment, must not bee loosed, but Heaven Gates shut up and locked against them. But those which acknowledge and confesse their sins, and praie for pardon and forgiveness (how gros and great sinners soever they bee) must bee loosed and released, Heaven opened unto them, and again received for members of the Church.

The severitie
and comfort of
Preachers.

Of the effect and final caus of Excommunication, and how it is to bee valued.

God will have (said *Luther*) that Excommunication shall bee of value, and proceed in the Church, it must stand stedfast in force and irrevocably remain; for Christ saith, *Receiv yee the holie Ghost, whose soever sins yee remit, they are remitted unto them; and whose soever sins yee retain, they are retained.* And, *If thy brother shall trespass against thee, go and tell him his fault between thee and him alone, if hee shall hear thee, thou hast gained thy brother. But if hee will not hear thee, then take with thee one or two more, &c. And if hee shall neglect to hear them, tell it unto the Church. Let him bee unto thee as a Heathen man, and a Publicane.* And *S^t Paul* saith, *If any man that is called a brother bee a fornicator, or covetous, or an Idolater, or a railer, or a drunkard, or an Extortioner, with such an one, no not to eat, &c. Put away from you that wicked person. Also, If there com any to you, and bring not this doctrine, receiv him not into your house, neither bid him, God speed: For hee that biddeth him God speed, is partaker of his evil deeds.*

*Job. 20.
Matth. 18.
Equal proceeding in the Church.*

1 Cor. 5.

*John 2.
John 1.*

These and such like Sentences (said *Luther*) are the unchangeable Will, Decrees and Ordinances of the high Majestie of God: Wee have no power to alter or to omit the same, much less to abolish them; but on the contrarie, wee have earnest Command

God's general
Ordinances in
the whole
world.

mand with true diligence to hold thereunto, dis-regarding the power or repute of any person whatsoever. And although Excommunication in Popedom hath been and is shamefully abused and made a meer Torment, yet must not wee suffer it to fall, but make right use thereof, as Christ hath commanded, to the impairing and building of the Church, not to devast and exercise Tyrannie, as the Pope hath don.

Of the Absolution.

Celestial Indulgence.

BY virtue of the strength of the Keyes, wee must absolv and loof from secret sins. The Keyes of the Church are not separated in themselvs, but the use of them is manifold. The Gospel which openly is declared and preached is the publick and general Absolution, when Remission of sins is pronounced and offered to all that repent. But private Confession is the particular Absolution, when one in particular is absolved and loosed from sins. It was demanded, whether persons excommunicated might bee permitted to go to Church and hear Sermons? *Luther* answered and said, Yea, wee must not hinder them therein; for by Preaching they learn to know where their Errors are.



CHAP. XXII.

OF THE OFFICE OF PREACHING,
and Ministers of the Church.

Concerning Preaching.

Diabolical conceits and tricks.



Om there are that rail at the servants of God, and saie, What although the Word and Sacraments bee upright and the Truth (as indeed they bee) when God speaketh of them. But it is not therefore so soon God's Word when a man talketh thereof.

In this sort (said *Luther*) do such people under-value and slight the Office of Preaching.

Of Speculative Divinitie.

I Much fear (said *Luther*) that Lawyers very hardly will bee saved, whenas it is so hard for Divines to bee saved, that daily go in hand and deal with God's Word. Divines (if they bee upright) are alreadie justified in Heaven and saved; but *Zwinglius* and *Oecolampadius* are gon the wrong waie; for all such Divines as go in hand with natural reason and understanding and do speculate and censure thereafter in Divine Causes are the Divel's own. *Cocleus* is not such a Divine, (said *Luther*) hee is a very Idiot, therefore I have hope of him. But Prince *George* and the bishop of *Mentz* belong directly to the Divel. The Papists (as holy workers) do saie, I have don evil and sinned, therefore am I damned, this, their Speculations and censuring in divine Causes according to humane wit and wisdom do produce. When a Papist heareth Divinitie, then hee saith, and concludeth, I have sinned, therefore I am damned.

Wherein Divinitie consisteth.

Upright promotions in every place.

Divinitie (said *Luther*) consisteth in use and practise, not in speculating and meditating of God's works after humane wisdom. Every Art as well in hous as also in temporal Government that dealeth with speculations (without beeing put in practise) is lost and nothing worth. When a Tradesman onely maketh his Accompt, how much profit

profit hee might reap in the year, and putteth nothing in practise, hee is one that tradeth with speculations which consist but onely in Cogitations and foolish Exploits; but afterwards in effect hee findeth, that his reckoning cometh far too short. And thus it goeth also with speculating Divines, as to this Daie is seen, and Examples do witness, som of which (said *Luther*) I know and have by experience.

To preach Christ.

IT is an Office exceeding dangerous to preach Christ; had I (said *Luther*) known so much before as now I know, I should never have been drawn thereunto, but with *Moses* I would have said, *Send whom thou wilt send.* The Bishop of *Brandenburg* spake truly unto mee at *Worms*, (in meaning to dissuade mee from writing against the Pope,) Loving *Sr Martin*! (said hee) I told you thus much before, and advised you to bee silent and not to enter in too far; yee will bring much trouble upon you: for it toucheth the whole Christian Church. I ween indeed (said *Luther*) I have trouble enough thereby; I have loaded upon mee the hate of the whole world, whenas before I lived securely and at ease.

Against the fore-speakers of such dangerous intentions.

To do nothing without calling.

NO man should undertake any thing, except hee bee called thereunto, but Calling is two-fold; either Divine, which is don by the higher power, or such as have autoritie, and the same Calling is of Faith. Or else, it is a Calling of Love, which is don by one's Equal, as when one is desired by his good Friend or Fellow to preach a Sermon; both Vocations are greatly necessarie to secure the Conscience.

Whether it bee right to desire the Office of Preaching?

Ans. FIRST, certain it is that young people must bee brought up to learn the holy Scriptures; they know that afterwards they must bee taken for Ministers. Now when afterwards they present themselves and offer their service at such time when a place or parish falleth void, then they do not intrude themselves, if they bee readie to bee invited, or demanded thereunto. Like as a Maid is brought up to the state and age of Matrimonie; whenas then one maketh suit to marrie her, then shee may do it with a good and safe Conscience towards God and the world. To intrude (said *Luther*) is to thrust out another; but when in the Church a place is void, and thou saist, I will willingly supplie it, if they willingly pleas to make use of mee; if as then thou beeest entertained and received: so is it an upright and a true Vocation and orderly Calling. In such manner *Esay* said, *Send mee*, (said hee) *I am here.* Hee *Isai. 6.* came of himself when hee heard they stood in need of a Preacher; and so (said *Luther*) it ought to bee, wee must look whether people have need of us or no? And afterwards, whether wee bee desired or called?

Of the Calling of Moses.

GOD was at *Moses*, and bade him go six several times before hee could get him forward, and at last, after many excuses, hee went, but unwillingly. If I (said *Luther*) had been as *Moses*, I would (with the Advice of som Lawyer) realiter have framed a Bill of Complaint against our Lord God, for breaking His Promiss; for Hee said to *Moses*, *I will bee with thee*, but Hee performed not what Hee promised. In like manner God comforteth and encourageth with such and the like Promisses in the Gospel, where Hee saith, *And yee shall finde rest for your souls.* But alas, wee see and finde the contrarie by *John the Baptist*, by His dearest Son and our blessed Saviour Christ Jesus, by all the Saints and holie Martyrs, and by all true Christians, insomuch that according to the Lawyers sentences and proceedings, our Lord God hath lost the caus.

To have regard to the event.

Christ spake not to mee (said *Luther*) as hee spake to *Sr Paul*, where hee saith, *Arise and preach, and I will bee with thee.* I (said *Luther*) have read that in *Paul* as an Example.

O it goeth on
alreadie.

Such as are upright Divines must remain stedfast in their Office, and must not regard the world's unthankfulness. Doctor *Anthonic Staupitz* complaining to *Luther*, how much tribulation and vexation hee endured by his preaching, was by *Luther* answered as followeth, Loving Friend ! it hath gon even so with mee likewise ; I was as much afraid of the Pulpit as you are ; yet I was compelled to proceed ; I was constrained to preach, and to begin at the Grape-gate, where I preached to the Brethren. But I mark your diseas, you would fain bee exquisite at an instant, you will bee more learned then I or others which therein are exercised ; you happily seek after honor, and therewith you are vexed. But you ought to preach Christ, and the Catechism, and not regard what people do hold and censure ; such wisdom will exalt you beyond all humane Judgment ; for the same is God's Word which is wiser then men ; do not expect from mee any praise when I hear you preach. But you must know that you are called, Christ hath need of you for the praise of Him and His Name, thereupon stand stedfast. Your Excuses by mee are of no value. When the Prince Elector of *Saxon* through Doctor *Staupitz* caused mee (said *Luther*) to bee called to the Office of Preaching, I had fifteen Arguments with which I intended to refuse my Vocation, but they would not help. At last I said, Loving Doctor *Staupitz* ! you will bee the cause of bringing mee to my death ; I shall not bee able to subsist. Then said hee, Well, on in God's Name, Our Lord God hath many businesses : Hee hath need also above in Heaven of wise people.

Doctor
Staupitz
proceeding.

As this Doctor *Staupitz* was elected chief Vicar in the whole Province three years together, hee intended to accomplish every thing against the Adversaries with his own Counsel, head and brain, but it would not forward. The next three years following hee was chosen again ; then hee made trial to fulfil the same thorow the Assistance of the most antient fathers, but it failed him also therein. The third three years hee committed that work to God's power, but then it went less forward ; wherefore hee said, *Mitte vadere sicut vadit, quia vult vadere ut vadit*. Let it go (said hee) as it goeth, for neither I nor the fathers can, nor God will do any thing to alter it, there must com another *Triennium vicariatus*. Then came I (said *Luther*) and began another Game.

From whence it cometh that the Church-Officers are but scarcely mainteined.

There came from *Eysenach* to *Wittenberg* a Minister who complained to the Professors of his great povertie and miserie. *Philip Melancthon* said unto him, Loving brother ! have patience for a time : Hitherto wee have strove concerning Minister's Matrimonie, and seeing wee have obtained that, wee intend now to strive for the honor and dignitie ; and afterwards wee will also strive and labor for Livings ; whereupon *Luther* said, To the poor is the Gospel declared, for the rich regard it not. If the Pope mainteined us not with that which hee hath gotten (though much against his will) wee might even starve for want of Food. The Pope hath swallowed up stolen goods, and must spew them all up again, as *Job* saith : hee must give the same to those to whom hee wisheth nothing that is good, although scarcely the fiftieth part is used to the Church's profit, the rest hee lavisheth away, wee obtain very neerly the fragments under the Table. But wee are assured of better wages after this life, and if our hope were not fixed thereon, then were wee the most miserable wretches of all people.

That long and tedious Sermons ought not to bee made.

I Would not have Preachers (said *Luther*) to torment their hearers, and detain them with long and tedious Preaching ; for the delight of hearing vanisheth, also the Preachers therewith do hurt themselvs. Doctor *Pommer* ought to bee reprov'd by reason of his long Sermons ; howsoever I know hee useth it not of purpose, but onely out of an erroneous custom.

of

Of LUTHER'S manner of Preaching.

Luther preached at *Dresden* before the Prince Elector, the Prince of *Anhalt*, and other Princes, out of the first of *Timothie*, first Chapter, (which Sermon afterwards was printed) *Philip Melancthon*, beeing then present, demanded of *Luther*, If hee had comprehended in his memorie every point of that Sermon before hee preached it? For (said hee) it was a most excellent admonition to the highest service of God, namely, the hearing of God's Word. Can they in Popedom (in the Divels name) finde in their hearts daily to hear Mass? wherefore then should not wee much rather long and strive to perform daily this true service of God, from whence floweth the greatest good? Behold, the Preface before that Sermon. Thereupon answered *Luther*, and said, I use not to collect and fasten every point in particular, but onely the chief and head-points on which the Contents of the whole Sermon depend, as namely, in this Sermon, I directed the Admonition to God's chiefest service, as the hearing of His Word. Afterwards in speaking, such things fall into my minde, of which before I never thought; for if I should comprehend every word which I deliver, and in particular should speak of every point, then I should not so briefly run thorow. I much commend the expertnes in Doctor *Casparus Creutziger*, who excellently comprehendeth and catcheth up his words: I hold (said *Luther*) that hee goeth far beyond mee.

Of a Question.

One asked *Luther*, Which were greater and better, either to strive against the Adversaries, or to admonish and lift up the weak? Hee answered and said, Both are very good and necessarie. But it is somewhat greater and better to comfort the faint-hearted; the weak, by striving against the Adversaries, are also edified and bettered; both of them are God's Gifts; hee that teacheth let him attend his teaching, if any man admonisheth, let him attend his admonishing.

Of preaching powerfully.

Doctor *Forstemius* asked *Luther*, from whence such Art proceeded, in speaking so powerfully that both God-fearing and ungodly people thereby were moved, and took it to heart? Hee answered and said, It proceedeth from the first Commandment of God, *I am the Lord Thy God*, against the ungodly I am a strong and a jealous God: And towards the good and godly, I am a merciful God, I do well, and shew mercie to them, &c. For this will have and commandeth us to preach hell fire to the proud and haughtie, and Paradise to the good and godly, to reprove the wicked, and to comfort the good, &c. The Instruments and work-tools of God are different, and not alike; even as one knife cutteth better then another. The Sermons of Doctor *Cordatus* and Doctor *Creutziger* are taken more to heart then the preaching of many others.

Preachings
impression.

That the world cannot endure upright Preachers.

THe world can well endure all sorts of Preachers except us, (said *Luther*) us they will not hear: In former time they were forced in Popedom to hear the ungodlie Tyrants, and to carrie them on their shoulders that plagued them by compulsion on bodie and soul, on wealth and honor. But us, who by Gods Command do reprove them, they will not hear; therefore the world must go to wrack. Wee (said *Luther*) must vanish and consume by reason of povertie; but the Papists by reason of misfortunes; for their things are not of proof, they see well that God resisteth them. It will shortly com to pass, that the world willingly would give much for an upright Preacher, but shall not get him; in stead of whom they shall honor and worship liars and deceivers. Therefore (said *Luther*) a little thing would make mee to help Popedom up again, and to exalt Monks and Friars; for the world cannot live without such Vizards and Shrovetide-Fools.

The evil
countenance
of the world.

This is now
proved true.

Of Luther's manner in recommending Preachers that were called.

THe Senate of Nuremberg sent to Wittemberg, called and elected Master *John Cellarius* to be their Preacher. *Luther* by him wrote to the Senate Letters of Recommendations; and to *Cellarius* hee said, I will recommend and praise thee, although thou deserveest not so much as I purpose to write of thee; yet thou must use diligence to attain to that scope; for thou art now tied by my Recommendations. In this manner God said to *Moses*, (when *Joshua* was called to supplie his place after his death) *Lay my praise on Joshua*, &c.

Of the Qualities and Virtues of a good Preacher.

A Good Preacher (said *Luther*) should have these Properties and Virtues; First, to teach orderly; Secondly, hee should have a readie wit; Thirdly, Hee should be eloquent; Fourthly, hee should have a good voice; Fifthly, a good remembrance; Sixthly, hee should know when to make an end; Seventhly, hee should be sure of his things; Eighthly, hee should venture and engage bodie and bloud, wealth and honor by the Word; Ninthly, hee should suffer himself to be mocked and baffled of every one.

How a Preacher should be qualified that intendeth to please the world.

To please men.

First, Hee must be learned.
Secondly, Hee must have a fine deliverance.
Thirdly, Hee must have neat and quaint words.
Fourthly, Hee must be a proper person, whom women and maids may love.
Fifthly, Hee must not take, but give monie.
Sixthly, Hee must preach such things as people willingly hear.

Of the world's pervers censuring of Preachers defects.

Valuers of Preachers.

THe defects in a Preacher are soon spied; Let a Preacher be endued with ten Virtues, and have but one fault; yet the same one fault will eclipse and darken all his virtues and gifts, so evil is the world in these times. Doctor *Iustus Jonas* hath all the good virtues and qualities that a man may have; yet by reason that hee onely often hummeth and spitteth; therefore the people cannot bear with that good and honest man.

That a Preacher should remain in and by the Proposition, and not produce strange things.

Luther's wife said unto him, Sir! I heard your Cousen *John Palmer* (who attended on *Luther*) preach this afternoon in the Parish Church, whom I better understood then Doctor *Pommer*, that is held to be a very excellent Preacher. Whereupon *Luther* made her this answer, *John Palmer* preacheth as yee women use to talk; for what cometh in your mindes, the same yee also speak. A Preacher ought to remain by the propounded Text, and should deliver that which hee hath before him, to the end people may well understand the same. But such a Preacher as will speak every thing that cometh in his minde, I liken to a Maid that goeth to Market, when another Maid meeteth her then they make a stand, and hold together a Goose-market, &c. Even so likewise do those Preachers, *Qui nimis procul discedunt à proposito*, and think to speak all at one time.

Of the manner of Luther's Ordinations.

AS (on Sundaie *Jubilate*, beeing the 22 of April, 1540.) *Luther* gave Orders to *Benedict Caselio*, hee read the sentence, *Acts* 13. how the hands were laid upon the two Apostles *Paul* and *Barnabas*. Also *Acts* 20. how *S^t Paul* warned the Bishops and Ministers at *Miletus* to take heed of Wolvs: Likewise hee read the 3. Chapter of the first of *Timothie*, and *Titus* 1. How a Bishop should bee called and qualified. After which, hee said,

My loving Brother *Benedict*, thou art by God ordained to bee a true Servant of *Jesus Christ* (at *Torgaw*) to further his holy Name through the pure Doctrine of the Gospel, to which through God's power wee call and send thee, as God hath called, and sent us. Therefore watch earnestly, bee diligent, praie to God to keep and preserve thee in this high Vocation, and that thou maist not fall awaie, and bee seduced by fals Doctrine, by heresies, sects, nor through thy own cogitations, but to begin the same in God's fear, true diligence, and continual Praier, and to finish it aright in *Christ*. Afterwards hee laid the hands upon him, and kneeling, hee praied aloud the Lord's Praier. Then rising up again, hee lifted his Eies up to Heaven, and said, Lord God, heavenly, merciful Father, who hast commanded to praie, to seek, and to knock, also hast promised to hear us when wee call upon thee in the Name of thy Son; Upon these thy Promisses wee depend, and praie thee to send this Servant of thy Word (*Benedict*) into thy Harvest, to assist him, to bless his Office and Service, to open the Ears of the faithful to the blessed cours of thy Word, to the end thy Name may bee praised, thy Kingdom encreased, and the Church may grow. *Amen*. Therefore, my loving brother, I wish thee happiness and blessing to walk in God's fear, and confidence in the Lord. Then they sang, Now praie wee the holie Ghost.

Luther's admonitions to the ordained.

Whereto a Preacher should have regard.

AS Doctor *Erasmus Albert* was called into the Mark of *Brandenburg*, hee desired of *Luther*, to set him down a manner and form, how hee should preach before the Prince Elector. *Luther* said, Let all your preaching bee in the most simple and plainest manner, look not to the Prince, but to the plain, simple, gross and unlearned people, of which Cloath the Prince himself is also made. If I (said *Luther*) in my preaching should have regard to *Philip Melancthon*, and other learned Doctors, then should I work but little goodness. I preach in the simplest sort to the unskilful, and the same giveth content to all. Hebrew, Greek, and Latine I spare, until wee Learned ones com together, as then wee make it so curled and finical that God Himself wondereth at us.

Manner how to preach.

note.

That unthankfulness and contempt maketh good Preachers scant.

IT will ere long com to that pass in *Germanie* (said *Luther*) as it is in *Spain* and in *France*, where no Preachers are, but onely Runners up and down, as in former time with us the *Stationars* were, the same went up and down the Countries and preached one week in the time of Lent in every Town, wherewith the people were fain to content themselves one whole year. That Town which was rich gave a Frier one hundred Guilders to preach the whole Lent. Therefore loving Brethren, let us praie both for this great Office, and for those also that are therein; for yee see with what earnest zeal *Christ* praied before hee called the Apostles, and sent them into the whole world. Satan, through Tyrants, seducers, and fals brethren in this last time, laieth hold on the Ministerie with earnest power. Therefore praie diligently that God would approve his strength and power in our weakness. It is high time to praie.

Luther's prophecy of the future state of the Church in Germanie.

Enemies to Preachers.

Of the Office of an upright Pastor.

AN upright Shepherd and Minister by edification must encrease his flock, and also must resist and defend; otherwise, if resisting bee absent, then the wolf devoureth the sheep; the rather, where they bee fat and well fed. Therefore (said *Luther*) *S^t Paul* earnestly presseth *Titus*, that a Bishop by sound Doctrine should bee able

Church-service.

Titus 1.

both to exhort and to convince the Gain-sayers, that is, to resist false doctrine. A Preacher must be a Soldier and a Shepherd together. He must nourish, defend, and teach; he must have Teeth in his mouth, and be able to bite and to fight.

Mouth-
Preachers.

There are many talking Preachers, (said *Luther*) but nothing is in them save only words, they can talk much, but teach nothing uprightly. The world always hath had such *Thrasones*, boasting Throat-criers.

Excellent
Censures of
Cicero and
Erasmus Ro-
terodamus.

Cicero, the best and most Eloquent Heathen in the Latine tongue (as hee had heard a notable Prater speak) said, I never in my life have heard one speak so much and with so great authority, and yet hath said nothing. And when *Erasmus Roterodamus* was asked at *Bononia* how hee liked one, who triumphed and highly boasted in his *Oration*, hee said, I like him well, for hee hath made it far beyond my cogitations of him. How so, said the other? I did not think (said *Erasmus*) that such a Fool had lurked in him.

John 3.

Therefore (said *Luther*) to speak much is no Art, but to speak fine significantly and rightly, that Gift is given to few; No man ought to undertake any thing, except it be given him from above.

That a Consonance ought to be among Preachers.

God's special
blessing.

I know no greater gift than that which we have, namely, we have (said *Luther*) *Concordiam docentium*, inasmuch that throughout the Principalities and Imperial Cities in *Germanie* they teach conformable with us. Although I had the gift to raise the dead, yet what were it, if all other Preachers taught against mee? I (said *Luther*) would not exchange this Consonance for the Turkish Empire.

Of the reproving of proud Preachers.

Physick for the
pride of
Preachers.

Anno 1541. *Luther* discoursed much concerning the Ambition of certain Preachers, and said, God oftentimes layeth upon the Necks of such haughty Divines all manner of Crosses and plagues, thereby to humble them, and therein they are well and rightly served; for they will have honor, whenas the same only belongeth to our Lord God. When we are found true in our Vocations and Calling, then we have reaped honor sufficient, though not in this life, yet in that to come; there we shall be crowned with the unchangeable crown of Honor, (as *St Paul* saith) *which is laid up for us*. But here on earth we must seek for no honor, for it is written, *Vae vobis cum benedixerint vobis homines*: we belong not to this life (said *Luther*) but are called to another far better. The world loveth that which is their own, but we must content our selves with that which they bestow upon us, namely, with scoffing, flouting, and contemning of us. I am glad (said *Luther*) that my Scholars and Friends are pleased to give me such wages; I desire neither Honor nor Crown here on Earth, but I will have Retribution from God the just Judge in Heaven. It is said to this day, concerning us Preachers, *Retribuunt mihi mala pro bonis*.

To take in
good part.

From the year of our Lord 1518, to this present (said *Luther*) every Maundie Thursday at *Rome* have I been by the Pope excommunicated and cast into Hell, yet I live still. For every year on Maundie Thursday (*Quando Christus instituit Cenam*) all Hereticks are excommunicated at *Rome*, among whom, I am always the first and chiefest. This do they on that blessed, sanctified day, whenas they ought rather to render thanks to God for the great benefit of his holy Supper, and for his bitter Death and Passion. This is the honor and crown which we must expect and have in this world. God sometimes can endure honor in Lawyers and Physicians; but in Divines hee will no way suffer Ambition or greediness of honor: for a boasting and an ambitious Preacher soon contemneth Christ, who with his blood hath redeemed the whole world.

To preach discreetly according to the Condition of the Hearers.

A Preacher (said *Luther*) most necessarily must know, how to make a right difference between the two-fold sinners, namely, the impenitent, secure, &c. and the sorrowful and penitent; otherwise the whole Scripture is locked up. As *Amsdorfer* began

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began to preach before the Princes at *Schmalcalden*, with great earnestness hee said, The Gospel belongeth to the poor and sorrowful, and not to you Princes, great persons and Courtiers that live in continual joie and delight, in securenese, void of all Tribulation.

Amsdorfer's
Preaching at
the daie of
Assemblee at
Schmalcalden.

It was (said *Luther*) a grievous *Exordium*, & *Captatio benevolentiae*, whenas in the Entrance wee should make the Hearers prone and willing to hear the sequel what will bee preached. This spiritual Doctrine of the Gospel troubleth and tormenteth even the good and godlie hearts; and concerning ancient people, they have also need of the Preaching of the Law. As wee see how diligently *S^t Paul* in his Epistles driveth the Law, insisteth that they which now are becom Children by Grace and Faith in Christ, and are justified and saved without all merits and deserts, should shew themselves thankful towards God, and bee obedient unto him, should kill the old *Adam* and resist the sins which are yet behinde in the flesh: As, where hee saith, *Kill your bodies*: And, *God forbid that yee should now live in sin*. For (said *Luther*) wee see, that not onely the Law maketh Hypocrites, but also the Doctrine of Grace (which the rude and impenitent do abuse) is very grievous and weakneth. Therefore let us mark this difference well between penitent and impenitent sinners.

Imprinting of
the Law.

That a Preacher ought to remain by the chiefest point propounded.

WHEN a man standeth in fight and combate, then let him look that hee remain in *statu negotii*. I (said *Luther*) never yet had an Adversarie that remained in *ipso statu*, and fought with mee on equal Terms, but alwaies they shrunk, went aside, and flew out of the waie, they would never stand their ground, nor expect the stroak. It is an Art to stand in *statu causa*, and saie, Wee deal with this point, here let us meet; but I must alwaies run after them; and therefore sure it is, hee that hunteth will also bee wearie at last.

Advantage in
matters of
strife.

I drove Doctor *Eck* (said *Luther*) into the Lists (who intended to prove the Pope's Supremacie with this Argument; *S^t Peter* walked upon the Sea, the Sea is the world, therefore *S^t Peter* was the Prince and chief among the Apostles, and consequently the Pope chief and principal Bishop in the Church of Christ) insomuch that every man laughed at him, in that out of *S^t Bernard* hee named the Apostles the world. Now when hee saw that I had hunted and driven him into the Net, then hee cried out, and said to the Friars at *Leipzick*, *O vos sancti fratres, videte importunitatem Lutheri, qui patris vestri Bernardi sententiam rejicit, qui tamen Spiritum sanctum habuit*. There did I stand in *statu causa*, (let *Bernardus* bee *Bernardus*) and expounded that sentence (touching *S^t Peter's* walking on the Sea) upright and truly, *S^t Peter* walked upon the Sea, that is, Hee trode the world under his feet, and contemned it. And likewise at another time I disputed with one of my Adversaries three hours together, and confuted his opinion (which out of the Fathers hee would maintain) out of God's Word, and also out of other of the Fathers Sentences, insomuch that hee fell into raging, and said, *Domine Luther, vos semper petitis principium*. Therefore a Preacher ought to remain in *statu causa*. But my Adversaries (said *Luther*) have evil Consciences, they will not confess their errors as I confessed mine in Popedom in many points openly, and afterwards also (when I had forsaken Popedom) I acknowledged my Error touching the opinion I held of the Real presence (*corporaliter*) in *Cena Domini*. But in matters of Faith (through God's Grace) I alwaies stedfastly remained. Wee ought (said *Luther*) to confess our Errors, *Humanum est errare*. But the wicked wretches the Papists will not recant their Errors, they would willingly hold with us, and yet they teach quite contrarie.

Grounds of
Poperie.

Luther's error
concerning the
Real presence
(*corporaliter*)
in the holy
Sacrament.

Of the cause, why the Lay people are enemies to Preachers.

A Continual hate (said *Luther*) is between the Clergie and Laitie, and not without cause; for the unbridled Commonaltie among Countrie people, Citizens, Gentrie, Nobilitie; yea also, great Princes refuse to bee reproved. But the Office of a Preacher

Occasion of
all enmitie
against the
Preachers.

Luther's heartie admonition to the Preachers.

Preacher (which God hath laid upon them, and earnestly commanded) is to reprove such sinners as lie in open sin, and offend against both the first and second Table of God's Commandments, which is grievous for them to hear. Therefore upon the Preachers they look with sharp Eyes. Therefore, loving brethren, let us stedfastly remain by the pure Word, that wee sit upon *Moses* seat, and teach nothing else then what God hath commanded plainly and truly, not what seemeth good to us according to humane wisdom and understanding. The hate and envie of the world and Laitie will remain against us, according to the old Proverb,

*Cum mare siccatur, cum Demon ad Astra levatur,
Tunc Clero Laicus fidus amicus erit.*

To speak longsom and deliberately in Preaching.

Deliberation in teaching.

TO speak deliberately and longsom becometh a Preacher best, and is most fitting; for thereby hee may the more diligently and with consideration deliver his Sermon. *Seneca* writeth of *Cicero*, that hee spake deliberately from the heart, as wee see Doctor *George Brucken* doth.

Of the wickedness of the people, that contemn the pure Doctrine and Preachers.

No man need to draw misfortune upon himself.

SUCH people as set themselves against the truth of the Gospel, and in stead thereof would rather have the Turkish *Alcoran*, are indeed wicked, despairing, hardned wretches. And truly (said *Luther*) wee see already with grief the great devastation, in that every where is want: wee see, that in *Bohemia* above nine hundred Parishes lie empty and waste. All will go to ground, for where no Preachers are, there must and will follow devastation, Calamitie, want, and all misfortunes both in Religion and Politie, in Church and temporal Government.

The Bohemians loss.

In this sort brake the Pope the *Bohemians* at last, and made them tender, and brought them again to his Bay at such time when they had no Ministers and Church-servants. Then the popish Bishops forced the new ordained by Oath to hold in, and to subject themselves under their Command.

Confounding of all goodnes.

But wee (by God's Grace) hold still the Jurisdiction to ordain in our Churches, so that they plague nor mock not us in that sort, yet wee ought to take heed, that with our unthankfulness and contemning God's Word, wee com not again into the Claws of that Devils head, and his members, as wee well deserv. And although the Papists crie and complain against our Ordinance, and relie upon their *possessorium*; yet they must endure it. Indeed (said *Luther*) their pomp and state, in that they have good easie daies, much offendeth us; like as such offenses greatly tormented the loving *David*, and much grieved him. But hee solved that Argument, and confuted it, where hee saith, *Thou preparest them for the slaughter*. In this manner (said *Luther*) useth our Lord God to fill and fat up the Epicures in this life (like the fatted swine) to the slaughter.

Psal. 73.

How a Preacher ought to preach, and to whom hee should have regard.

Accommodating the cogitations of Preachers.

WE ought to direct our selves in preaching according to the condition of the Hearers, but all Preachers commonly fail herein, they preach that which little edifieth the poor simple people, as *Bucer* and *Zwinglius* at *Marpurg* in all state and curious manner preached, thereby to bear the Bell away, as would they saie, Behold, *Luther* and *Melancthon*, what learned Fellows wee are? To preach plain and simply is a great Art, Christ Himself preacheth of Tilling Grounds, of Mustard-seed, &c. used altogether mean and simple similitudes.

Swelling and stately Preachers.

That the first preaching is most difficult.

Beginning to preach, or in unaccustomed places.

WHEN one first cometh upon the Pulpit, a Preacher is much perplexed to see so many heads before him. When I (said *Luther*) stand in the Pulpit, I look upon none,

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none, but imagine they are all Blocks that stand before mee, I utter God's Word. This hee spake to encourage faint-hearted Preachers, to the end they might not bee discouraged and desist.

That the Priests in the Old Testament were honorable, and well maintained.

GOD in the Old Testament made the Priests rich, *Hannas* and *Caiaphas* had great Revenues, they had Suburbies, First-fruits, Tenths, &c. They had of every one a Purf, that is, so much as half a Gilder. But now (said *Luther*) the Ministers of the Word (in which is offered everlasting life and salvation meerly out of Grace without all merits and deserts, onely by faith in Christ) are suffered to die for hunger and great povertie, yea, are driven and hunted away. I would not have (said *Luther*) Preachers in their Sermons use Hebrew, Greek, or strange Languages; for in the Church among the Congregation wee ought to speak, as wee use at home in the house, the plain mother tongue, which every one understandeth and is acquainted withall. It may bee allowed in Courtiers, Lawyers, Advocates, &c. to use and have quaint curious words and to speak trimly, whom *Osiander* and *Matthesius* do imitate. Although Doctor *Staupitz* bee a very well learned man, yet hee is a very irksom Preacher, and the people rather hear a plain brother preach that delivereth his words plain and simply to their understanding, then him. In Churches no praise or extolling should bee sought after.

Example of
God's own
Ordinances.

That Preachers are poor people.

PREACHERS (said *Luther*) must need's bee poor fellows, but wee look after another life, therefore wee must believ that which is to com. If wee certainly did believ the Treasure of everlasting life, then wee would bee too haughtie and proud. Therefore God hath covered this Treasure of his mercie with a broad cover which covereth it, the same is called *Fides*, therein must wee wallow and delight our selves while wee live in this world.

Want and
plentie of the
Godlie.

Of S. Paul's simple and plain manner of preaching and teaching.

ST PAUL (said *Luther*) never used such high and stately words as *Demosthenes* and *Cicero* did, but hee spake (properly and plainly) words which signified and shewed high and stately matters; hee did well in not speaking so trim and finically; otherwise every man would speak wondrous highly.

S^t Paul's man-
ner of
preaching.

*That wee should direct our preaching to the poor lay people,
children and servants.*

WHEN I (said *Luther*) am in the Pulpit, then I resolv to preach onely to men and maid-servants, I would not make a step into the Pulpit for the sakes of *Philip Melancthon*, *Justus Jonas*, or the whole Universitie; for they are already well seen in Scripture. But when Preachers will direct their Sermons to the high learned and deep understanding, and will breathe out altogether *Rabinos* and master-pieces, as then the poor unlearned people present do stand like a flock of Kine.

By som it is
held for great
Art.

Of the burthen and minde of an upright Preacher.

IF I should write of the heavie burthen of a godlie Preacher, which hee must carrie and endure (as by mine own experience I know), so should I scare every man from the Office and Function of Preaching; For an upright and a God-fearing Preacher must bee so disposed and minded, that nothing is more acceptable and precious unto him, then Christ his Lord and Saviour, and the everlasting life to com; so that when although hee lost this life, and all therein, as then that hee knoweth what Christ saith unto him, Com hither to mee, thou hast been my loving, true and faithful servant.

The Condi-
tion in
Preaching.

Wherewith

Wherewith Luther comforted himself in his Function.

I Affure my self (said *Luther*) that Christ at the last daie will speak friendly to mee also; for here hee speaketh very unkindely to mee, I bear upon mee the hate and envie of the whole world, the hate of the Emperour, of the Pope, and of all their retinue; Well, on in God's Name, seeing I am com into the Lists, so will I fight it out, I know my Quarrell and caus is upright and just. The greatest Adversarie I have in this Caus is the Divil, and indeed hee setteth upon mee so fiercely oftentimes with this Argument, (Thou art not rightly called) that hee had long since slain mee therewith if I had not been a Doctor.

That an upright Preacher is onely God's work.

IT is a great thing to bee an upright Minister and Preacher, and if our Lord God Himself drove it not forward, so would but little good ensue. That Preacher must bee endued with a great spirit which shall serv people in bodie and soul, in wealth and honor, and yet nevertheless must suffer and endure thereby the greatest danger and unthankfulness; From hence Christ said to *Peter*; *Peter, lovest thou mee?* And fetcheth it twice. Afterwards hee said, *Then feed my sheep*; as if our blessed Saviour should saie, *Peter*, if thou wilt bee an upright shepherd and careful of souls; then thou must love mee, thou must add thereunto that *Amas me?* otherwise it is for thee impossible to bee an upright and a careful shepherd, thy love to Mee must do the deed. For (said *Luther*) who can or may endure people's unthankfulness, to studie and consume away one's health and welfare, and afterwards also to thrust himself in the greatest danger?

That wee must make a difference between the manner of life, and the Doctrine.

The worst and most offensive in deceivers.

THe manner of life (said *Luther*) is as evil among us, as among the Papists; wherefore wee strive not with them by reason of the manner of life, but for and about the Doctrine. *Wickliff* and *Huß* opposed and assaulted the manner of life and conversation in Popedom. But I (chiefly) do oppose and resist their Doctrine, I affirm roundly and plainly, that they teach not aright, thereunto am I called; I take the Goof by the Neck (said *Luther*) and set the knife to the Throat; when I can maintain, that the Pope's Doctrine is fals (which I have proved and mainteined) then I will easily prove and maintain, that their manner of life is evil. But when the Word remaineth pure, so may the manner of life (though somthing therein bee amiss) bee well recovered. The Pope hath taken away the pure Word and Doctrine, and hath brought another word and doctrine, and hanged the same upon the Church. I startled whole Popedom onely with this one point, in that I teach uprightly, and meddle with nothing elf. Wee must press upon the Doctrine, for that breaketh the neck of the Pope. Therefore the Prophet *Daniel* rightly pictured out the Pope, that hee will bee such a king, will have such a kingdom and government, which shall do according to his will, that is, hee will regard neither spiritualtie nor temporaltie, but will short and roundly saie, Thus and thus will I have it: For the Pope is ordained and instituted neither by Divine nor humane right; but is a self proper chosen humane Creature, which of his own Election and power hath intruded himself. Therefore the Pope must need's confesse, that hee governeth neither by divine nor humane command. *Daniel* calleth him a God *Maosim*, hee had almost spoken it plainly out, and said, *Maß*, which word is written, *Deut. 26*. *S^t Paul* read *Daniel* throughly, and useth also his words, where hee saith, And hee will exalt himself above all that is called God, or that is worshipped, *Eccl. 2 Thes. 2*.

That Balaam is an Example of proud Preachers and Teachers.

1 Pet. 5.

Although *Balaam* had great Revelations no less then *Daniel*, (said *Luther*) yet (without all doubt) hee is damned; for hee taketh hold on all the four Empires, it

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it is a mightie example against pride, that wee bee not haughtie nor exalt our selvs in God's gifts, elf when one knew, that by Preaching uprightly hee therefore were sanctified, then few would bee saved. But therein our Lord God in fearful wise rejected *Balaam, Saul, Caiaphas*, that prophesied out of God's Spirit. O let us humble our selvs.

Of the Pride of Hypocrites.

THe humilitie of Hypocrites (said *Luther*) is the greatest and most haughtie Pride, as that of the Pharisee, who humbled himself, hee gave God thanks, but soon spoiled all again, when hee said, *I am not like others, &c, nor as this Publican.* There are people which flatter themselves, and think they onely are wise, they contemn and deride the opinions of all others, they will allow of nothing but onely what pleaseth them.

The Condition of Hypocrites.

That the persecuting of good and godly Preachers will bee revenged.

THe Pope and Turk (said *Luther*) have throughly revenged us, and soundly have paid the world, and have don right and well therein; upright and true Preachers the world cannot endure; nay, they hunt, kill, and murther them away; therefore they must have such as bereave them of bodie, soul, wealth and honor. O right, right!

Nothing remaineth unrewarded.

B

That pride, presumption, and ambition do the greatest hurt in the Church.

Ambition and Pride (said *Luther*) are the rankest poison in the Church when they are possessed by Preachers. *Zuinglius* thereby was mis-led, who did what pleased himself, as his interpreting of the Prophets sheweth, which is stuffed full with presumption, pride, and ambition; hee presumed to contemn every man, yea also, the Potentates and Princes, for thus hee wrote, Yee honorable and good Princes, must pardon mee, in that I give you not your Titles: for the Glasse-windows are as well illustrious as yee. In like manner *Gricke* and *feckle* behaved themselves in proud and haughtie manner in the Convocation at *Mantz*. To conclude, Ambition is a consuming fire. The holie Scripture is given to destroye the desires of the flesh, therefore wee must not therein seek after temporal honor. I much marvell (said *Luther*) why, or for what cause people may bee proud and haughtie; wee are born in sin, and every moment in danger of death. Are wee proud of our scabs and scalds, and that wee stink all over? In former times were used basting-verses concerning such pride and haughtiness, which were good, as namely,

The cause of all miserie in the Church.

Ecc. 10.

*Cum fax, cum simus, cum res turpissima simus,
Cur superbimus, nescimus quando perimus.*

Where Honor should bee sought for.

Honor might bee sought for (said *Luther*) in *Homer, Virgil*, and in *Terence*, and not in the holie Scripture: for Christ saith, *Sanctificetur Nomen tuum, non nostrum nomen magnificetur vel celebretur.* Christ chargeth us to preach God's Word; wee Preachers should of the world bee held and esteemed as *injusti stulti*, to the end God bee *justus, sapiens & misericors*, that is His Title which Hee will leav to none other. When wee leav to God His Name, His Kingdom and Will, then will Hee also give unto us our daily Bread, and will remit our sins, and deliver us from the Diel and all evil. Onely His Honor Hee will have to Himself.

Profectio Crucis & Contemptus.

When

When I began first to write against the Pope's Indulgences, (said *Luther*) then wee neither heard nor knew any thing of *Grickle* or of *Feckle*, nor of any other, then they drew in their Pipes; for the space of three years I was utterly forsaken and left alone, no man offered unto mee the helping hand, they all suffered mee to wrestle alone with the Papists. But now when the business is finished to their hands, they will all triumph and shew their Nodheads in writing books. Therefore *Solomon* rightly said, *Non est finis scribendo librorum*. When I once lie in the dust, then there will bee old writing of Books.

I should (said *Luther*) now in my old Age (in reason) have som rest and peace, but now those that should bee with and for mee, do fall upon mee; I have plague enough with my adversaries, therefore my brethren should not vex mee. But who is able to resist all? They are fresh, lustie, and young people, have lived in idleness; I am now aged, have had much labor and pains. Nothing causeth *Osiander's* pride more then his idle life; for hee preacheth but twice in the week, and hath an yearly stipend of four hundred Gilders.

At the Assemblie at *Schmalcalden* (said *Luther*) I preached upon the Text out of *S^t John's* Epistle, That Christ dwelleth in us through Faith and Grace, Hee worketh in us, defendeth and delivereth us. Afterwards so soon as I fell sick there; hee, *Osiander* preached openly against mee in the presence of all the Divines which were at the Assemblie; hee said, *Christus habitat in nobis essentialiter*; the same was very grievous to all the Divines, specially to *Brentius*. *Osiander* hath Eloquence, but the common man is nothing edified by his Preaching.

How *Luther* first came to the strife.

God's manner
for alteration.

GOD in wonderful wise (said *Luther*) hath led us out of the darkness of the Sophists, and hath cast mee unknown into the Game now more then twentie years. It went weakly forward at the first, Anno 1517. when after *Alhallown*-tide wee came to *Kemberg*, where I first began to write against the gross Errors touching Indulgences. At that time Doctor *Jerome* withstood mee, and said, What will you do, they will not endure it? Then said I, What if they must endure it?

Soon after him came *Silvester Sacripalacius* into the Lists, hee lightned and thundered against mee with this Syllogism, and said, Whosoever maketh doubt of any one sentence or Act of the Romish Church, the same is an Heretick. *Martin Luther* doubteth thereof. Ergo, hee is an Heretick.

Then went it on, for the Pope maketh a three-fold distinction of the Church.

First, a substantial, that is the *Corpus* and bodie of the Church.

Secondly, a significant Church, that are the Cardinals.

Thirdly, an operative and powerful Church, and that is the Pope himself, no mention is made of a Council; for the Pope will bee the powerful Church above the holie Scripture and Councils.

Of *Luther's* Admonition to Preachers.

Description
of the Office
of Preaching.

LOving brethren! let us attend our Office in God's fear and reverence with all true diligence, that is, the Doctrine of the Gospel, let us deliver the same to the Hearers in humilitie and calling upon God. Afterwards, let us bee proud in God, whose caus wee have in hand; Let us not suffer our selvs to bee bitten or torn from the same.

That

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That Preachers are burthensom to the world.

THe Jews (said *Luther*) were well plagued with their Priests in the Old Testament; as also in Popedom, Princes, Nobilitie, Gentry, Citizens, and Clowns were tormented with the begging Friars. Preachers are
necessarie unto

The Jews were constrained to give to the Tribe of *Levi* the Tenth of all their Livings, they were forced in such manner to offer, that no man durst lie with his wife, except hee offered something to his Priest, like as the Turks also now do. In Popedom, they were forced to give to the Priests, to the Terminers, and Stationers, so much as they had, to make them Rich, and themselves Beggars. But now, wee that have free'd them of such Taxations, and heavie Contributions, they, in requital, take from us what wee have. Well! they will repent it.

That the Scholars of the Gospel are Epicures.

Our Auditors, for the most part, are Epicures, they measure our preaching according as they think good, and will have easie daies.

The Pharisees and Sadduces were Christ's enemies, yet they heard him willingly: the Pharisees, to the end they might lay hold on him; the Sadduces, that they might flout and deride him. The Pharisees (said *Luther*) are our Friars; The Sadduces, our Gentry, Citizens, and Country-Clowns: Our Gentlemen give us well the hearing, and they believ us, yet they will do what seemeth good unto them; that is, They remain Epicures. Haters of
Preachers!

How a Preacher ought to bee qualified to preach.

A Preacher (said *Luther*) should bee a Logician, and a Rhetorician; that is, Hee must bee able to teach, and to admonish: When hee preacheth touching an Article, so must hee first distinguish it, what properly it is named. Secondly, hee must define, describe, and shew what it is. Thirdly, hee must lead the sentences thereunto, out of the Scriptures, and therewith must prove and strengthen it. Fourthly, hee must, with examples, explain and declare it. Fifthly, hee must adorn it with similitudes; and Lastly, hee must admonish and rowz up the Lazie, earnestly reprove the Disobedient, fals Doctrine, and the Autors thereof; yet so, that hee beware it proceedeth not out of malice and envie, but onely and alone thereby to seek God's Honor, the profit and saving health of the people. Compendium to
preach.

Ah (said *Luther*)! what diligence used our blessed Saviour Christ Jesus in teaching simply and plainly, hee used similitudes of Vines, of Sheep, of Trees, &c. and all to the end that people might bee able to understand, comprehend, and keep it.

Their Priests do teach for Hire, Mich. 3.

Som there bee (said *Luther*) that abuse this sentence, do draw and wrest the same indirectly against good and godlie Teachers and Preachers, as were it not right for them to take the wages which is ordeined for the Ministers of the Church, of which they must live; they produce the sentence where Christ saith, *For nothing yee have received it, for nothing yee shall give it*; they allege also the example of *S^t Paul*, who maintained himself by the work of his hands when hee preached, to the end hee might not bee burthensom to the Church. To denie the
servants of
God their
wages.

These Accusations, or Calumniationes do proceed out of a Divellish hate to the Function of Preaching, to which Satan is a deadlie enemy. These ungodlie people (by filling the ears of the simple with such speeches) do procure, that not onely the persons of the Church-servants, but also the Function of Preaching is contemned and suspected; whenas they ought much more, to endeavor with all diligence, to aim at that Scope, that the Ministers (for the Word's sake) might again bee restored to their honest dignitie.

It is true, as Christ saith, *For nothing yee have received it, for nothing yee shall give it*; 1 Tim. 5.
The final cause
of the Office
of preaching. for hee will have the chiefeest end of Preaching, to bee directed onely to God's Honor, and the People's Salvation; But it followeth not therefore, out of that sentence,

Es

That

That it is unright, and against God, for the Church to maintein her ministers, which truly serv her in the Word. But it were against God, and all Christianitie, if the Ministers of the Church should omit the final caus, for which the Office of Preaching is instituted, and should look and have regard onely to their wages, or aim at lucre and gain, and should not uprightly, purely, and truly proceed in the office of Teaching.

The right use
of the Mini-
strie.

The right of
the Ministrie.

Saint Paul's
speech of de-
fens concerning the wa-
ges of Preach-
ers.

Now like as the Ministers of the Church, by God's Command, in dutie are bound onely to seek and further God's Honor, Laud, and Praif, and the saving health and salvation of the people, with true and upright Doctrine; even so likewise the Church and Congregation have Command from God, to maintein their Ministers, and honestly to nourish and to cherish them; for Christ saith, *Everie Laborer is wor- thie of his Hire*. Now if hee bee worthie, then no man ought to cast it in a Preacher's teeth, for taking his wages. *St Paul* more clearly expoundeth that sentence, *1 Cor. 9*, where hee saith, *The Lord hath also commanded, that they which preach the Gospel, should live of the Gospel*. Hee putteth on the Office of the Law, and saith, *Do yee not know, that they which do minister about holie things, live of the things of the Temple? And they which wait at the Altar, are partakers with the Altar*. Moreover, hee maketh use of very fine simi- litudes thereunto, and saith, *Who goeth a Warfare any time at his own charges? Who planteth a Vineyard, and eateth not of the fruit thereof?* But especially the collection and comparifon which hee giveth in this his Epistle to the *Corinth*. is well to bee noted, where hee saith, *If wee have sown unto you spiritual things, is it a great matter if wee shall reap your Carnal things? or, If wee reaped your temporalities?* Indeed (said *Luther*), everie Christian, but specially and most of all, the Officers of the Church, Ministers and Preachers, should so carrie themselvs, that they fall not into suspition, as were they greedie and covetous; yet notwithstanding, they must not so conceiv, as were it untight to take of the Church and Assemblie, that which is needful for the maintenance of the Bodie.

Aggravations
concerning
Revenue.

Som (said *Luther*), out of a meer wicked and Divellish hate, do calumnie and blaspheme the Office of Preaching, in that som certain honorable stipends and wa- ges are bestowed upon the Ministers of the Church, which, according to the abilitie of the Church's Revenue, are made and ordered. If wee rightly beheld, considered, and furthered the good and profit of the Church, should wee not rather endeavor and conclude, that the Churches Officers honestly might bee considered and provided for, then that hard and scarcely they should bee able to resist and defend themselvs, and their's, from hunger, as in divers places it happeneth? For such miserie, and want affrighteth many (specially the best wits among young and toward people) from the Ministrie, and from applying themselvs thereunto.

For not every one hath the gift, with joie, courage, and constancie, to bee content to take the wages of unthankfulness, of hate, and hunger, for the hardest and most heavie pains and labor. Nothing can bee more grievous and intollerable to an honest Houf-father, then to see his wife and children suffer want and hunger, who, otherwise, (if hee had betaken himself to som other kinde of condition and calling, or had followed som other studie) might have lived better, and with more credit.

For, although every one cannot studie *Jura*, or *Medicinam*, by reason of the great charges and expences which hee hath not to bestow; yet nevertheless, one that hath studied any thing reasonably, and learned somewhat, the same may have imploiment in honest Offices and temporal Government, and may attain to honor and wealth with a safe conscience, whereby hee may honestly maintain himself, his wife and children.

It will surely com to pass (said *Luther*) that the Church must bee devasted, through such want and miserie which her Ministers endure, and must bee served with unlearn- ed Asses, as already examples are evident, in that wee see how the pure Doctrine is dark- ned, through the government of unlearned people, and all Liberal Arts contemned and suppressed.

Therefore no man should stumble or bee offended, that now and then, good and godlie Rulers, do well and sufficiently provide for the Churches true Ministers, ho- nestly

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nestly to maintein them; nay, wee ought much more to complain, to bewail, and sigh therefore, that the greatest part of Princes and Rulers do not seriously regard the true and pure Religion, nor provide for our children and posteritie, who, through such miserableness, will have either none at all, or the most unlearned Church-Rulers and Ministers.

Governors
forgetting
God, and their
Offices.

Therefore wee are in dutie bound to give unto good, true and Christian Teachers, and Church-servants, their wages; and honestly to provide for, and maintein them. But to abuse the Office of the Ministrie, in seeking onely honor, favor, wealth, and easie daies, the same is justly to bee condemned. And whereas faine Teachers (for the sake of lucre and gain) do flatter sinful great Princes, by promising great goodness and prosperitie unto them, the same is reprov'd by the Prophet *Micah*, where hee saith, *The Priests thereof teach for Hire, and the Prophets thereof divine for Monie.*

Micah 3.

Of those that studie in Holie Scripture, and God's Word.

THe Sacred Scripture (said *Luther*) will have and require humble hearts, that hold God's Word in honor, love, and worth, and that pray continually, *Lord teach mee thy waies and statutes.* But the holie Ghost resisteth the proud and will not dwell with them. And although som for a time diligently do studie in holie Scripture, do teach and preach Christ uprightly and pure; yet so soon as they becom proud, God excludeth them out of the Church; therefore every proud spirit is an Heretick, though (as yet) not in act and deed, yet *de jure*, before God.

Students in
Divine Scri-
pture.

But it is a hard matter, that such an one (who hath som particular gift and qualitie above another) should not bee haughtie, proud, and presumptuous, and not condemn others: Therefore, God suffereth them that have great gifts to fall many times into heavie Tribulations, to the end they may learn, When God draweth away his hand, as then they are of no value. *S^t Paul* was constrained to bear on his bodie, the sting or thorn of the flesh, to preserv him from haughtiness. And if *Philip Melancthon* were not plagued now and then in such sort as hee is, so would hee have strange conceits and meanings.

God's depo-
sition.

That Divines should read the Pope's Rights.

EVery Divine (said *Luther*) should diligently read the Pope's Decrees; *Et cum judicio.* *S^t Paul* saith, *Trie all, &c.* But wee must not trie the Word of the Gospel, but immediately must hearken to that which is pure; for God the Father, through his voice sounding from Heaven, earnestly commandeth, and saith, *Christ, my Son, shall yee hear.* There is a Command to hear, and not to question, nor to master nor reform, not to expound God's Word according to our humane philosophical wit, sens, reason, wisdom and understanding.

The proud
Divel.

But our Doctrine (God bee praised) concurrith with God's Word, with the Holie Sacraments, and the Lord's Praier. The Doctrine of the Pope and Papists is directly contrarie to the same.

*Jus cano.
Nota bene.*

How wee ought to carrie our selves towards offensive Ministers and Preachers.

Preachers and Ministers that give offens, ought to bee imprisoned (said *Luther*) and put from their Office. I have obtained of the Prince Elector, that a Prison shall bee built for the Discipline and punishment of offensive Ministers and Preachers.

Disturbers, of
Transgressors.

What a Preacher is.

A Preacher (said *Luther*) is a Carpenter, his instrument or work-tools are the Holie Scriptures, and whereas his hearers are divers and manifold, hee must therefore not sing continually one song, and alwaies deliver one kinde of teaching, but somtimes to threaten, to affright, reprove, chide, comfort, reconcile, &c.

Variety in
preaching.

*How Luther would make one a Preacher.*Furtherance
to preaching.

IF one would follow my advice, (said *Luther*) I would easily make him a Preacher; for I would advise him to take the Catechism into the Pulpit, and read it from word to word; but on the Sundaie I would have him to take som part out of the *Postilla*, and afterwards to rehearſ what hee had read. But now they are aſhamed to take this courſ, whenas I (an old Doctor) do alwaies take with mee my book, and read there-out from the pulpit.

*What Luther learned by preaching.*The contents
of preaching.

I Learn by preaching (said *Luther*) to know what the World, the Fleſh, the malice and wickedneſs of the Diſel is, which could not bee known before the Goſpel was revealed and preached. At that time I thought that there were no other ſins but onely incontinecie and lecherie.

*Of Court-Predching.*The nature of
the Court.

AT Court (said *Luther*) theſe rules ought to bee obſerved, Wee muſt hallow, crie aloud, and accuſe; for neither the Goſpel, nor modeſtie, belong to the Court: Wee muſt bee harſh and ſhameleſs; wee muſt (in ſtead of Chriſt, who is milde and friendly) place *Moſes* with his horns in the Court. Therefore I adviſe my Chaplains and Miniſters to complain at Court of their wants, miſeries, povertie and neceſſities; for I my ſelf preached concerning the ſame before the Prince Elektor, who is both good and godly, but his Courtiers do what they pleaſ. *Philip Melancthon*, and *Juſtus Jonas* were lately at Court called in queſtion for the Word's ſake, but they made this anſwer, *Luther* is old enough, and knoweth how and what to preach.

*Of LUTHER'S earneſt ſpeech.*Example of
divine Zeal.Diſpoſing of
predching.

CUrſed are all Predchers that in the Church aim at high, hard and neat things, and (neglecting the ſaving health of the poor unlearned people) ſeek their own honor and praiſ, and therewith to pleaſ one or two ambitious perſons.

When I (said *Luther*) preach in this place, I ſink my ſelf deeply down. I regard neither *Doctores* nor *Magiſtros*, of which above fortie are here in the Church, but I have an eie to the multitude of young people, children and ſervants, of which here are more then two thouſand; I preach to thoſe, and direct my ſelf to them that have need thereof; will the reſt not hear mee? the door ſtandeth open unto them, they may bee gon. I ſee that the Ambition of Predchers groweth and encreaſeth, the ſame will do the greateſt miſchief in the Church, and will produce great diſquietneſs and diſcord; for they will needs teach high things, ſpeak touching matters of State, thereby aiming at praiſ and honor; they will pleaſ the worldlie-wiſe, and in the mean time neglect the ſimple and common multitude.

Note

An upright, a godlie and true preacher ſhould direct his preaching to the poor ſimple ſort of people, like a mother that ſtilleth her childe, dandleth and plaieth with it, preſenteth it with milk out of her breſts, needeth neither *Malmſey* nor *Muſcadine* to give it. In ſuch ſort ſhould alſo Predchers carrie themſelvs, ſhould teach and preach plainly, that the ſimple and unlearned may conceiv, comprehend and keep it. But when they com to mee, to *Melancthon*, to Doctor *Pommer*, &c, then let them ſhew their cunning, how learned they bee, they ſhall bee well put to their Trumps; for to ſprinkle out Hebrew, Greek and Latine in their publick ſermons, the ſame favoereth meerly of Pride, which agreeth neither with time nor place, nor is it pertinent. To conclude, ſuch Predchers are untimely ripeleſs Saints.

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I am heartily sorrie (said *Luther*) that yet in my life time I have caus to say thus much, that such proud and haughtie Ministers and Preachers are among us, who aim at Rule and Government, as *S^t Paul* saith, *I would to God yee did reign*, &c. The loving Apostle was constrained to suffer, and so many of those ambitious spirits, as God concerning him said, *I will shew him how much hee must suffer for my Names sake*, &c. God laid presently upon his neck, that *Pati*, hee found it also by experience. Such sorrow of heart (said *Luther*) is far greater and more heavie then death. It is called *Martyrium interpretativum*, a torment without bloodshed, wherein one broileth and tormenteth himself.

1 Cor. 4.

Acts 9.

Paul's sufferings.

2 Pet. 2.

This must I suffer also in the offences and pride of my Scholars, insomuch that I would rather suffer death, and seal it with my blood.

*That S^t Paul diligently studied Moses and the Prophets,
and expounded them.*

IN the Psalm it is said, *In omnem terram exiit sonus eorum*, their voice went out into the whole world. But *S^t Paul* to the *Romans* giveth it thus, in the Germane tongue, *Their sound went out into all the earth*, which is all one. Many sentences in the Bible are, wherein *S^t Paul* observed the Translation of the Seventie Interpreters, for hee contemned them not; and whereas hee was Preacher to the Grecians, therefore hee was constrained to preach as they understood.

The understanding of Saint Paul's Divinitie.

In such sort did hee use that sentence, *1 Corinth. 15*, *Death is swallowed up in victory*, whenas in the Hebrew it is written, *In finem*, yet it is all one, *in finem, in aeternum*; that death in *Victoria* will not com again, *id est, Vita vincet*. *S^t Paul* was very rich, flowing in words; one of his words contained well three of *Cicero's* Orations. Oftentimes *S^t Paul* speaketh one word, which pierceth through whole *Isaiah* and *Jeremie*. O (said *Luther*)! *S^t Paul* was an excellent Preacher; Hee is not in vain named *Vas electum*. Our Lord God saith, I will give a Preacher to the world that shall bee pretious. There was never any that understood the Old Testament so well as *S^t Paul*, except onely *John* the Baptist. Saint *Peter* excelleth also: Indeed Saint *Matthew* and the rest well and diligently do describe the Histories, which are very necessarie, but *res & verba & vim verborum Veteris Testamenti* they never mention what sticketh therein.

Difference of Teachers.

Saint *Paul* translated much out of Hebrew into Greek, which none besides were able to do; hee so handleth oftentimes in one Chapter, that hee expoundeth four, five, or six Chapters. O! hee dearly loved *Moses* and *Isaiah*, for they, together with King *David*, were the chiefeest Prophets. The words and things of Saint *Paul* are extracted out of *Moses* and the Prophets.

Therefore (said *Luther*) young Divines ought to studie Hebrew, to the end they may bee able to compare Greek and Hebrew words together, and discern the properties, natures, and strength of the same.

Saint *Paul* maketh good use of that sentence, *Romans 4*, *Et imputatum est ei ad justitiam*, whenas in Hebrew is onely written *Et cogitatum est*.

If I were young (said *Luther*) and intended to bee a high Divine, so would I confer *Paul cum Veteri Testamento*, hee was a powerful Logician and Rhetorician.

*Of LUTHER'S advice, how one might bee a good
Divine or Preacher.*

HEE that now intendeth to bee a good Divine, hath a great advantage; for first hee hath the Bible, which I have so clearly Translated out of the Hebrew, into the High Germane tongue, that every one may read it without hinderance. Afterwards, hee may read also *Locos Communes Philippi Melancthonis*, let him read the

The first principles in Divinitie.

same with diligence, in such sort, that hee have the same altogether perfectly in his memorie: When hee hath these two pieces, then hee is a Divine, against whom, neither the Divil, nor any Heretick, can bee able to take advantage; for the whole Divinitie lieth open unto him, so that he may read what, and when he will, *ad edificationem*. Then hee may also read *Philippi Melancthonis Commentarium in Epistolam Pauli ad Romanos*. As then also let him read my *Commentarium in Epistolam ad Galatas*, and in *Deuteronomium*; so give I him as then, *eloquentiam & copiam verborum*.

Understand
the first Locos.

Wee finde no Book, where the summe of Religion, or whole Divinitie is finer compacted together, then in *Locis Communibus Philippi Melancthonis*; all the Fathers, & *Sententiariorum*, are nothing comparable thereunto: *Non est melior liber post Scripturam sanctam, quam ipsius Loci Communes*. Philip Melancthon (said Luther) is streighter tied then I am, *Ille pugnat & docet*; I am more a Rhetorician, or a Talker. If the Book-printers would bee ruled by mee, they should print those Books which have *Doctrinam*; as *ad Galatas*, in *Deuteronomium*, also the Sermons out of the four Chapters of the Evangelist St. John; my other books they may read, *pro cognoscenda Historia revelati Evangelii*, that they may see how the Doctrine went forward at the first, for then it was not so clear as now it is.



CHAP. XXIII.

OF ANTICHRIST.

Luther's discours of the Antichrist, or Pope.

The picture of
Antichrist.



He head of Antichrist (said Luther) is, together the Pope, and the Turk. For a living beast must have a bodie and soul; the spirit or soul of Antichrist, is the Pope, but his flesh or bodie, is the Turk. This devasteth, destroyeth, and persecuteth God's Church corporally, the Pope spiritually; yea, also corporally with hanging, burning, murdering, &c. But like as in the Apostle's time, the Church had, and kept the victorie, and remained against the seeming holiness of the Jews, and power of the Romans. Even so to this daie, shee will main- tein and keep the field, and remain against the Hypocrisie and Idolatrie of the Pope, of the Turk, and against the power of other enemies, tyrannies, and ragings.

Of Luther's expounding the prophecie of the Prophet Daniel (Chapter the eleventh) touching Antichrist.

And the King shall do according to his will, and hee shall exalt himself, and magnifie himself above every God, and shall speak marvellous things against the God of Gods, and shall prosper till the indignation accomplished: for that that is determined shall bee don. Neither shall hee regard the God of his fathers, nor the desire of woman, nor regard any God, for hee shall magnifie himself above all, &c.

Signs of An-
tichrist.

This Prophecie (said Luther), as all the Teachers uniformly do shew, pointeth directly at the Antichrist, under the name of *Antiochus*; for the same shall regard neither God, nor the love of woman; that is, the state of Matrimonie. Thus it ought to bee understood, that the Antichrist shall contemn these two on Earth, namely God, (that is Religion) and mankinde, hee will not regard a woman; that is, hee will contemn temporal and house-government, hee will regard no Laws, no Jurisdiction, Emperors, nor Kings; for through women, children are gotten, and brought up, to the preservation of humane generation, and replenishing of the world; Therefore when the

the same shall not bee regarded, nay, contemned, then of necessitie hous, and temporal government, must also bee dis-regarded and contemned; yea, all Emperors, Kings, all their Laws, Rights, and Ordinances must bee held of no value and esteem.

Daniel (said *Luther*) was an exceeding high and excelling Prophet, whom Christ loved, and touching whom hee said, Whoso readeth him, let him mark. Hee spake of that Antichristian horror so clearly, as if hee had been at that time an eie-witness thereof. Read the 11 Chapter throughout.

Daniel a great Prophet.

Hee beginneth at that time when Emperor *Caligula*, and other tyrants, ruled. He saith, with clear and expresse words, *Hee shall plant the tabernacle of his palace between the seas, upon the glorious holie Mount; that is, at Rome in Italie.* The Turk ruleth also between two seas at *Constantinople*, but that is not the holie Mount, neither doth he honor, strengthen, nor advance the worshipping of *Maosim*, neither prohibiteth hee Matrimonie. Therefore *Daniel* pointed herein directly at the Pope, who accomplisheth both, with great fierceness and severitie. The Prophet further saith, *Hee shall also bee forsaken of his Lord:* It is com to that pass already (said *Luther*) that Kings and Princes do leav him. Therefore I advise, that in any case yee would hold it for sure and certain, and give credit to *Daniel*, that the Pope is the right Antichrist.

The true Antichrist.

Now concerning the manner of Religion under the Pope and the Turk, there is no difference, but onely in Cerimonies, for the Turk observeth Mosaical, but the Pope Christian Cerimonies; yet both of them do sophisticate and falsifie their Cerimonies, for like as the Turk forceth and defileth the Mosaical bathings and washings, even so the Pope staineth and fouleth the right use of Baptism, and of the Sacrament of the Altar.

Difference between the Pope and the Turk.

The Kingdom of Antichrist is artificially described and pictured in *Daniel*, and in the Revelation of *John*. *Apocalyps* saith, *And it was given unto him to make war with the Saints, and to overcome them.* This (said *Luther*) seemeth to bee prophesied of the Turk, and not of the Pope. But the text forceth it to bee understood of the Pope's abominations and tyrannie, in temporal substances, as his acts, and our experience witness. It followeth further, *That it shall bee for a Time, Times, and an Half.* Now here is the question, What that [Time] is? If Time bee called a Year, then it maketh three years and an half, and hitteth just upon *Antiochus*, who exercised tyrannie even so long among the people of *Israël*, and afterwards died in his own filth and excrements.

Apoc. 13.

In like manner shall the Pope also bee destroyed without hands, and shall die in himself, for hee began his Kingdom, not through power, but through superstition, and external shining, and seeming Autoritie of Scripture; as, *Thou art Peter, &c. Feed my Lambs, &c.* This is the ground on which Popedom is built and grown, and through the same is fallen again; therefore this prophecie [*Hee shall bee broken without hands*] aimeth chiefly at the Pope; for all other Tyrants and Monarchs, use temporal power and strength; howsoever, this prophecie goeth ingeneral, and fastneth both Pope and Turk; for they both began their government almost at one time, under the Emperor *Phocas*, who lamentably murdered his own Master Emperor *Maurice*, together with his Empress, and young Princes, so that in this year 1538, it is 900 years since. At the same time the Pope began spiritually to govern in the Church, and Mahomet began to encrease; but the Pope's temporal Kingdom (when hee began to jeer and plague Emperors and Kings) hath stood scarcely 300 years.

The Pope's end and destruction.

The Pope's advancers, and weapons of his Government.

I cannot define this prophecie [*A Time, Times, and an Half*] I would willingly (said *Luther*) draw it upon the Turk, who began to rule (after *Constantinople* was overcome) in the year 1453, which is 85 years. Now when I reckon the time according to Christ's Age (30 years) so maketh this sentence, one hundred and five years. Well (said *Luther*) God knoweth how hee will deal with it, and how hee will deliver those that are his; our dutie is, neither to know, nor to guess at it, but to repent and praise.

The time of Mahomet.

I believ, (said *Luther*) seeing the Pope is the Antichrist, that hee is a masked living Divel; for like as Christ is true & natural God and Man, even so is the Antichrist a living-Divel: Therefore it is true which they say of the Pope, Hee is an Earthly God; that

Natural description of the Pope.

The Pope's
Kingdom.

that is, hee is neither a pure God, nor a pure humane creature, but two natures mingled together; an Earthly God; that is, a God of this world.

But why nameth hee himself an Earthlie God, as though the True, Onely, and Almighty GOD, were not also GOD on Earth? Truly, the Pope's Kingdom is an horrible wrath of God; namely, *an Abomination of Desolation, which standeth in the Holie Place*, as CHRIST (speaking directly thereof) saith, *Whofo readeth, let him understand*, Matth. 24.

It must indeed bee a great wrath of God, (said Luther) that a humane creature dare presume (now after Christ is com and revealed) to exalt himself in the Church. If, among the Gentiles, (before the coming and revealing of Christ) it had been don, then it were not so great a wonder. And although Daniel, Christ himself, St Paul, and St Peter, did give us warning of that poisoned beast and pestilence; yet wee Christians have been, and are still, so doltish and mad, as to adore and worship all his Lies and Idolatrie, and made to believ, that hee is a Lord over the Universal World, under the Name and Title of St Peter's Successor; whenas neither Christ, nor St Peter, left any Dominion upon Earth.

The power of
former Popes,
and their faint-
ness at this
time.

To conclude, the Pope is the last blaze in the Lamp, which will go out, and bee extinguished ere long; hee is the last intent of the Divil, that lightneth and thundreth with Sword, and Bull, maketh and mainteineth war, through the power and strength of others, as Daniel saith, *Hee is powerful, but not by his own strength*, as now it plainly appeareth. Heretofore they have said, The Pope in one finger hath more power then all the Princes in Germanie. But the shameles Whore, the Abominable stain of Filth and Confusion is seized upon by the spirit of God's mouth, and in such fort in many hearts is startled, that they regard him no more, which no Emperor with sword and power had been able to accomplish; for the Divil scorneth sword and scabbard; but when hee is struck with God's Word, then the Pope is turned to a Poppie, and to a froathie flower; that is, to such a flower, which with the Sun goeth up, and down with it again, as that yellow flower which in the Evening is like a bald Frier.

From whence the Bishop of Rome bath the Name Papa, Pope.

THE word [Papa] (said Luther) as I no otherwise think, cometh of the word [Abba] by turning the letters about, as were hee a Father of Fathers; for by the Antient, in som places, the Bishops were called Papa, as Hieronymus writeth to Austin, (who was Bishop of Hippo) To the Holie Papa, who, notwithstanding, was lesser, meaner in degree then Hieronymus. Wee read also in the Legends of Cyprian, (who before Hieronymus, was a Martyr of the Church) that the Judg asked Cyprian, and said, Art thou that Cyprian whom the Christians do call their Papa? So that (as I conceiv) it was a name common to all Bishops; like as little children call their fathers Ebbe, so are the Bishops in such manner called Fathers of the Church. And if wee might bee so bold as to construe in this sence, wee would say of Rome (as St Paul saith, *Covetousness is the root of all evil;*) That the Pope is a poison of souls, and a father of Abominations.

The Pope's
reputation,
Sed olim.

But (said Luther) who, thirtie years past, durst so much as have had such a thought of the Pope? for in those daies hee would cast whom hee pleased headlong into hell, and fetch them out again.

That everie man in dutie is bound to resist that Bear-wolf, the Pope.

Luther's Dis-
putation at
Wittemberg, a-
gainst the
Pope that
Bear-wolf.

IN the year 1530, the 9^h of Maie, Luther held a very sharp earnest Disputation at Wittemberg (which continued three hours) against that abominable monster, the Pope, that Bear-wolf, who exceedeth all tyrannie and oppression, as hee that alone will bee *Exlex*, will live secure and free, and do according to his own will, yea, and thereto will bee worshipped and adored under pain of damnation, and loss of many poor souls.

Therefore whofo regardeth and tendreth God's Honor, and endeavoreth the saving health of his soul, and salvation, the same ought to withstand and resist the Pope with all abilitie and power.

The

The Pope in his Decretals boasterh, that hee hath power and autoritie over all Rule and Government in heaven, and on earth; that hee is a Lord over all Lords. How may a humane creature speak in this sort? surely (said *Luther*) neither God nor King can or may endure it. Hee is a King of Affes, (as they saie of the *French King*) his Tyrannie climeth up too high, hee dared presume to tread Emperors and Kings under his feet, hee suppressed the whole world and brought it under his yoke; for God with powerful Errors blinded the world, as *Daniel* saith, until the indignation bee accomplished.

The divelish
pride of the
Pope.

I hope (said *Luther*) hee hath don his worst, and though hee falleth not altogether, yet hee shall encreas no more, but rather decreas. The antient Popes were more upright and honest; but when they began to look after Government and Domination, (fearing they might becom servants again) then *Cain* could no longer endure his brother. The Papists never ought to bee trusted, though they promise peace by Covenants, Articles, under hand and seal, or by what confirmation soever may bee thought sure and sufficient. At the Imperial and Princely Assemblie at *Nuremberg* they held us in hand with deceitful Disputations and delaies, to the end in the mean time they might over-run and suppress us. Let us watch and praie in this time of Cessation of Arms, that through this Light of the Gospel God's Name may bee hallowed, &c.

Rich spiritual
words of that
man of God.

And forasmuch (said *Luther*) that the Popish Bishops are not the Church, but her adversaries and enemies; it is therefore without all doubt, that where God's Word is pure, there also is the Holie Ghost, his Work and Office: For the Pope and his Bishops are not the Church's Shepherds, but they are an intermingled, patch-together Majestie, an Imperial Popedom, and a Popish Empire.

Of the Pope's three-fold Crown.

THE Pope hath three Crowns, the *first* is directly against God, for hee condemneth Religion. The *second* is against the Emperor, for hee reiecteth temporal Government. The *third* is against the common people, for hee condemneth the state and condition of the House-government, forbiddeth the Priests and other his shavelings the state of Matrimonie, and house-keeping.

Of the Tyrannie of Popes against other Popes their Predecessors.

THERE have been heretofore three Popes one after another. As the first was dead, hee that succeeded, caused all his Predecessor's Decrees, Laws, and Ordinances utterly to bee abolished; commanded him to bee taken out of his grave, and his fingers to bee cut off. Now when the second was dead, then the third likewise caused all to ceas, and to bee annihilated, what the former had ordeined; commanded his dead Corps to bee digged up, his head to bee chopped off, and the bodie to bee cast into the *Tyber*; such fine Laws and Ordinances made these Popes, and used these and the like tyrannies.

Popish sancti-
tie.

Of Pope Julius.

JULIUS the second of that name (said *Luther*) was an excellent Champion in Wars and Government; hee had altogether a worldly brain and understanding; hee waged war against the Emperor, the Venetians, and against the French King, and as hee understood that his Armie was defeated by the French before *Ravenna*, hee blasphemed GOD in Heaven, and said, *Art thou (in the name of a thousand Devils) now on the French side? dost thou defend and protect thy Church in this manner?* Then hee turned his face towards the ground, and said, *Holie Switzer, praie thou for us*, and sent presently Bishop *Matthias Langen* (the Cardinal of *Salzburg*) to *Maximilian* the Emperor for aid and assistance. Hee was humbled in such sort, that hee almost fell down at the Emperor's feet, imploring his help. And although hee was so great a soldier, very rich, and had raised powerful Forts, yet hee was affraid of the Cardinals and Romans. Hee kept the streets in *Rome* so sweet and clean, that in his time there were no plagues nor sicknesses. Hee was a right worldling, every morning hee arose early

Julius.

Popish devo-
tion,

early about two of the clock, and dispatcht businesse until five or six; afterwards hee took in hand temporal affairs, as wars, buildings, coining of monie, &c. They saie hee had in ready coin a treasure of 106 Tuns of Gold, which maketh ten millions of *Rex Dollars* and six hundred thousand. When hee laie on his death-bed, hee gave in his will to those that kept his Treasure, two hundred and fiftie thousand Dollars. Hee aimed at the Empire, and grievously plagued *Lodowick* the French King; insomuch that the King wrote to the Universities in *France*, desiring them by publick Writings to smother the insufferable pride of the Pope. If I (said *Luther*) had com at that time, they would, doubtless, with honor have entertained mee at *Paris*: But I was then too young for him, neither was it God's will at that time that I should write against him, to the end people should not think hee was thrust from his stool by the strength and power of the French King, but onely and alone through God's Word. For when God speaketh but a word, and saith, *Jerusalem*, fall; *Rome*, bee destroyed, and lie in the ashes; King, yield thy self captive; Sir Pope, com down from your Throne, so is it accomplished immediately. In this sort did God confound that mightie Popedom which was the powerfullst of all.

Pope *Julius* would fain have been Emperor: Pope *Alexander* would willingly have made his son Emperor; likewise Pope *Leo* his brother, the same hee made King of *Naples*, but hee was destroyed by poison. Pope *Clement* was the richest among them all; for hee got the great Treasure of Pope *Julius*, and was also the craftiest; yet whatsoever hee took in hand was frandulent and meerly iu vain: Hee was an Italian, and a Florentine, one of which maketh so much as three Italians. Moreover hee was a bastard, descended of the hous of *Medices*, which maketh seven Italians. To conclude, a more offensive knave, then Pope *Clement* the seventh, was never on earth. The Italians boasted of Pope *Julius* thus, Since Saint *Peter's* time no Pope ever had so great an esteem as *Julius*; yet God hath startled and weakned the powers and authorities of all these, and now they lie in ashes.

Of the Covetousness of the Popes.

He consenteth willingly.

Pope *Leo* was bribed by the Capuchines with fourscore thousand Duckets, to the end hee might leav them unreformed. When hee saw the monie which they sent, lying on a Table, hee said, Who is able to resist so many harnished Potentates? True it is (said *Luther*) monie maketh knaves.

Of Pope Alexander.

All sorts of trash came to bee Popes.

Pope *Alexander* (said *Luther*) was a *Maran*, that is, a Baptized Jew, hee believed nothing at all. Pope *Julius* succeeded him, and was so great an enemy unto him, that hee caused all gates, doors, and windows (on which his Arms were carved or portraied) to bee broken down and defaced.

Epitaphium Scorti *Alexandri* Papæ.

*Conditur hoc tumulo, Lucretia nomine, sed re
Thais, Pontificis filia, sponsa, nurus.*

That is,

*Lucretia call'd, indeed a whore,
Lieth buried in this Tomb,
Both wife and daughter to the Pope,
And Bride unto his Son.*

Of Pope Clement the Seventh.

Courage in the Devil's name, is the Popish proverb.

THIS Pope (said *Luther*) that now ruleth is the richest, and therewith the most unfortunate, hee is a most wicked wretch, an Autor of all mischief; hee saith, *Rather then I will cease from persecuting the Protestants, I will lead the Turks upon them*; and surely (said *Luther*) hee will also perform it; therefore praie with diligence, and remember this when I am dead, for the Pope goeth about with fraud and deceit to enslave us, but hee shall fail of his purpose, and so shall King *Ferdinand*. Never came on earth a greater villain (except Satan) then this Pope; Hee hath riches, power, repute,

repute, and autoritie; The Lord's Praier is necessarie against him, for hee hath an evil intent. Hee hath wakened up the Turks, and brought them upon our necks. Hee hath lived to see *Rome* drowned, ransacked, and devasted, yet hee setteth light thereby, insomuch that nothing moveth his wicked heart. Hee intended to destroye the French King, made a League with the Emperor at *Bononia*, and now hee inviteth the Turk to bee our Ghuest. What shall I say of him? Hee is the son of a Florentine Whore.

Of the Pope's Sword.

FORASMUCH as the Papists discern (said *Luther* to the Prince Elector of *Saxon*) that they no longer can defend their Doctrine, nor protect themselvs with the holie Scripture; therefore they crie out, and saie, *Wee will use no more St Peter's Keies, but will laie hold on Saint Paul's sword*, that is, they have bloodie enterprises and counsels, they would willingly destroye and exterminate the memorie of us.

Of him that gave himself to the Diuel, to the end hee might bee made Pope.

ONE among these Holie shavelings (said *Luther*) gave himself to the Diuel for his help and furtherance to make him Pope, yet with this condition, that the Diuel should not fetch nor have him before hee said Mass at *Jerusalem*. Now it fell out, that as hee was made Pope, hee unawares held Mass in a Chappel at *Rome* named *Jerusalem*; Then the Divels came flying in heaps. The Pope demanded the name of the Chappel; Answer beeing made, *Jerusalem*, hee then remembered himself of the Pact and Covenant which hee had made with the Diuel, openly confessed it, and gave charge, that so soon as hee had finished Mass, they should cut him all into little pieces, and should take good heed and see, if the Ravens carried away his bodie and left his heart lying, for then hee hoped notwithstanding to bee saved; and so it fell out, they left his heart behinde them, for hee did repent.

I have seen in a great street at *Rome* (said *Luther*) which goeth streight up towards *St Peter's Church*, a Pope (like a woman) cut out in stone-work, with a Scepter and Popish *Pallium*; shee carried a childe in her arms. No Pope is carried or goeth through the same street, lest hee should behold that picture. For a woman named *Agnes*, born at *Mentz*, by a Cardinal taken into *England* in the habit of a boie, and afterwards brought to *Rome*, where, by the Cardinals, shee was elected Pope. But shee was confounded and discovered in such sort, that in the foresaid street shee bare a childe. The wretch (said *Luther*) was served right, and the Diuel therewith finely flouted his little creature. I much marvel how the Popes may endure that picture to stand; but God blindeth them, to the end the world may see what Popedom is, namely, altogether deceits, lies, and divellish doings.

That three Popes have been at one time.

IN the time of *John Hufs* (said *Luther*) at one time were three Popes, that ruled thirtie years together, and each of them excommunicated the other, with kindred and subjects. Pope *John* the 23 kept his Court at *Rome*. Pope *Peter de Luna*, at *Arragon*. Pope *Benedict* remained on the Italian Alps. There was an horrible Schism, which betokened Popedom's downfal. Now when Emperor *Sigismund* could not endure the same, hee called a Council at *Costnitz*; but the Cardinals would yield to no Reformation, but set themselvs against it, and (*incongrue*) said, *Non est Schismam*. The Emperor said, O! know yee not yet *Priscianum*? yee should saie, *Non est Schisma*, not *Schismam*. Then one of the Cardinals answered the Emperor, and said, Forasmuch as wee are Lords of Rights and Laws, so are wee also Lords of *Priscianus*, and of the Grammar Rules.

Three Popes (said *Luther*) were Deposed in the same Council, and a fourth Elected; but Pope *John* (who had surrendred up his Popedom, thinking to have been Elected a new again) died for grief as hee saw the contrarie; in like manner also *Benedict*: *Peter* remained stiff-necked.

Pope

Pope John.

Pope John was rejected by reason of his manifold, wicked, and deceitful practises; for hee murdered his Father, made sale of Bishopricks, &c. And when thirtie such and the like Articles were openly read against him, hee said, Ah! I have offended far above all these, in that I departed from Rome and went over the Alps, had I staid at Rome, yee should have left mee undeposed.

That Popes of necessitie must alwaies bee notorious wicked persons.

The Heirs of the Stool at Rome.

POpedom (said Luther) hath been ruled alwaies by the wicked wretches, correspondent to their Doctrine; for as the Creator is, such is also his Creatures. As the Devil is (who is the Autor and Erector of Popedom) such are also the Popes.

Virtues of Pope Alexander.

Pope Alexander the 6th (said Luther) had two Sons and one Daughter, named *Lucretia*, with whom both Father and Sons committed Whoredom, and bloodie Incest: The one brother slew the other on Horse-back for the Whore's sake. Cardinal *Valentine* stabb'd another Prince, and was Prince in his place; wrote of himself, *Aut Caesar, aut nihil*. Afterwards Alexander the father, together with his son, invatd to a Banquet all the Cardinals that were Columnesers, intending to have poisoned them with a drink out of a Flaggon prepared for that end, out of which Flaggon unawares, they filled wine to the Pope, and to his Son: the Father died thereof, but the Son drank Saller-oil, caused himself with his legs upwards to bee hung up, whereby hee voided the poison from him again. At last (after hee had committed much evil, and many wicked deeds) hee was taken Captive by the King of Castile in Spain, and as they were about to execute him, hee cried out in prison, *Misericordia*, desired first to make his Confession; then they caused a Frier to visit him, and to hear his Confession, but hee murdered the Frier, put on his habit, and so escaped. This (said Luther) have I heard at Rome for a most certain truth. Such lives they led, therefore their wickedness was ripe, and must bee put to confusion.

Pope's Banquet.

Decretum Concilii Leonis Papae. Council of Laterane, 1515.

Pope Leo in this our time (said Luther) held a Council, in which it was decreed and concluded, that people from that time should believ the Resurrection of the Dead; and that no Cardinal should have above five little Whores and Boies, the like horror was never heard before.

To conclude, none should bee made Pope, (said Luther) but an off-scummed incomparable knave and villain. The Bishop of Mentz ought justly at the next Election to bee made Pope; for hee deceiveth people and countrie. The Duke of Bavaria said, The Bishop of Mentz weareth a very long gown, and though it were as long again, yet the knave would peep out both beneath and above.

Whether Peter was the first Pope? and how riches, Countries and people came unto the Popes.

Hee never was at Rome, as one scarcely proveth.

ALL popish Histories saie, Peter was the first Pope at Rome, but (said Luther) it is altogether fals and feigned. After him (saie they) were at one time *Lucius*, *Cletus*, and *Clement*, which ruled one after another; for at that time the Church was very smal & thin, and these three preached onely in houses of good and godlie Christians, not in publick; they contemned not the temporal Magistrate. In proceess of time the Emperors gave them privileges chiefly for this Cause:

Hildebrand.

The Emperors found by experience that *Italie* would not bee governed by them; for the Italians can endure no chief Head, nor to have peace among themselves; therefore the Emperors gave it over to the Bishops of Rome, who governed all well till Pope *Hildebrand* came, that wicked Caitif, who joined with the Italians, and paid the Germans with ingratitude. For the first fifteen Emperors (of which, eight were of the Line of *Charls* the great, and seven of the *Franconians*) were good and honest, and kept the Italians in subjection. But now they have a right Block of this *Charls*, hee can rowz them up with his Spaniards, and teach them manners.

of

Of Pope Adrian and an English Cardinal.

Pope Adrian (said Luther) was advanced to bee Pope by Emperor *Charls*, whose Tutor hee had been, hee governed not long; for hee was of mean Parentage, a Citizens son at *Lovain*. In *England* was a Cardinal the Son of a Butcher, concerning whom a knavish fool said, God bee praised that wee have got such a Cardinal, when hee cometh to bee Pope, then wee may freely eat flesh in Lent, and on forbidden daies; for *S^t Peter* was a Fisher, hee forbade eating of flesh, to the end hee might sell his fish at a high rate; but this Butchers son will hold over flesh, to gain monie thereby.

Pope Adrian caused two Cities to bee painted upon his Table, the one, His Native Citie where hee was born, the other, *Lovain*, where hee commenced Master of Arts; by the first hee wrote, *I have planted*; by the other, *I have watered*. But under the two Cities the Emperor was pictured, who answered, *I gave the blessing thereunto*, (for hee made him Pope): Then another with a piece of Chalk wrote underneath, *God did nothing here*.

Adrian.

Jeerk of a fool to an English Cardinal.

Popish Allegations concerning the holy Scripture

Wherein the Pope's greatest diligence consisteth.

The highest diligence and resolution of the Pope and his adherents, their stratagems and cogitations are, that our doctrine might bee suppressed and rooted out. They will not suffer the caus to bee decided in a general and free Council. They press to have a Council held, where all things may bee handled and decided according to the Pope's own will and pleasure, that hee onely may conscribe the Assembly, where it is most fitting and convenient for him and his purposes; where hee may decide and conclude, as seemeth best to himself, and all others to bee silent; as hitherto it hath been don. But (said Luther) it will bee no more of value; for now is another world then sometime hath been. The Pope desireth no Council, but useth onely delaies, whereby hee loseth his Autoritie, as Prince *George* lately said, I will yield to my people (that desire the hearing of the Gospel) if the Pope any longer delaieth the Council.

Popish Oaths and resolutions.

Nota bene.

The Romish stool (said Luther) will not yield to bee reformed, but will teach, censure and judg all things, becaus shee is the mother of all Churches, against whose presumption no Prophet nor Apostle must have any power or autoritie to judg and censure; for many innumerable Sentences and Decrees do give that power and autoritie to the Pope.

The fore evil of the Romanists, *Cedo nulli*

Gratianus (who had brought and raked together those Decrees, like a scullion that maketh slobber-sawces) like a shameless creature, in this manner concludeth, Emperor *Constantine* (saith hee) nameth the Pope God; now who so is God, neither can nor may bee censured of men; the Pope is God, therefore hee is not to bee censured and judged by men. In this sort hee consequently concludeth *à genere ad speciem*, from that which is general to what is particular (as when one saith, this is a Beast, therefore it is no Humane Creature, the Divil is a spirit, therefore hee is God) out of the 28th Psalm, where God saith, *Yee are Gods*, &c. This the Pope forceth upon himself, and saith, I am an earthly God and a Lord over the whole world. But (said Luther) they should turn that Syllogism about and in this manner conclude; the Emperor and all Rulers are Gods, therefore the Pope ought not with his feet to tread upon them.

Gratian's idle speech.

Of the blindness of the Papists.

The blindness of the Papists (said Luther) is great and horrible, and is to bee admired, in that out of the Holie Sacrament, they have made a Sacrifice of Reconciliation for the living and dead, &c. And although they now would trim and cloak the same, as were it a Sacrifice of thanksgiving; yet all the Sophists, the Canonists, School-Divines and Sermonists apparantly do disprove them. Nevertheless, they are so audacious as to allege such open lies. *Cocleus* now saith, The Pope hath

Proof of the Papists knowledge in divine causes.

not his power and supremacie by the Donation of Emperor *Constantine*, but by the Gospel, and presumeth to prove it herewith, Every Lieutenant (saith hee) hath the full and compleat power of his Lord and Master. *Peter* was Christ's Lieutenant, therefore hee had even the same power that Christ had, and with this sentence will conclude it, *To mee is given all power in Heaven and on Earth.*

Nota bene.

But (saith *Luther*) I answer *Cocleus* thus, *Peter* indeed was Christ's Lieutenant here on earth, (but not in Heaven) so long as hee carried himself according to Christ's Command and Word. For Christ saith, *What thou bindest on earth*, saith not, *What thou shalt binde in Heaven.* And hee saith to *Peter*, *Follow mee, Feed My Sheep, I am come to minister, My Kingdom is not of this world*, that is, it is not gotten by humane strength and power, neither will it bee maintained thereby.

The Pope's true Title.

Therefore the Pope is a right, red Jew, who boasteth only of that which is corporal and temporal in Christ; As when they saie, *Petra dedit Petro, Petrus diadema Rodolpho.* The same *Rodolph* was made Emperor by the Pope, who excommunicated and deposed Emperor *Henric*.

How long Popedom shall stand and continue.

The Kernel in popish decrees.

Nota bene.

IN the Pope's Decrees (saith *Luther*) are many good and profitable Sentences taken out of the Fathers, and by *Gratianus* collected together. But the Pope hath bereaved them of their power and autoritie, and brought the same upon himself, will have alone power and autoritie to rule and conclude in the Councel how and what pleaseth him, and incroacheth thereupon under the name of God, whose kingdom shall stand 666 years, according to the number of the Beast in the *Revelation*, Chap. 13. For the sorrow of heart began soon after Pope *Gregorie* the first. Afterwards the two Bishops of *Constantinople* and of *Rome* falling into dissention and strife about Popedom, until *Charls* the great; then the Romish Pope was exalted and made a Lord over all Kings on Earth.

How and by what means Popedom came up and increased.

The coming and exalting of Popedom.

AFTER that the persecution of the Church ceased, then presently the Popes laid hold on the Government meerly out of covetousness and ambition. The first was *Hildebrand* (or rather Hell-brand); then they affrighted all people with their Bull or Excommunication, which was so fearful a thing, that it inherited and succeeded upon the children and posteritie; yea, servants were forced to take it upon them. The Pope's deceitful practices were very milde and had a sweet Entrance, whereby they sought applaus and love of the people, they promised liberally pardons and Remission of sins, were they never so great and heavie; yea, although one should have deflowered the Virgin *Marie*, or crucified Christ, yet the Pope could for monie pardon and forgive the same. This power and Majestie of the Pope's (saith *Luther*) by God was brought to confusion and abolished through my Pen: For God out of nothing made all things, and is able out of nothing to bring all things to confusion.

Of Popedom's downfall.

Campeius. Defensores Papae, devoratores ejus.

POPEdom must needs bee brought to the stake, and pay for all. The Pope shall bee devoured by Friars (his Lice) and own creatures. Cardinal *Campeius* said well, and rightly, The great and innumerable multitude of Monks and Friars (saith hee) produce great unhappiness and evil; for they shake and loosen the fairest Monarchie of Popedom, which with great advice and consideration was erected and prepared.

I ween indeed (saith *Luther*) that his prophesie is fulfilled, in that the Rat-King is paid home by his own Nation. By Divinitie hee cannot bee defended, for it is a very cold Argument, that his Alleagues the Canonists and shaven Crew will in some kinde undertake to defend him out of a long and an ancient Custom. How should the Pope bee able to censure and judg, whenas hee neither knoweth nor understandeth any business?

business; hee is a forreiner and stranger, one that hath no skill nor experience in causes belonging to temporal and house-government; how foolishly censured hee touching matrimonial causes? hee hath forbidden his greased Retinue to enter into the state of Matrimonic, whenas notwithstanding hee hath commanded the same to bee held and observed for a Sacrament. But (said *Luther*) if Matrimonic were a Sacrament; then it could not bee by the heathen; for the unbelieving Gentiles have nothing to do with Sacraments.

Popish fopperie.

What it is that startled Popedom.

IF (said *Luther*) the Pope had not silenced the Prince Elector of *Saxon* with my self, but had condemned *Tetzell* and *Eck*, and had suffered mee to live at quiet; then it never had com thus far. But hee would needs maintein those two seducers, thundered and lightned against mee, and would throw mee headlong into hell. Then the truth brake through in such sort that the Papists themselvs were not well contented with the Pope, and it was even right; for no counsel can prevail against the Lord of Hosts.

Whoso setteth himself against God shall bee confounded.

The Books of *Philip Melancthon* (in which the chiefeft Articles of our Christian Doctrine briefly are comprehended orderly and uprightly) are now gotten into *Italie*, and received by our Adversaries, so that the Pope is more plagued of his own people then of us.

Loci communes Phil. Melanct.

The Cardinal of *Camers* in his *Vesper* book fell on the Pope, and got the victorie of him; hee openly disputed at *Paris* against the Pope's power. I (said *Luther*) fight also at the Pope's Throat, that is, against his highest Autoritie and Doctrine; I make him like another Bishop, and no otherwise.

There hee is weakest.

Of the Pope's power and practices.

IN former time (said *Luther*) the Pope was very haughtie and proud, hee contemned every man. His Legate Cardinal *Cajetan* at *Augsburg* said unto mee, What? do you think that the Pope careth for *Germanie*? The least of his Fingers is more powerful and stronger then all the Princes of the Empire. But now seeing the Emperor striveth for him; hee therefore flieth from the Council, maketh between the Emperor and French King a *Twittchmill*, without which two hee cannot subsist in this discession. For when the Emperor dieth, then the French King will undertake to fall upon the Empire, and take it into possession; In the last Election hee had neer five voices of the Princes Electors; If hee forsake the Pope, then hee will call upon the Turk, upon the king of *Persia*, yea, upon the Diavel in hell himself, whom the Pope hath on his side *à parte antè*, and before him. Hee forsaketh not that *Twittchmill* with the Emperor and French King, but will bee sure to hold with one of them; but now hee is Neutral, carrieth on both shoulders.

The upbraiding of the Pope and his greased Crew.

A publick Notarie at Rome named *Rote*, openly confessed, That onely the grōss lies, common affairs and businesses were handled without in open Court; but within in the Pope's Cabinet Council were consulted and devised abominable practices and enterprises against Kings, Princes, and the Protestant state.

Rote, a Notarie in Rome.

Pope *Julius* the second celebrated a fair Mass to the Diavel on *Easter-day* early in the morning, at which time hee made a lamentable Massacre and slaughter with the French, wherein twentie thousands of Christians were slain. Ah, (said *Luther*) the wicked wretches strive not for the Church (of which they have no care) but onely to get wealth and overcome Kingdoms and Countries.

Seek first the Kingdom of God. *Matth. 6.*

I hope (said *Luther*) the Legal Process of God will proceed against the Pope and his Retinue, as it hath begun: for against him the three first Petitions in the Lord's Praier chiefly are directed. Blasphemed and accursed bee the Popes name; his kingdom bee destroyed and thrown down; his will bee hindered and confounded. I hope the number of Friars and Nunns shall no more encrease. When the Pope's feet are chopt off, then hee must creep; for it cannot long stand as it now standeth.

Every man believeth not this.

That the Pope's knaverie and wickedness cannot sufficiently bee expressed.

I Would willingly (said *Luther*) fall upon the Pope's Canons and Decrees, his patched Cloak. No base name or style is bad enough for him, his great wickedness and

and knaverie cannot bee founded out nor expressed; therefore Christ in one word sheweth it, and calleth him *an Abomination of Desolation* that standeth on the holy Mount. And *S^t Peter* displaieth him finely, and painteth him out in his Colors. *S^t Paul* also nameth him an Opposer or Adversarie that exalteth himself above all that is called God. *Daniel* likewise prophesied the same, and saith, Hee shall bee proud and not regard the God of his Fathers.

Now alas it
is found too
true.

This (saide *Luther*) wee have heretofore read and read again, and yet understood nothing thereof. But now seeing such Abomination is shewed both in God's Word, and by experience found; so are wee grown wicked, insomuch as such cogitations do arise in mee as willingly I would not have; namely, that this Acknowledgment of the Word will fall again, and that the bright shining light of the Gospel will bee extinguished. For the Gospel clearly saith, Christ will com at Midnight when neither daie nor light will appear.

That the Pope is neither Ruler nor Primate in the Church.

Notable Rea-
sons.

THe Pope (saide *Luther*) can neither bee Primate nor chief Head in Christendom; for hee can no waie possible visite and govern all Churches, no not although hee were *Elias*, *Eliseus*, *Peter* or *Paul*. *Philip Melancthon* put a Question to *Luther*, and said, If in case the Emperor (in conscribing a Council) should give over his Right and Title of the Empire to the Pope, whether as then ought wee to shew obedience to the Pope therein or no? Whereupon *Luther* answered him, and said, The Emperor (as *verbum Personale*, and an ordained Governor) hath no power to give it over to the Pope (beeing *verbum impersonale*) who is no Magistrate nor Governor; For the Pope is such a person or thing as is like a Tribute which standeth upon no ground nor immoveable Land and living; neither were it a *Translatio*, and Resignation, to turn the Emperor's Right and Title over to the Pope, but much rather it would bee a devastation, the Empire thereby would bee lesned and devastated. But the Emperor hath neither power nor right to do the same; for the Empire is not his own, neither is it Successive but Elective. To conclude, when it is denied, that the Pope is a Governor (as in truth hee is not) then hee is bereaved of all: for whatsoever hee hath, hee hath it not by right, but hath robbed and stolen it. Therefore it is of no value, that they saie, The Emperor received the Empire of the Pope: for hee could not give that which hee never had. *Charls* the great never gave any thing over to the Pope in possession (as they falsly boast and allege); but when hee had governed to the eight lineal Descent (without any Pope), then they elected Emperor *Henrie* Prince of Saxon, named, the Fowler, who governed unto his fourth generation; until this time no Pope was elected without the consents and knowledges of all the Emperors. But under Emperor *Henrie* the fourth it began; for when his Father *Henrie* the third had ordered, that no Pope should bee chosen without the Emperor's consent and knowledg, then Pope *Hildebrand* could not endure the same, who, with Pope *Gregorie* the seventh, were the Authors of all mischief; since which time (saide *Luther*) it went on and proceeded as wee have found and seen, such is the courf of the world.

Popish Ty-
rannie and
Robberie.

Of the Pope's Livings.

IT is a meer Fable (saide *Luther*) that (they allege) *Constantine* the Emperor gave to the Pope so much living, land and people as they boast of. But this I read and finde that *Constantine* gave much and bountiful Alms to the poor, and commanded the Bishops (and appointed for the poor Overseers and Church-wardens) to distribute the same, by which means they grew to bee great Lords. But hee gave them neither Countries nor Cities. Therefore the world admireth from whence the Popes have gotten such Dominions. In former times the Popes were not Lords over Emperors and Kings, but the Popes were instituted and ordained by the Emperors.

Lotharius

Lotharius the Emperor (a Prince of *Saxon*) took the Election from the Pope; for there was a continual strife and dissention in the Election. But afterwards they drew it unto them again by deceitful practices, insomuch that they were by the Emperors therein confirmed, which was first don in the Election of *Charls* the great, who by reason of succeeding inheritance was chosen Emperor. Then for a time the Empire remained by the posteritie in succession. But when no more were living of that Descent, then the Pope took upon him the chusing and electing of an Emperor. Afterwards came Emperor *Otto*, who ordained seven Electors (Princes) whereby an end was made of that strife and discord.

Emperor *Lotharius*.

That Popedom is stollen wealth.

THe wealth of Popedom (said *Luther*) is meerly robbed and stollen wealth, and must bee stollen away again; It is whore-wages, as it is gotten, so it must go again; It is profitable for nothing neither in Church nor temporal government.

Of Constantine's Donation.

That of Emperor *Constantine's* Donation (said *Luther*) is a great lie, through which the Pope will claim the half part of the Romane Empire. And although it were true and had been don; yet it was not in the Emperors power to give, neither ought the Pope to receiv it, according to Christ's saying, *But it shall not bee so with you, &c.*

Donatio Constantini.

Of the state of the Pope with his new-baked Cardinals, and how God blessed them.

THe Pope in one daie (said *Luther*) made thirtie Cardinals, which beyond the *Tyber* were met and received in great state by many thousands of Horsmen; all the Cannons roared for joy in glorious manner. Then came our Lord God also thereunto with thunder and lightning, which made them so affrighted, that (as *Pasquillus* writeth) in the Church the little Childe fell out of the Arms of God's mother, and ascended up into Heaven, fearing it should, with the rest, bee made also a Cardinal. On the same daie, A Priest saying Mass at the Altar lost the consecrated Oblate, and for fear spilt the Cup; at which accident the Pope cried out aloud, and said, One of these Cardinals will prove a poison and pestilence of the Romish stool, which fell out accordingly shortly before the Gospel was revealed and brought again to light.

The Pope's Creatures.

The prelude of our Lord God.

When my first Positions (said *Luther*) concerning Indulgences were brought before the Pope, hee said, A drunken Dutchman wrote them, when hee hath slept out his sleep, and is sober again, hee will then bee of another minde, in such sort hee contemneth every man.

Pope's censure of *Luther's* rejecting indulgences.

How Gerson fell upon Popedom.

Gerson was the first (said *Luther*) that began to assault the Pope, but hee was not certain of his caus, yet nevertheless hee went so far that hee found the distinction *In hac Quaestione, (utrum in omnibus sit obtemperandum potestati Papæ)* and said, *Non esse peccatum mortale non obtemperare*, yet hee annexed thereunto, *Si non fieres ex contemptu*. Hee durst not venture to press himself quite thorow, yet hee was comfortable to the people, from whence they named him *Doctorem Consolatorium*. Hee was by the Pope excommunicated and damned. Cardinal *Cajetan* at *Augspurg* at the Imperial Diet, Anno 1518. called mee (said *Luther*) a *Gersonist*, becaus I appealed from the Pope to a general, free Christian Council.

Gerson's taking hold on the Pope.

And who so blameth mee for giving way and yielding so much to the Pope at the first, let him consider in what darkness I still stuck at that time. Those that never were in Popedom do hold that the warnings and doctrine touching Popedom are altogether unnecessary, but those that have stuck therein do know it to bee necessary, diligently to put the youth in minde thereof.

Luther's Apologie.

Of the first Chapter of S^t Paul to the Romans.

I Believ (said *Luther*) S^t Paul in the first Chapter to the *Romans* wrote a Register of abominable sins and confusions more by way of prophecie then Historie. Now the same is fulfilled at *Rome*. The Pope maketh Cardinals not in vain nor for nothing; every one of them hath thirtie thousand Florines yearly Incom, which is given towards the *Pallium*, to the end the Pope through monie and Reputation of the Cardinals may be strengthened and confirmed. From hence *Daniel* saith, *The king will govern according to all his will and pleasure*: for the Cardinals in all Countries are the Pillars of Popedom, in *Germanie* wee have many Cardinals; likewise *France, Spain, &c.* Infomuch that the Pope to this daie relieth upon his power and sanctitie; yea, and that in despite of God Almighty, how sorely soever hee is weakned and plucked, and in his ungodly proceedings is laid open and discovered.

Of the Pope's wicked practices.

The Pope's
murdering
practices.

A Nno 1530, News was sent and written to *Luther* out of *England*, how the Pope with monie had corrupted the chief of the Kings Privie Counsellors, to the end they secretly should kill the King, (who was fallen off and had separated himself from the Church) and for their pains the Pope would give that Kingdom unto them: for one of them was of the Roial Race, and continually near about the Kings Person. The Pope boasted that hee was Heir to that Kingdom by reason it was held as from him *per feodum*. But that Treason beeing discovered, they were apprehended and beheaded.

That the Pope is a Divel.

The degrees
of Pope Cle-
ment.

NExt after Satan (said *Luther*) the Pope is a Right Divel, as well on this Pope *Clement* may bee proved; for hee is evil, in that hee is an *Italian*; worst, beeing a *Florentine*; worst of all, in beeing the Son of a Whore; is there any thing worst, so add the same thereunto.

That the hate of the Pope and of his Retinue towards the Gospell is without ceasing.

As they will
kill and treat
him.

THe hate of the Pope and Papists against the Gospell neither ceaseth, nor is it reconcilable; it hath burned since the beginning of the world, and cannot bee quenched: for they at Babel ceased nor but continually cried out, Away with you; neither ceased the Jews to rage against our Saviour Christ and His Apostles, until they were rooted out. And even so do the Papists to this daie; They seek daie and night rather to destroie the Protestants then to resist the Turks; therefore (said *Luther*) let us diligently watch and praie.

Of the Papists practices.

Antichristian
bloud-thirsti-
ness.

THe 28 of June, 1538, *Luther* got secret intelligence concerning the bloudie enterprizes of the Papists, and said, The Pope and Papists expect the Emperors coming, they gather monie in all Monasteries and Bishopricks to levie souldiers under the name against the Turks, but they intend to fall upon us on every side. As the Bishop of *Mentz* lately said, It is but a little while to their utter destruction, &c. Hee intendeth not to depart from *Mentz* until the Emperor cometh, to the end hee may the sooner set abroach the bloud-thirstie vessel. But these practises will fail them. God through His holie Angel will preserv us and deal with them according to the second Psalm.

I would desire the world (said *Luther*) to take notice of this one particular, namely, when God-fearing people do earnestly praie, then the stratagems and enterprizes of the worldly-wise are confounded and brought to naught.

of

Of the blindness of the Papists.

WHEN our Lord God intendeth to plague and punish one, then hee leaveth him in blindness, insomuch that hee regardeth not God's Word, but contemneth the same, as the Papist now do. They know that our Doctrine is God's Word, but they will not allow of this Syllogism and Conclusion, When God speaketh, wee must hear Him: Now God speaketh through the Doctrine of the Gospel; therefore wee must hear Him. But the Papist (against their own Consciences) saie, No, wee must hear the Church.

Truly (saied *Luther*) the Case is very strange and to bee admired; they yield to both Propositions, but they will not allow of the Consequences, nor permit the Conclusions to bee right. They press thorow in such manner, as is written in a decree and Conclusion of the Council of *Costnitz*: For (saie they) although Christ speaketh, who is the truth it self, yet notwithstanding an Antient Custom must bee preferred and observed for a Law and Ordinance. In this sort do they solv arguments and answer when they intend to wrest and pervert the Right.

If this sin of Antichrist (saied *Luther*) bee not a sin against the holie Ghost, then do not I know how to define and distinguish sins. They sin herein wittingly and wilfully, and maintain the same against the revealed truth of God's Word, in most stubborn and stiff-necked manner. I pray, who would not in this case resist these divellish and shameless lying Lips? I marvell not (saied *Luther*) that *John Huss* died so joyfully, seeing hee heard and understood of such abominable impieties and wickednesses of the Papists. I pray how holdeth the Pope concerning the Church? Hee buildeth and preserveth her but onely in an external Luster, Pomp and Succession. But wee censure and judg her according to her Essence, as in her self and own substance shee is, that is, according to God's Word and Sacraments. The Pope (saied *Luther*) is reserved for God's Judgment, therefore onely by God's Judgment hee shall bee destroyed. The King of *England* is now also an enemy to the Pope's person, but not touching his Essence and substance; hee would onely kill the bodie of the Pope, but suffer his soul (that is his fals Doctrine) to live and swaie; the Pope can well endure such an enemy; hee hopeth within the space of twentie years to recover his rule and government again. But (saied *Luther*) I fall upon the Pope's soul (his Doctrine) with God's Word, not regarding his bodie, that is, his wicked person and kinde of life, I do not onely pluck out his feathers, (as the King of *England*, and Prince *George* of *Saxon* do) but I set the knife to his Throat, and cut his winde-pipe asunder; wee put the Goof on the spit, if wee should but onely pluck her, the Feathers would soon grow again. Therefore is Satan so bitter an enemy unto us, becauf wee cut the Pope's Throat; the same doth also the King of *Denmark*, hee aimeth at the Pope's soul.

Of the Pope's Fall in our time.

IT is a great wonder (saied *Luther*) that in this our time the Majestie of the Pope (for the most part) is fallen. For all Monarchs, Emperors, Kings and Princes heretofore feared and quaked by reason of the Pope's Majestie and power, who held them (with a wink) all at his Bay, none durst so much as mutter a word against him. This great god is now fallen; his own creatures (Friers and Monks) are his Enemies, but in that they still hold over him, they do it for their gains sake; otherwise they would oppose him more fiercely then wee do. His wickedness and knaverie is now displayed, beeing apparant that hee hath sent out one hundred and twentie thousand crowns to levie murtherers and land-burners.

Of the Pope's Crown.

THE Pope's Crown (saied *Luther*) is named *Regnum mundi*, the kingdom of the world; I have heard it credibly reported at *Rome*, that the same Crown is more worth then all the Princes of *Germanie* were able to paie for. God placed Popedom in *Italie* . not

This can the
servant of
servants get
and obtain.

not without caus, for the *Italians* can make and prepare manie things as were they re-
all and true, and yet are nothing in truth, they have craftie subtil brains.

That the Pope is not the Head of the Church.

The Church's
Head.

IF the Pope were the Head of the Christian Church, then the Church were a mon-
ster with two heads, inasmuch as *S^t Paul* saith, that Christ onely is her Head, well
may the Pope bee (and is) the Head of the fall and Diuel's Church.

Of comparing the Pope with the Cuckow, and the Christian Church with the Lark.

The Romish
Cuckow.

WHere the *Lark* is, (said *Luther*) there the *Cuckow* desireth also to bee, for hee
thinketh his song is a thousand times better then the *Larks*. Even so, the Pope
placeth himself in the Church, there his song must bee heard, wherewith hee over-
croweth the Church, yet, like as the *Cuckow* is good for something, in bringing news
that Summer is at hand, even so the Pope serveth for this purpose, hee declareth unto
us that the last daie of Judgment approacheth. The Papists are the off-scum of all
Hereticks; for, all other Hereticks do flatter themselves, yea, would die upon it, that
they have the very truth. But the Papists do know their caus to bee naught, and that
they bee in Error, they damn themselves in sinning wittingly and wilfully against the
Holie Ghost. They will needs maintain, that the publick strumpet of Rome is a pure
Virgin. The Bishop of *Saltzburg* said to *Philip Melancthon* at *Augsburg*, What
wilt thou make much disputing? wee know very well that wee are in the wrong.
And when, *Anno 1530.* hee entertained discours with him, touching Controversies
at the Imperial Diet, the Bishop said, Yee are but few, wee are many, it shall bee tried
which partie will bee able to bite out the other.

Rich spiritual
words of the
Antichristians.

Cardinal *Campeius* said, Do yee Germans refuse to bee under the yoke and obedi-
ence of the Pope? well, (said hee) wee will caus *Germanie* to swim in blood. These
cogitations (said *Luther*) are too high for my reach. The Pope and Emperor at this
time most certainly have som wicked exploits in their mindes.

That the Pope is the right Anti-christ.

How the Pope
sitteth in
God's Temple
and will bee
God.

IT plainly and cleerly appeareth that the Pope is the right Anti-christ hereby, those
that transgress his Statutes, are far worf and more severely punished, then they
which offend against God's Laws and Word. In such sort exalteth the Pope
himself over and above God. Therefore hee is properly called the Anti-christ, in
that hee sitteth in the Temple and Church of God, and exalteth himself over all that
is called God, and that is worshipped. The Turk is not the Anti-christ, for hee
sitteth not in God's Church, hee is a wicked Beast, for out of God's Church is no
Anti-christ, but the Pope sitteth in the Holie Church and taketh upon him the honor
and worshipping which is due onely to God, therefore the Pope is the right Anti-
christ.

Of Ordaining of Priests in Popedom.

Antichristian
ordaining.

IN Popedom (said *Luther*) they invest the Priests, not for the office of preaching
and teaching God's Word, but onely to celebrate Mass, and to gad about with
the Sacrament. For, when a Bishop ordaineth one, hee saith, Take unto thee
power to celebrate Mass, and to offer for the living and the dead. But wee (said *Luther*)
ordain Priests according to the command of Christ and *S^t Paul*, namely, to preach
the upright and pure Gospel and God's Word. The Papists in their Ordinations
make no mention of preaching and teaching God's Word, therefore their consecrating
and ordaining is fals and unright, for all worshipping which is not ordained of God,
nor erected by God's Word and Commaud, the same is nothing worth, yea, it is meer
Idolatrie.

That

That Luther's simple aspect in person did hurt the Pope.

NExt unto my just caus (said *Luther*) the small repute and mean aspect of my person gave the blow to the Pope. For when I began to preach and write, the Pope scorned and contemned mee, hee thought it is but one single poor Frier, what can hee do against mee? &c. I have maintained and defended this Doctrine in Popedom against many Emperors, Kings and Princes, what shall then this one man do? &c. But if hee had regarded mee, hee might then easily have suppressed mee in the beginning.

Contempt
produceth
downfall.

That the Pope falsly alledgeth and boasteth, that hee treadeth in the footsteps of S^c Peter, therefore his power ought justly to bee taken away.

THe office of S^c Peter (said *Luther*) was not to govern people by force and power, but (as hee saith himself) *feed the flock of Christ which is amongst you, taking oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready minde, neither as beeing Lords over God's Heritage, but bee ensamples to the flock.* And Christ saith, *Peter, follow mee, feed my Lambs,* hee saith not, I give thee power in Heaven and on Earth. But the Pope will bee Christ's Lievtenant, and follow the steps of S^c Peter, and yet, hee will not serv nor minister, but will bee served and ministered unto, hee will bee an earthly god, a god of this world, hee will govern and domineer over all Emperors, Kings and Princes, with great pomp, glorie and power. Therefore such his power in all equitie and justice ought to bee taken from him.

This agreeth
finely.

That wee ought to preach sharply against the Pope.

THere are many (said *Luther*) that complain and think, I am too fierce and swift against Popedom, on the contrarie, I complain in that I am (alas) too too milde, I would wish, that I could breathe out thunder-claps against Pope and Popedom, and that every word were a thunder-bolt.

That the Popish Bishops have not equal power with the Apostles.

A Great difference (said *Luther*) is between the Apostles and our popish Bishops, for the Apostles were the right great Champions in a general calling, ordained by Christ himself, who without rules and examples could do and deal as Christ and the Holie Ghost instructed, led and taught them. But the popish Bishops are in a private or single calling, who ought to content themselves and bee satisfied with the examples and rules of Holie Scripture.

Of the Papists imagined Anti-christ.

IT is a very cold and an idle weening and dream of the Papists, that Anti-christ should bee a private single person that should govern, scatter out monie, should do miracles, should carrie a fierie oven about him, and should kill the Saints, *Elias* and *Enoch*.

Of Pope Clement's Enterprizes and Exploits against the Protestants.

BEfore the Imperial Diet was held at *Augspurg* (said *Luther*) I marked the wicked Enterprizes of Pope *Clement*, I saw perfectly that hee was a man of sin, and intended bloodie exploits. For, seeing wee know the Divil and what his drift is, how then should wee not know his fairest Jewel and member on earth and his resolutions? The chiefeest plot and intent of this Pope hath been and is, by tricks and devices to instigate the Emperor to leav off and desist from his happie and prosperous success in the Wars in *Italie*, and to divert his Forces into *Germanie*, and with all his power to fall upon the Protestants, and to root us out.

of

Of the Pope's Cousenings, how and out of what hee Coineth monie.

Pope's coin-
ing.

Joseph in Antiq.
writeth also
otherwise of
the same.

Antonion
Cardinal
maintenance.

EMperors, Kings and Princes, and all that have privileges and power to Coin monie, do set their stamp upon Gold and Silver. But the Pope stampeth Coin out of every thing in plentiful manner, as out of Indulgences, Masses, Cerimonies, Victual, Repentance, out of the Churches Keies, Hoods, Shavings, &c. Onely out of Baptism hee can scrape and hammer nothing, for the new-born Infants com naked and bare to the world, bring nothing to give him. They also cousen and cheat the people at *Rome*, by shewing the head of *John Baptist*, whenas all Chronicles do declare that the *Saracens* opened his Grave, took out the Corps, and burned the same to ashes. Therefore (said *Luther*) let us leav the Pope with his lies to the hangman.

If Popedom should have stood and continued ten years longer in its former state, then (said *Luther*) all the Monasteries in *Germanie* would have been utterly devasted, and have fallen again to the Pope, for in *Italie*, there are not above two or three persons in any one of the richest Monasteries, and they very nearly maintained, all the Revenues besides thereunto pertaining is reached out and given to the Cardinals.

At *Rome* hard by *S^t Calixtus*, above eight thousand Martyrs lie buried in a Cave, and a great Sanctitie and devotion is held thereby, yet there are but onely two Minorites and Graie-Friers therein, the same do praie and paie unto the Pope all the Incom whatsoever is gotten and scraped, they themselvs must bee content with a yearly stipend of threescore Duccats.

That the pride of the Pope and Cardinal's spoiled their caus, and gave furtherance to Luther's Doctrine.

THe Pope and his retinue (said *Luther*) relied upon their great power, and thereby they confounded themselvs. When first I went to *Rome*, they called the Citie, *Fontem justitia*, the Fountain of Justice, but I saw that *Rome* was a whore or a bawdie-hous. Anno 1530. At the Imperial Diet at *Augsburg*, Cardinal *Campeius* said, Cardinal *Cajetan* (said hee) in the year 1518. spoiled our caus touching the Doctrine, for hee would needs run headlong through by force, but hee should handsomly have gon about it and have used policie, craft, and cunning. The Pope (said *Luther*) is now confounded in *Germanie*, onely as yet som Princes protect him, and still hath som places in possession, not by reason of his Autoritie, but of the said Princes protection. For as *Paulus Vergerius* the Pope's Legate, in the year 1533 was in *Germanie*, the apprentices and boies at Hall had almost killed him, by throwing mire and dirt at him, as the Popes mother. After the Diet at *Augsburg* was ended, Cardinal *Campeius* went with King *Ferdinand* to *Vienna*, where the people of clouts and raggs made an Image like a little Cardinal, and set it upon a Dogs back, which about his neck had tied the Pope's letters of Pardons, Indulgences and Seals, under the Dogs tail they hung a swines bladder filled with peas, and in that sort they hunted the dog through the streets in *Vienna*. The next daie after, the Cardinal appointed a whore to bear him companie that night, who stole from him his Cardinal's Cross. This Cardinal (in regard hee was rich) was by the Pope's Son made away with poison.

Of Agnus Dei.

Popish inven-
tions.

THe *Agnus Dei*, or holy Lamb (as they call it) was carried before the Sacrament but once in a Pope's life time. Pope *Leo* consecrated it at such time when it had been burned and destroyed by fire. The same was don onely by reason of a dispute, namely, that *Leo* consecrated again.

Of holy Reliques.

This is called,
To lie for the
Masterie.

THe Bishop of *Mentz* bragged that hee had a Flame of the Bush which *Moses* beheld burning.

At

At the black Star at *Compostel* in Spain, they shew for a holy Relique the Ensign of Victorie which Christ had in Hell; Likewise, they shew his Crown, the holy Crofs, the Nails, &c.

Touching the holy Relique of the *Aß* upon which Christ rode on Palm-Sunday, where- with certain Dutchmen were gulled, and rightly set upon the *Aß*.

A Dutchman making his Confession to a Mafs-Priest at *Rome*, promised by an Oath to keep secret whatsoever the Priest should impart unto him, until hee came into *Germanie*; whereupon the Priest gave him a Leg of the *Aß* on which Christ rode into *Jerusalem*, very neatly bound up in a silken Cloath, and said, This is the holy Relique on which the Lord Christ corporally did sit, and with his sacred legs touched this *Aßes* leg. Then was the Dutchman wondrous glad, and carried the said holy Relique with him into *Germanie*. Now when hee came upon the borders, hee bragged of his holy Relique in the presence of four others his Cammarades, and shewed it unto them, each of them having likewise received from the same Priest a leg, and had promised the same secrecie, they said with great Admiration, Lord! had that *Aß* five legs? From whence it cometh that the *Italians* do jeer the Dutchmen, and hold them for gross ignorant people. But now (said *Luther*) wee mark and see their knaveries. The *Italians* are vexed at nothing more then when wee dis-regard them, like as they do us. A Dutch School-master (in disgrace to a shameless Frier, who in his Sermons rejected and contemned all good Arts and Sciences) gave up to his School-boies this Latine, *Monachus a Divel, Diabolus a Frier*.

How a Priest at *Rome* Ape'd and Assed five Dutchmen with five holy Reliques.

Of the Pope's Robberies.

I Believ (said *Luther*) that the Pope out of special consideration appointed and ordained the Feasts of *S^t Sylvester* and *Thomas of Canterburie* to bee celebrated eight daies after Christmase-daie. In regard the one gained and brought to the Pope the Kingdom of *England*, the other the Romish Empire.

The subtiltie of Antichrist.

The Apostle *S^t Thomas* (said *Luther*) was by the Pope held in no esteem in comparison of *Thomas of Canterburie*. For the Pope chiefly aimeth at this scope, that hee may keep possession of the livings. And at such times when the Empire fell void, then the Pope alwaies gaped after the same. Therefore have I noted and shewn all the robberies in the Pope's Keies, which will vex and anger him much; for his acts and deeds will plainly appear to agree with my words. It was high time to have this wickedness discovered to the world.

Luther's application of the Pope's Keies.

Although the Errors and deceits of the Pope were great before the light of the Gospel came; yet nevertheless wee worshipped and adored them, to think whereof wee are now ashamed. As there were the Reliques of *Joseph's* Breeches and *S^t Francis* Under-drawers which have been shewn here at *Wittemberg*. Few Preachers there were that could minister advice and Counsel to the Consciences. Nay, they compelled women with childe and suck-nurces to fast without any dispensing withall.

In the dark people cannot see.

Of the Papists shameless Lies.

The lies of the Papists (said *Luther*) are so palpable and apparant, that they themselves thereof are ashamed. Here is a Townsman who the last Lent openly dressed, sold and ate flesh, and as for the same hee was called in question; hee boldly confessed that hee had power so to do by virtue of his Butter-Letters of Indulgences, which gave to the Magistrates full satisfaction. The same townsman caused his wife to bee buried without Vigils and soul-Masses, pleaded his Letters of Confession, in which during her life time all her sins were pardoned and forgiven, therefore Vigils and soul-Masses were altogether needles.

The popish compleat power to grant and prohibite every thing.

At *Orliens* in *France* was a woman who in her life time took Order, that after her death no Vigils nor soul-Masses should bee celebrated for her; afterwards shee beeing buried in a Monasterie, the Friars alleged that her Ghost howling and crying about, and praied that Mafs might bee celebrated for her; for shee was in Purgatorie by reason of her sins. At last the knaverie and deceit was found out and discovered, beeing acted by a Boy; who for the same, by the Kings Command, was banished out of the Kingdom. To conclude, the Pope's lies are not humane, but divellish.

The Pope's money bank.

of

Of the Pope's Covetousness and Peddlerie.

IN England (said *Luther*) the Pope receiveth of every one a *Peter-penie*, that is, a Groat, which yearly amounteth to above one hundred and fourscore thousand pounds sterling. Many of the Altarists have scarce twentie shillings the man yearly Incom, yet nevertheless they can well maintain themselves by Accidentals and peddling markets, as by Vigils, Soul-Masses, and the like Offerings. The Bishop of *Mentz* to my knowledg (said *Luther*) hath lost the Annual Revenue of 500 l. which heretofore hee was wont to receiv from the Consistorie, for pardoning of whoring and adulterie. The same properly belongeth to the temporal Princes and Magistrates, who (if they were wise) might bring the same to their Coffers. As I intended to know also the Spiritual Rights and Jurisdicions of the Church, I read for that end (said *Luther*) *Summam Anglicam*: The name thereof is falsly given; It ought not to bee called *Angelical* but *Diabolical*, by reason of the exceeding great knaverie and sophistrie that lieth lurking therein, no man can understand nor know how to direct himself in the same. All the Pope's rights and jurisdictions are also uncertain, and with his divellish lies hee jeer'd and deceiv'd us in that sort, under the color of the power of the Keies. Therefore *S^t Paul* not in vain calleth the times, abominable times, when the Popes of *Rome* (by God's wrath) through so many lying and deceivable signs governed, making use of their Curtisanical tricks. Yea, *S^t Peter* with very fierce words describeth the Pope, where hee saith, *They are exercised with covetous practises*, hee speaketh not of humane covetousness. Let us but consider (said *Luther*) what Pope *Urbane* the 6th, *Gregorie* the 9th, and *Bonifacius* the 12th did, before the Council was held at *Costnitz*: for although the Romanists in the same Council were humbled and scared, yet they recovered again, and became haughtie, like as now they are startled again and brought into *Chorum*. *Tetzel* in his Allegations behaved himself so grossly, that they were to bee felt; hee wrote that Indulgences were reconciliations between God and mankind; and although people repented them not of their sins, yet they were profitable without any sorrow and grief for their sins.

Summa Angelica

2 Pet. 2.

The dealings
of certain
Popes.

Of the Pope's Keies and Purf whereon hee was hanged.

Gifts presented to the
Pope, by reason of his wicked dealing.

A Picture beeing brought to *Luther*, in which the Pope together with *Judas* the Traitor were hanged on the Purf, and the Pope's fals Keies, hee said, This will vex the Pope horribly, whom Emperors and Kings have worshipped, and now must bee hanged on his fals pick-locks, it will also much grieve the Papists, for their consciences will bee touched, the Acts witnessing the Pope's abominable proceedings. Therefore the Purf accordeth well and fitly with the Cardinal's Hats and their Incoms, for the Pope's covetousness hath been so gross, that in all Kingdoms hee not onely raked to himself *Annates*, *Palliums*, &c. But also sold for monie the Holie Sacraments, Indulgences, Fraternities, Christs blood, Matrimonie, &c. Therefore (said *Luther*) his Purf is filled with robberies, which justly ought to bee exclaimed upon, as *John* in his *Revelation* saith, *Recompens them as they have don to you, and make it double unto them according to their works*. Therefore (said *Luther*) seeing the Pope hath damned mee and given mee over to the Divel, so will I in requital hang him on his own Keies.

Of the Pope's abominations in his Decrees.

Popish statutes
ruines,

IT is an abominable and great wrath of God, that in so many of the Pope's Decrees, there is not so much as one onely sentence of Holie Scripture or one Article of the Catechism mentioned, for the Pope intended to prepare his Church as an external worldly Government, therefore his teachings were blasphemous, that a lowlie stincking Friers hood (beeing put upon a dead bodie) certainly procured remission of sins, compared the same in equal value with the merits of our blessed Saviour Christ Jesus. This abominable Idolatrie and blaspheming of God was by the Pope not onely permitted, but also confirmed.

Of the power of the Papists Idolatrie.

The working
of popish
superstition.

THe Idolatrie and superstition in Popedom had great power and operation, for it pressed through by force. Therefore *Daniel* touching Antichrist said,
And

And hee shall prosper till the Indignation accomplished. I hoped (said *Luther*) that the same Indignation is very near accomplished, and that God will resist the Pope, if our own securenese and contempt of God's Word giveth not furtherance to such wickedness.

Of the Bishop Bennoe's Idolatrie, and of the Papist's brags.

When the Visitors wrote to *Luther* that the Idolatrie of Bishop *Benno* was destroyed, hee said, How will the Papists now applaud and extol Imperial Erections; for the Bishops intended to bee Princes of the Empire. The Emperor hath been constrained to strengthen and confirm Popedom against himself. Then they laid hold on the sword; for when they attained to power and reputation, they then dismissed themselves of the spiritual habit, and became Princes and Emperors, as now the Cardinal of *Salzburg*, and the Bishop of *Meniz* are the powerfulest. But God bee praised in that hee hath laid his judgments upon them, as the Scripture saith. Even thus will the Lord do to them as they thought to have don to us. For I see (said *Luther*) so soon as the best people are chosen Bishops, and by Oath are tied to the Pope, then they becom hardned like *Judas*; for when they have received the dipped sop, then immediately Satan entreth into them.

*Brachium secundum
lare.
The Pope's
weapons of
defence,*

*Note, the
Pope's Oath
and Liegmen,*

Of the raging of the Papistical Tyrants against Christ and his Word.

Let us praie (said *Luther*) that even the same misfortunes may light upon their heads which they intend against us, and that they may fall into the pit which they have digged for us. Wee have humbled our selvs, and suffered enough. They have drowned, hanged, burned, and banished those which were of us. They will in no wise suffer themselves to bee re-called from their divellish practices.

*The best help
for Christians.*

But wee have onely one help and remedie, namely, that CHRIST JESUS the Son of GOD and *Marie*, is by God anointed King; Hee will and shall stand fast and remain in despite of them. Hee hath overcome and destroyed many great Kings, and laid them in the dust. For my part (said *Luther*) I will hold with him, and on his side, rather then with the Turk, with the Emperor, and the whole universal world. Doubtless the Pope, by craftie and subtil means, goeth about to have the French King made Emperor: Hee indeavoreth to interest *England* and the *Venetians* in that business; for hee marketh well it toucheth him nearly. God of his mercie hinder, break, and confound his devices, *Amen*.

Of the cruel hate of the Papists against Luther.

IT is no marvel (said *Luther*) that the Papists hate mee so vehemently, for I have deserved it well at their hands; Christ more mildly and mannerly reproveth the Jews, then I the Papists, yet notwithstanding they killed him; therefore they justly persecute mee according to their Laws and Rights; but according to God's Laws and Will, they shall see him whom they have pierced. The Pope killeth and destroyeth the poor married Priests, that receive and observe God's Word and his Statutes, whenas notwithstanding, by all their Laws and Rights they are but onely to bee displaced from their Offices. Prince *George* in that sort hath banished and driven away from *Osbitz* 10 Citizens and Householders, with 27 Children for the Word's sake, whose sighs will crie up into Heaven against him, as *Jesus Sirach* saith, *The tears of Widows do fall downwards, but nevertheless they ascend upwards.*

*Luther's ear-
nest reproving
of the Pope.*

That the Papists will endure no Reformation.

THE Pope with his Crew (said *Luther*) in no wise can endure a Reformation; the very word [Reformation] is more hated at *Rome* then Thunder-bolts from Heaven, or the Last Daie of Judgment; as a Cardinal said, Let them eat and drink and do what they please, but in that they think to Reform us, the same is in vain, wee will not endure it. Neither will wee that are Protestants (said *Luther*) bee satisfied with them, although they Administred the Sacrament in both kindes, and permitted Priests to marrie; but wee will have also the Doctrine of Faith pure and unaltered.

fied, and wee will have the Righteousness that justifieth and saveth before God, which expellerth and driveth away all Idolatrie and fals-worshipping, which beeing gon and banished, then the foundation on which Popedom is built falleth also. In the mean time the Papists in *Germanie* are filled with fear; for as wee returned from the Assemblie at *Schmalcalden*, the Priests at *Erfurt* enquired what was there concluded, whether for their ruine or safetie? *Philip Melancthon* answered them, and said, Remember the Example at *Auspurgh*. The Priests in *Franconia* make to themselves friends of the unrighteous Mammon, that is, they confederate themselves with certain Princes.

Of what points wee and the Papists disagree in, and wherein wee may yield unto them.

WEE will have (said *Luther*) that the holie Sacrament shall bee administred in both kindes. In like manner it shall bee free for Priests to marrie, or to forbear: Howsoever many Priests are, and will remain whorers. Thirdly, wee shall and will in no wise suffer our selvs to bee bereaved of the Article of Justification, *That by Faith (onely) in Iesus Christ wee are justified and saved before God without any Works, Merits, and Deserts, meerly by Grace and Mercie*: The same Article above all other wee must keep and preserv pure and unfalsified, if wee intend to bee saved. As touching the private Mass, wee cannot stop nor hinder it, but must leav it to God, to bee acted by those over whom wee have neither power nor command; yet nevertheless wee shall and will openly teach and preach against them, and shew, that they are abominable Blasphemies and Idolatrie. Either (said *Luther*) wee must go together by the ears, or els they in our Countries must yeild unto us in that particular, if it cometh to pass, that therein they yeild unto us, then must wee bee contented; for, like as the Christians dealed with the *Arrians*, and as *S^t Paul* was constrained to carrie himself towards the Jews, even so must wee also leav the Papists to their own consciences, and seeing they will not follow us, so wee neither can nor will force them, but must let them go and commit it to God's Judgment, and truly, sincerely and diligently hold unto and maintain our Doctrine, let the same vex, anger, and displeas whom it will.

As yet they
have no will
thereto.

Of the fals and blinde Doctrine of the Papists.

THE Papists teach, (said *Luther*) that a man deserveth grace, when hee doth what hee is able to do, and thereby afterwards is fitted and prepared to pleas God and to bee saved, insomuch that it can bee no otherwise. This Doctrine alwaies hath continued, yea also in the time of that high-enlightned man and Teacher *Gerson*, and hath remained until this my time, and there is no difference between the same and the Doctrine or Heresie of *Arrian*, onely that other words are used.

*Meritum de
cognito.*

Of the foundation on which Popedom is built.

THE Pope's Kingdom (said *Luther*) hath been an horrible blindness and wrath of God, which in such publick and powerful manner hath ruled in the world, insomuch that no man neither marked nor understood it, no not although the Christian Church by our Saviour Christ and his Apostles richly and plentifully thereof was warned. Neither was any want in Popedom of fine and ingenuous people, who gave good and great proof of their Arts and Abilities. Therefore (said *Luther*) I oftentimes admire that such darkness hath been in Popedom. I know not otherwise to judg thereof, but onely by and according to *S^t Paul's* speech, where he saith, *Because they received not the love of the truth that they might bee saved, And for this caus God shall send them strong delusion, that they should believ a lie, &c.* The Pope (said *Luther*) hath two Pillars or grounds on which hee standeth, the one is called, *Whatsoever yee shall binde on earth, the same shall also bee bound in heaven*; moreover that our Saviour Christ saith to *Peter*, *Feed my sheep, &c.* These two sentences the Pope hath wrested so far, that thereby hee assumeth power and Autoritie to do and deal in the Church, and in temporal Government, according to his own will and pleasure: Therefore hee hath taught such things, as hee dreamed of, hath altered the true Doctrine, hath damned and saved whom hee pleased; Afterwards also, hee deposed Emperors, Kings and Princes, according to his pleasure, as if our Saviour Christ had given that binding and loosing to such external and temporal

2 Thef. 2.

poral power, which onely and alone belongeth to sorrowful and broken consciences, and to the Doctrine of faith. It came likewise to that pass with the Pope's decrees, which stuck altogether full of lies and Tyrannie, wherein the Pope (void of all shame) roared after this manner, *Non est presumendum, quod tanta celsitudinis apex errare possit.* They made of the Pope *Deum mixtum*, half a God. It was one of his Canons, *Quod autoritas sacra scriptura pendeat a sede Romana.* Now when the Pope had made the people to beleiv the same, then hee might teach what hee would and pleased, and brought it so far, that a Christian denied the bloodshed of our Saviour Christ, and put on a Friars hood, therein seeking his salvation. This was such an abominable fall, as (if the same had been don by the Heathen) it had been too much. These powerful Errors suffered no man to com to the acknowledged truth, as *Daniel* saith concerning the same, *Erit tempus quo prosterneatur veritas.* The mis-belief and superstitions of the Jews were not so great as the Pope's. For they had the Law for their ground and foundation, and maintained their worshipping by the Law of God, which superstitiously and mis-believing they understood. But the Pope proceedeth without God's Word, yea, against God's Word, and treadeth the same with his feet; hee presumeth to teach onely what pleaseth himself, to the end the prophecie of *Daniel* might bee fulfilled, which speaketh of the Pope in this manner, Hee will bee *Exlex*, that is, without Law, and will do what hee lusteth, according to his saying, *Sic volo, sic jubeo, stet pro ratione voluntas.*

The Pope's
strong Wall.

His defence.

Of the Pope's Tyrannie.

Occam writeth, that *Constantine* was the first Christian Emperor; for when hee had given the Kingdom to the Pope, hee then by homage received it again of the Pope, and so was made Emperor, as justly by the Pope confirmed, alleaging that sentence of Christ, *To mee is given all power in heaven and on earth, &c.*

Constantine.

The Pope drew this *Constantine* to his own humor, for hee would needs bee Christ's Lievtenant. In like manner roareth the Pope in his Decrees, and saith, *Whosoever doubteth of any one Word or Act of the Romish Church, and believeth not every thing that shee saith, the same is an Heretick.* Doctor *Wimpfeling* was almost slain, becaus hee doubted whether Saint *Austin* had been a Frier or no. In this sort (said *Luther*) were wee captivated, infomuch that wee durst not once mutter against the least things.

Of the Pope's Thirst.

EXceeding great (said *Luther*) hath been the Pope's Tyrannie, who after his own wilfulness thundered and lightned with up-blown cheeks, in this manner, *In vain, and lost labor it is (saith hee) for any man to observe and believe the four Evangelists, unless hee holdeth, observeth, and believeth the Ordinances of the Romish Church.* These are swelling words, as *S^t Peter* saith. These are the seven Thunders that utter their voices concerning the Pope's threatnings, described in *John's* Revelation, Chap. 10. The Matrimonilefs state in Popedom is a perfect figure, whereof *John* in his Revelation writeth, as, *The mightie Angel coming down from heaven, clothed with a cloud,* that is, with an hidden myserie; *and had a rainbow upon his head,* that is, Commands and Doctrines; *and his face was as it were the sun,* that is, hath a great lustre and repute. *And hee had in his hand a little book open,* that is, Hee boasteth of the Gospel, which must stand open, and in publick bee preached. Here is Popedom artificially portraied, for hee is a painted King, garnished with colors, hath a great external esteem and lustre, and yet notwithstanding hee is altogether an evil-favored and an uglie vizard.

The shame-
lessness of the
Pope.

Chap. 10.

Saint John's
witness con-
cerning Popedom.

Of the blindness in Popedom.

THirtie years past (said *Luther*) the Bible was unknown, the Prophets were nameless, and held impossible to be understood. As I was twentic years old and saw no Bible, I thought that there had been neither Epistles, nor Gospels, but onely those in the *Posills*. At length by chance I found a Bible in the Librarie at *Erfurt*, the same I read oftentimes, to the great wondring of Doctor *Staupitz*.

Holie Scri-
pture of no va-
lue in Popedom.

In such darknes governed the Pope with great superstition. I (said *Luther*) should never have dared to fall upon the Pope's Angelical shine and lustre, had not *S^t Paul* with clear and bright witnesses shewed the future blindness of Popedom, and confounded the same; and also if *Christ* the Son of God with great Thunder-bolts had not beaten down the Majestie it self in the Pope, where hee saith, *In vain do they serv mee, seeing they teach such doctrines which are nothing but commandements of men.* If *Isaiah* alone had written the same, and that *Christ* himself had not repeated and alleged it against the Pharisees, they would have contemned it.

Of the emptie and hollow Arguments of the Papists.

According to
the proverb,
Dic aliquid.

Whereas the Papists see that they have an ill Cause, therefore they undertake and labor to maintein and defend the same with very base and hollow Arguments and grounds, which cannot endure the proof, and therefore easily may bee confuted.

1. As where they say, *The praising of anything is an Invocation, the Saints are to bee praised, therefore they are to bee Invoked.* I answer (said *Luther*), No, in no wise; for every praising is not Invoking: Married people are to bee praised, but not therefore to bee Invoked; for Invocation belongeth onely to *God*, and not to any Creature neither in Heaven nor on Earth, no, not to any Angel.
2. Moreover, every act of evil Lust and Concupiscence, which is don in evil desire, is unseemly and against *God*. Matrimonial actions are accomplished with evil lust and desire, therefore they are unseemly and against *God*, and consequently are sins.
Ans. Matrimonial actions in themselves are not actions of evil desire and lust; but inasmuch as one married person loveth another, that is *God's* Ordaining, and although such actions accidentally are unclean, by reason of Original sin, yet notwithstanding of themselves they are pure and clean.
3. In like manner, The Doctrine of the Remission of Sins is necessarie: Indulgences, Pardons, and Graces are Remissions of sins; therefore they are necessarie.
Ans. The Pope's Pardons are not Remissions of Sins, but are satisfactions for remitting of the punishments, which notwithstanding are meer Fables and Fictions.

Of the Papists knaveries and dissemblings wherewith they now give themselves a white die, and color their Idolatries and ungodlie doings.

The Divinitie
of *Scotus*.

If (said *Luther*) wee could not convince the Papists by their own books, and with living witnesses, then wee must bee in the Wrong, and they in the Right. But who is able to number all their gross Errors? *Scotus* (their greatest and chiefeft Sophist) writeth, That a humane creature, by his own natural strength and Free-will, is able to satisfie *God* and his Laws (so much as belongeth to the substance of the Word of it self) without the Assistance and Grace of the Holie Ghost, *Ex merito congrui*, whereby hee is so prepared, that *God* giveth him (unfailably) Grace, and loveth him: as then followeth afterwards *Meritum condigni*, that is, The merit of deserts, as deserving to bee made worthie; and hee further saith, If one can love the Lesser good, much more can hee love the Greater, which is *God*.

Of the Sorbonists.

Sorbonists
wisdom.
Chap. 5.

The Sophists at *Paris* wrote against mee (said *Luther*) upon the sentence in *Matthew*, namely, As if the twelv Directions in that place were Commandements; then it were very offensive. In like mannner they say, A Christian must stand in doubt, not of *God's* Promises, but concerning his own person. Now they begin to excuse themselves, and say, There is between them and us no difference as touching the Doctrine, but onely a dangerous unprofitable Dissention of Words.

In

In the chiefeſt points (ſaie they) there is no controverſie, diſſention, nor diſagree-
ing, but that therein wee are at union.

Hereupon (ſaid *Luther*) I anſwer, and aſk them, What ! have they ſlain and made
away ſo many excellent people, and with wives and children baniſhed them into mi-
ſerie, by reaſon of diſcord in words ? Wo bee unto them, they are given over into a
Reprobate ſence. The Papifts are groſs Aſs-heads. Not long ſince (ſaid *Luther*) one
of them was accuſed before a Biſhop, in that hee Baptized not rightly: as hee appeared,
the Biſhop gave him a child's dock made of clouts to Baptize, to the end hee might
hear what words hee uſed in Baptizing. Then the Prieſt began, and ſaid, *Ego te Baptiſte*
in nomine Chriſti. The Biſhop therewith beeing moved, chid him, as beeing ſo an unlearn-
ed groſs fellow, that could not utter the words aright. Whereupon the Prieſt took
the Dock, threw it on the ground, and ſaid, Such as the Childe and Baptiſm is, ſuch
are alſo the Words.

Of the Papifts Abominations.

IN my time, beeing at *Rome* (ſaid *Luther*) a Diſputation was openly held (in which Publick diſpu-
tations held at
Rome againſt
the Pope. beſides my ſelf, were thirtie learned Maſters) againſt the Pope's power, who boalt-
ed, that with his right hand hee commanded the Angels in Heaven, but with his left
hand hee drew Souls out of Purgatorie, and that his perſon was mixed or mingled
with the Godhead. But *Calixtus* diſputed againſt the ſame, and ſhewed, That power
was given to the Pope to binde and to looſe onely upon Earth. But when the other out-
ragiouſly oppoſed him with exceeding great vehemencie, then *Calixtus* concluded,
that hee ſpake it onely by way of diſpute, and not that hee held it to bee ſo. Mat. 16.

For the ſpace of many hundred years (ſaid *Luther*) there hath not been one Biſhop
that undertook any earneſt care of Schools, of Baptiſm, and of Preaching; for the
ſame had been too great a labor and trouble for them, ſuch enemies were they to
God. I have heard divers learned Fathers affirm, (ſaid *Luther*) that the Church
long ſince ſtood in need of a Reformation; but no man hath been ſo bold as to
fall upon Popedom; for the Pope carried this ſtile, *Noli me tangere*, touch mee not;
therefore everie man was ſilent. Doctor *Staupitz* ſaid once to mee, If you meddle with
Popedom, you will have the whole world againſt you, and ſaid further, Yet never-
theleſs, the Church is grounded upon blood; and in and with blood muſt bee dewed,
ſprinkled, cut, clipped, and planted. Therefore (ſaid *Luther*) I would wiſh, that all
thoſe which intend to preach the Goſpel, might diligently read the Popiſh Abomina-
tions, Decrees and Books, and above all things, well and thoroughly conſider the horrors
of the Maſs (for the ſake of which Idol, God in Juſtice might have drowned and de-
ſtroied the univerſal world) to the end their Conſciences may bee armed and con-
firmed againſt the Adverſaries and preſent offences.

The Books of *John Capelle* (wherein a Compariſon between *CHRIST* and
S^t Francis is deſcribed) are ſo filled with groſs lies, that it ſeemeth the Maſter of
them was poſſeſſed with the Divil, not onely ſpiritually, but alſo corporally. For
hee ſheweth out abominable lies; Hee nameth *Chriſt* a figure of *S^t Francis*, and void
of all ſhame, affirmeth, That *Chriſt* assigned over to *S^t Francis* the ſeat of Judgment,
to the end hee might ſave or condemn whom hee pleaſed.

In a Monaſterie at *Luneburgh* ſtandeth ſtill to this daie a great Altar, wherein is
carved or ingraven the Birth, and all the Miracles of *Chriſt*, alſo his riding into *Feru-
ſalem*, his Imprisonment, Paſſion, Death, Deſcending into Hell, his Reſurrection, and
Aſſcension. Juſt by the ſame is alſo engraven the Birth of *Saint Francis*, his miracles,
ſufferings, death and aſcending up into Heaven, inſomuch that they of equal value
eſteemed the Works of *Saint Francis* with the wonderful Works and Paſſion of our
blessed Saviour *Chriſt Jeſus*, which was a great and moſt abominable blaſpheming
of God.

The Pope (ſaid *Luther*) is a meer ſcoffer and ſcorner of God and mankind; for
hee contemneth and derideth Religion, the temporal ſtate and civilitie, which hee The Pope's
humiliac, ſheweth and approveth hereby; for his ſon (that Baſtard) married the miſ-begotten
daughter of the Emperour, and was made a great Prince. The Pope in his heart ſhould
have been thereof aſhamed, if otherwiſe hee intended to bee held for a Prieſt.

D. Mart. Lutheri Colloquia.

Of the Kingdoms of Christ, of the Pope and of the Turk.

THE Kingdom of Christ (said *Luther*) is a Kingdom of mercie, of grace and goodness. The Kingdom of the Pope is a Kingdom of lies and damnation. That of Mahomet, is a Kingdom of revenge, of wrath and devastation.

Of the whoring Priests.

A Reformation beeing lately made at *Wurtzburg* among the Prebends, they were constrained (said *Luther*) to put away the maiden and women-Cooks, the same continued a fortnights space, (for no longer they could bee without them) then they had leav to take and receiv them again: But the women-Cooks refused to live with the Prebends, except they would take, keep, defend and maintain them, as if they were their wives; whereupon they took them on such conditions, and were fain to Apparel them anew, to the end they might not bee known. I have heard a Locksmith saie, That for the space of a fortnight daie and night, hee had work enough to do, in making onely keies: for every one of those women would have a keie to her Prebend's Chamber, becaus formerly they put them away as their whores, but now received them again as their wives.

Decrees at the
Council of
Basil.

Such wicked wretches must the Church have to bee her Rulers and Governors. In the Council of *Basil* it was decreed, that Priests should wear long Gowns down to the feet, high shoos, broad hats, and neither red nor green Apparel, and that no man should dispute, whether the Souls were mortal or immortal. The Pope (said *Luther*) is a King without God and matrimonie, for hee hath abolished that which is Divine and Godly, and also hath altered that which God instituted and ordained in the world, as matrimonie.

Of the bringing up of the Thirtieth.

THE Thirtieth (to maintain the celebrating of Mass for the dead) was first instituted by Pope *Gregorie*, and stood 800 years. Hee was so Holie (I mean superstitious) that as a Brother forgot to make an accompt of three Gilders in his office, the Pope (after his death) condemned him, and commanded the same monie to bee cast into his Grave, and to celebrate thirtie Masses for redeeming him out of Purgatorie; O horrible abomination?

Of Tetzels insolent boldness with his indulgences, which gave Luther occasion to write against the same.

Tetzel's di-
vellish auda-
cious.

Tetzel vvrote and taught, (said *Luther*) that the Pope's indulgences or pardons could remit and pardon such sins, vvhich one intended and vvvas resolved to commit and accomplish in future time. Also hee affirmed, that the Crofs of indulgence (vvhich the Pope had erected and ordained) vvvas of equal povver and value vvith the Crofs of Christ. These and the like abominations (said *Luther*) constrained mee to oppose and vvrite against the same, not for the sake of any one man, nor for the sake of any preferment, gain, monie or vvealth.

That the Pope is an Heretick, and exalteth himself over and above God's Word.

Hereticks.

Luther is no
Heretick.

SAINT *Austin* and others make a difference between Hereticks. A Schismatick is one that raiseth divisions and desentions, professeth the true faith of the Christian Church, but is not at union with her, by reason of certain Cerimonies and Customs; hee is such an evil and a wicked Christian as will hold and observ both the Doctrine of Faith and Cerimonies, but therewithal will lead an evil life, and walk in a wicked conversation. An Heretick is one that produceth fals opinions and meanings against the Articles of the Christian Faith without, yea, against the true meaning of Holie Scripture, and stubbornly maintaineth and defendeth the same. The Papists do not call mee an Heretick (said *Luther*) but a Schismatick, one that prepareth discords and strifes. But I saie, the Pope is an arch-Heretick, for hee is an Adversarie to my blessed

bleſſed ſweet Saviour Chriſt Jeſus, and ſo am I to the Pope, becauſe hee teacheth, that the Prieſthood of Chriſt is conferred and laid upon him as Chriſt's Lievtenant; hee will uſurp power to alter and make new Laws and Ordinances according to his own will and pleaſure, and ſo directly denieth the everlaſting Prieſthood of Chriſt.

Let us but mark the two points in his decrees, where with exceeding pompous ^{The Pope's} ^{preſumption} majeſtie hee exalteth himſelf above the Holie Scriptures. Hee is content to leav the expounding thereof to the Fathers, but the cenſuring of the truth and right of the ſame, hee reſerveth onely for the Chair of *Rome*. Therefore hee diſchargeth againſt mee his thunderings and lightnings, yea alſo againſt his own Decrees; for the Pope himſelf ſaith, (*Diſt. 8^{va}*) Juſtice muſt give place and yield to the Truth; Hee allegeth for that purpoſe the example of King *Ezechias*, who brake in pieces the Braſen Serpent which God had commanded to be erected. But the Pope dealeth quite contrarie to his own Laws and Decrees; for hee will have now, that Truth muſt and ſhall give place to his innumerable and apparant Errors. And indeed (ſaid *Luther*) it is a grievous caſe that the youth have not ſeen ſuch Errors, neither have they any knowledge thereof; they think no otherwiſe, but that the courſe of the Goſpel alwaies hath ſtood in the ſame ſtate and condition as now it is taught and preached. If (ſaid *Luther*) wee had held God's Word in due honor and reverence, then ſuch abominable Errors and Idolatries ſhould never have riſen nor crept in among us; Therefore (loving brethren) let us follow this counſel of God, where hee ſaith, *This is my well-beloved Son, hear yee him*. Let us live and remain by this ſweet Son of *G O D* and learned Doctor, and forasmuch as the Pope with his greazed crew do hate to be reformed, let us therefore leav them to their moſt deteſtable, wicked and abominable Errors and Idolatries.

That Popedom denieth the power of Godlineſſ.

POpedom (ſaid *Luther*) hath a very fair and glittering external worſhipping: Indeed they boaſt much of God's Word, of Faith, of Chriſt, of the Sacraments, of Love, of Hope, &c. But they utterly denie the power and virtue of all theſe, nay they teach that which is quite contrarie thereunto; therefore *S^t Paul* very well ſaith, *They denie the power of Godlineſſ*, hee ſaith not, They denie Godlineſſ (or that they denie it according to their manner of life) but they denie the power, ſtrength, and virtue thereof by falſe and ſuperſtitious Doctrine.

Luther (coming from *Rome*) ſhewed a Table to the Prince Elector of *Saxon* (which hee had brought with him) whereon was portraied or painted, how the Pope had fooled the whole world with his Superſtitions and Idolatries; namely, the little ſhip of the Church (as they term it) which was almoſt filled with Friars, Monks, and Prieſts: theſe directed and caſt lines and boards out of the ſhip to thoſe that were dabling and ſwimming for their lives in the ſea; but the Pope, with the Patriarchs, Cardinals, and Biſhops, ſate behinde in the end of the ſhip, over-shadowed and covered with the Holie Ghoſt, looking up towards Heaven, whereby and through which onely, thoſe ſwimming in the ſea, with great danger of their lives, were by the waves hoisted up into the ſhip and ſaved.

Theſe and the like fopperies and fooleries wee then believed as the Articles of Faith, yea, they were believed quite contrarie to the Chriſtian Faith. They blinde the world, falſly diſſembling and alleging themſelves to be in Tribulations in this world, whenas quite contrarie, they even wallow in all the glorie, pleaſures and delights of the earth. But let them be aſſured, before two hundred years be expired (if not ſooner by the coming of the dreadful daie of Judgment, they be conſumed) that all their abominable Blaſphemies, Idolatries, and damnable Religion, will utterly be exterminated and deſtroied.

And on the contrarie, wee (who for the ſake of profeſſing God's Holie Word in truth, are tormented, terrified, baniſhed, imprifoned and ſlain here on earth by that man of ſin and God's enemy, the Antichriſt and Pope of *Rome*) at the laſt daie with unſpeakable comfort, ſhall enjoie and take poſſeſſion of the fruits of our aſſured hopes, namely, everlaſting conſolation, joie and ſalvation.

of

Of the Lasciviousness and Incontinencie of the Papists.

Wherewith
Pope Paul de-
served to bee
made Pope.

The pope's
Whoring mo-
nie.

Pope Paul the third (said Luther) had a sister, the same (before hee was Pope) hee gave to his predecessor the Pope for a Concubine, and thereby deserved to bee made a Cardinal, then hee forsook his married wife, of whom hee begate a Son, who now also is a Cardinal. Such confounded and wicked pranks have the Popes plaid, as far surpass all humane cogitations. The Priests were forced to give the Pope (as their pander) a Florin for every child they begot of their women-Cooks and Landresses, the same was called, a milk-pennie, hee received also so much of the child's mother, and at last it came so far, that all Priests were allowed (void of all shame) to keep whores.

Doctor Staupitz hit the Bishop of Magdeburg in the teeth with it, and said, You are the greatest whore-master in Germanie; for no whore-master hath above fiftie Florins yearly Incom, no, not out of the richest Bawdie-hous; but you have above five hundred Florins yearly Revenue accruing that waie, whereupon the Bishop laughed, and said, True, and therewith I paie and maintain the Clarks and Writers in the Chancerie.

*When and at what time the Article of the Resurrection of the dead
was commanded to bee believed.*

IN the Council at Lateran (which was held in the year after the birth of our Saviour Christ, 1515. In the life of Pope Julius, and ended after his death under Pope Leo) it was first concluded, that the Resurrection of the dead should bee from thenceforth believed, and that a Cardinal lawfully might keep five little whores and youths, but not above, to bee his Chamberlains for the accomplishing of his wicked lust, but the same afterwards was altered by Pope Leo. Surely, (said Luther) som fearful fall and destruction attendeth them, and also those that seek and undertake to maintain and defend, or in any wise connive with and wink at them; Therefore let us praie. The suspicions and Idolatries in Popedom were such horrible abominations (said Luther) that, if with mine eyes I had not seen them, but onely had read thereof as written things, I should never have believed them.

Cardinals.

The Pope in all Kingdoms placeth his Cardinals, the same are peevish milksofs, effeminate and unlearned afs-heads, they lie lolling in Kings Courts among the Ladies and women. The Pope hath possessed all Countries with Cardinals and with his papistical Bishops. Germanie is taken captive with Popish Bishops, for I can make an account of above fortie Bishopricks besides Abbies and Cathedrals (which are richer then the Bishopricks). Again there are in Germanie but eight and twentie principalities, so that the Popish Bishops are far more rich and powerful then the Princes of the Empire.

The Bishop of Magdeburgh (reading on a time by chance in the Bible of the Prophets) said, Can I finde nothing in this book but how wee Priests are railed at? And indeed (said Luther) the Writings of the Prophets are fierce thunder-bolts against fals Prophets and Popish Bishops.

The Princes of the Empire regard not much, neither do they look thereinto, how and after what deceitful manner the Pope devoureth and swalloweth up the whole world, according to Daniel's prophecie.

*The Book of the Birth and Generation of the Abominable Desolation of Antichrist,
the son of Hypocrisie, the son of the Divil.*

THE Divil begat Darknes, Darknes begat Ignorance, Ignorance begat Error and his brethren: Error begat Free-will and Presumption out of self conceit, Free-will begat Merit, Merit begat Forgetfulness of God, Forgetfulness begat Transgression, Transgression begat Superstition, Superstition begat Satisfaction, Satisfaction begat the Mass-offering, Mass-offering begat of Uncion, the Priest, the Priest of Uncion,

tion begat Mis-belief, Mis-belief begat King Hypocrisie, Hypocrisie begat Trading with Offerings for Gain, Trading for Gain begat Purgatorie, Purgatorie begat the yearly solemn Vigils, Yearly Vigils begat Church-Livings, Church-Livings begat Mammon, Mammon begat Swelling Superfluitie, Swelling Superfluitie begat Fulness, Fulness begat Rage, Rage begat Freedom, Freedom begat Rule and Dominion, Dominion begat Pomp, Pomp begat Ambition, Ambition begat Symonie, Symonie begat the Pope and his Brethren, about the time of the Babylonian Captivitie.

After the Babylonian Captivitie, the Pope begat the Myserie of Iniquitie, the Myserie of Iniquitie begat Sophistical Divinitie, Sophistical Divinitie begat Rejecting of the Holie Scripture, Rejecting of Holie Scripture begat Tyrannie, Tyrannie begat Slaughtering of the Saints, Slaughtering of the Saints begat Contemning of God, Contemning of God begat Dispensation, Dispensation begat Wilful Sin, Wilful Sin begat Abomination, Abomination begat Desolation, Desolation begat Anguish, Anguish begat Questioning, Questioning begat Searching out the Grounds of Truth, out of which the Desolator the Pope (called Antichrist) is Revealed.

S^t Paul (said Luther) complaineth, and saith, *The time will com when they will not endure sound Doctrine, but after their own Lusts shall heap to themselves Teachers, having itching ears: And they shall turn away their ears from the Truth, and shall bee turned unto Fables, &c.* 2 Tim. 4.
In like manner S^t Paul saith, *This know also, that in the last daies perillous times shall com: for men shall bee lovers of their own selvs, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholie, without natural affection, truce-breakers, &c.* 2 Tim. 3.

When first I read these sentences (said Luther), I never looked towards Rome, but thought they had been spoken of the Jews and Turks. Prosopographia of the Antichristians.

No man believeth that these words are the words of the Holie Ghost, who truly warneth and admonisheth us; as also Saint Peter master-like describeth and painteth them out in his 2^d Epistle 2^d Chap.

That the Popish Church is not the Christian Church.

WHEN I was at Worms (said Luther) the Bishop of Magdeburgh came unto mee; and said, I know wee have an evil Caus in hand, and that your Doctrine is right; yet for som reasons best known to our selvs, wee neither may nor will receive it. In like manner the Cardinal of Saltzburgh said unto mee, Wee know, and it is written in our consciences, that Priests justly might Marrie, and that Matrimonie is far better then the shameless and wicked Whoring which Priests drive and use; yet notwithstanding, (said hee) wee must neither alter nor reform it; for the Emperor will not suffer Germanie to bee disturbed for the conscience sake.

What is this elf (said Luther) but flat contemning of God? These are divellish words; and God also contemneth and derideth them again; as wee see that Emperors, Kings, and Princes, and all the Imperial Cities do leav and forsake them. True signs of the Church.

They can no waie defend themselves (said Luther) but onely under the name of the Church; their raging and tyrannie is even against their own consciences; for they know full well that the Church is made subject to God's Word, and can bee no where but onely where Christ is taught and preached; therefore (no thanks unto them) they must confesse that our Doctrine is the Doctrine of Christ. The wretches know that Popedom is not God's Church; yet they will not hear us, neither will they yield nor permit, that God is above the Church, but that the Church is over and above God; therefore Popedom is not the Church of God.

Of the Deceits of the Papists.

IN the Monasterie at Isenach standeth an Image (said Luther) which I have seen: When a wealtheie person came thitherto praie thereunto, (being Marie with her Childe) then the Childe turned away the face from the sinner to his mother, as if it refused to give ear to his praying, and therefore was to seek Mediation and help of the Mother Marie. The Image of Marie with her childe charmed, was at Isenach.
But if the sinner gave liberally to that Monasterie, then the Childe turned to him again; and if hee promised to give more, then the Childe shewed it self very friendly and

and loving towards him, and with out-stretched arms made over him a Cross. But this picture or Image (said *Luther*) was made hollow within, and prepared with locks, lines, and screws, and behinde it stood a knave that drew the lines and screws, and in such sort were the people mocked and deceived, who took it to bee a miracle, and to have moved by divine Providence.

Of the Popish Mass, and how they now disguise and color it.

WE have against us (said *Luther*) the greatest Champions, who intend to oppose our Apologies, as there is *Smith*, *Eck*, and *Rosloffel*. *Smith* is resolved to write against the Article of Justification: *Eck* intendeth to maintain and defend Popedom and humane Traditions: *Rosloffel* will oppose the marrying of Priests, and will defend the Invocating of the dead Saints. Now they call the Mass an Offering, or a Sacrifice, which signifieth a Mysterie.

Words of Equivocation, which in these times are much used in the Church and in Schools.

Well, (said *Luther*) let them approach, I will greaf their stils. The wicked wretches now recant, and with Equivocations and colored words (which they may construe and turn as they pleas) denie all, onely to deceiv the simple. They now call the Mass a Mysterie, which formerly they never would condescend unto, for hitherto they alwaies called the Mass, an upright and a true Sacrifice or Offering, which justified, made satisfaction, and reconciled; and have made sale thereof, & thereby deceived and coufened people of their monie. But now they write, It is a Mysterie; that is, a significant Sacrifice; therefore it must needs follow, that it is no upright nor true offering; Infomuch that the Common-people will no more com on, but rather will seek Restitution of the monie which formerly they have wasted and spent upon the same, and of which they have been deceived and coufened, seeing it is not an upright nor a true Offering. I will meet them in their kinde (said *Luther*), and will shew, that *Sacrificium Mysteriale* is a signifying Sacrifice or Offering.

Of Murthers acted by the Papists.

Abominable raging of the Papists against two Austin-Friers.

UNDER Pope *Leo* the Tenth (said *Luther*) were two *Austin-Friers* in a Monasterie in *Italie*, who were much moved and sorely grieved to see and hear how unchristian-like the Papists dealt and handled both in their lives, conversations, and doctrine, and in their Sermons they mentioned som particulars against the Pope: But behold, in the night time two secret murtherers were sent to dispatch them, who first cut off their heads, pulled out their tongues, and stuck the same in their hinder parts. These were the Pope's virtues.

Of the Heads of S^t Peter and Paul.

Heads of Saint Peter and Paul.

WHEN I first came to *Rome* (said *Luther*) they shewed mee the heads of *S^t Peter* and *Paul* carved and cut out in *Saint Peter's Church*; by which, towards the rising of the Sun, were written these lines,

*Ecclesiam pro Mare rego, mihi climata Mundi
Sunt Mare, Scriptura Retia, Piscis Homo.*

For *Sea* I rule the *Church*, taking not much amiss
The *World* for *Sea*, *Nets Scripture*, *Man* for *Fish*.

Of the Pillars of Popedom

The Pope's strong Fort.

THE Pope (said *Luther*) is the undoubted and true Antichrist, 1 *Tim. 4*. His Castle and Fort is, *Moasim*, that is, the Mass, as *Daniel* saith; Hee calleth him a devastor of Religion, and of House-government; that is, of the true service of God, and of Matrimonic; nay the Pope hath abolished Grace, Religion, and Faith.

Of the year Jubilate.

The Jubile year of Antichrist.

IN the Old Testament the year *Jubile* was the most usual and general worshipping observed every Fiftieth year; the same hath the Pope imitated with the Golden Gate, for it brought gain and monie to the Popes: therefore they afterwards changed the

the Fiftieth year into the Five and twentieth, then to the Fifteenth and seventh year, to the end they might fresh and frequently purchase monie, otherwise the time seemed too long for them: *Attamen Papista nunc volunt esse iustissimi.*

Of the manner of the Oath of such as Recant and will desist from their Errors.

IN. N. with mouth and minde do openly confesse the Holie Faith in all Articles, and in so manie as the Christian Church hitherto hath held and observed, and commanded to bee observed. And whereas I have been seduced by and through the Protestant Doctrine, in that, contrarie to the common use and custom of the Holie Christian Church, I have received the Holie Sacrament of the Altar under both kindes of Bread and Wine, whereby I have turned my self out of the general Christian Faith and Obedience, for which I am heartily sorrie.

An Abominable and unchristian-like Oath.

I swear by the true living God my Creator, and by all the Saints, that I never will cleave to the Protestant Heresie, neither in this nor any other Articles, but will condemn and despise the same as Heresies and Errors; and now and alwaies I will bee hee that shall shew dutiful obedience to the Church. And if in case that hereafter I should again fall into the said Heresies (from which God preserv mee) that as then, and then as now, I will consent and truly acknowledg, that I have deserved the sharp punishment of the Law, which is ordained for such an one to suffer as falleth off from the Christian Faith; so help mee God, and his Holie loving Gospel.

After this Oath taken, then followeth the Popish Bishop's Absolution.

Of the wickednesses of Papists.

IF I had not been a Doctor (said Luther), Satan had made mee work enough. It was no slight and easie matter for one to alter the whole Religion of Popedom, which so deeply was rooted in. But I promised and sware in Baptism that I would hold by Christ and his Word, that I would stedfastly believ in him, and utterly to renounce the Divel and all his lies. And indeed, the Oath which I took in Baptism is renewed in all and every my Tribulations; without this I could not have subsisted nor resisted my Tribulations, but they had overwhelmed and made an end of mee. I would willingly have shewn obedience to the Pope and Bishops in any reasonable particular; but they would have short and roundly that I should denie Christ, make God a lier, and say, the Gospel is Heresie.

Whether the Pope bee above a Council or no.

GERSON (said Luther) was the first by whom God began in these last times to enlighten the world, and hee was a comfort to many people and consciences; but the Pope condemned him, for hee began to Dispute, *Whether the Pope were over or above a General Council or no?* And of the same hee wrote a Dialogue, which was very acceptable and pleasing. Hee induced two persons, a Detractor and a Flatterer, who disputed touching the Pope. Hee willingly would have hit upon a [Mean], that neither too much nor too little might have been attributed to the Pope.

When at *Ausburgh* I appealed (said Luther) from the Pope to a General Council, the Cardinal of *Salzburg* called mee a *Gersonist*: I told him, I did it by Command of the Council at *Costnitz*; for the same Council was the first that opposed the Pope, and deposed three Popes, whereupon the Cardinal said, *O! reprobaturum est illud Consilium.*

Luther a Gersonist.

Panormitanus Canonist alleged, *Quod privati hominis sententia preferenda sit toti Consilio, si sit rationalis, aut melior, testimoniis Scripturae confirmata*; hee produced the example of *Paphnutius*: but by reason of this his godlie opinion hee was by the Pope excommunicated.

Panormitanus.

Of Ammerbach's Allegations, that the Pope must bee the external Head of the Church.

AT *Wittenbergh* (said Luther) was a Master of Arts, named *Ammerbach*, who alleged, That in the Christian Church must bee a Head, and that the Pope ought

to

to bee acknowledged for the same Head: Whereunto *Luther* answered, and said, Never any Pope had under him *Grecia*, *India*, nor *Scithia*, as *S^t Jerom* writeth, whenas notwithstanding many good and godlie Christians were in those parts. How may you then allege such an absurd and foul Argument? *Quod Ecclesia debet habere externum caput, videlicet Romanum Pontificem*. The whole Ecclesiastical Historie is contrarie thereunto. Neither all the West parts, nor yet all the East were under the Pope.

Hereticks that
came out of
Wittemberg.

Wittemberg (said *Luther*) yieldeth also troubles unto us, but what remedie? It is as *S^t John* in his Epistle saith, *They went out from us, but they were not of us*. The false Apostles came of the true Apostles; the Diuel came of the Angels; the Whores com of Virgins; *Cain* came of *Adam* and *Eve*; to conclude, the evil cometh of the good.

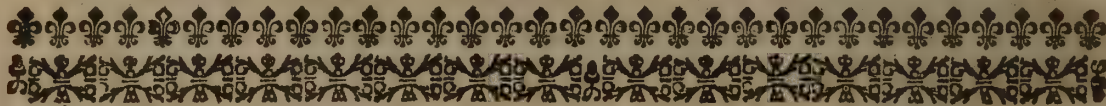
Of the bitter hate of the Papists.

A Book beeing sent to *Luther* from the Imperial Diet, (wherein were written abominable bloodie Legends) when hee had read it, hee said, This is a wonderful work of God, who hath brought these Letters to light, in which the bloodie cogitations and horrible Tyrannies of the Papists are discovered, and such gross lies devised against the wholsom Doctrine of Christ made known. God bee praised, who watcheth for those that are his when they do sleep, and hindereth the bloodie enterprises of the enemies.

Of the Papist's raging and persecutions.

Horrible and
fearful tyrannie
of the Papists
in France.
Calvin.

TWO Cities in *France* (said *Luther*), over which *Sadoletus* was set, for the Gospel's sake were set on fire, and burned down to the ground; insomuch that the sucking Infants were not spared: For this cause *John Calvin* fled into *Helvetia*, and admonished them not to consent unto such abominable Tyrannie, but rather should declare to the King a Revocation of the Confederacie erected between them. These (said *Luther*) are fearful proceedings and actions.



CHAP. XXIV.

OF HUMANE TRADITIONS.

LUTHER'S Discours of Humane Traditions.

Deceitful Al-
legations.

Mat. 23.



He grievous and detestable Ordinance in Popedom (said *Luther*) sprang up out of meer pride, according to the speech of Christ, where hee saith, *They binde heavie burthens, and grievous to bee born, and laie them on men's shoulders, but they themselves will not move them with one of their fingers*. They press with great power and autoritie upon that which they themselves contemn; as lately two Frenchmen said, Wee have seen at *Rome*, that not onely on Fridaies, but also in the time of Lent, they openly eat Flesh: If (said they) one did so in *France*, hee must bee burned to ashes. Such ungodlie doings, said *Luther*, proceed from the Romish Chair.

Of the final cause and reason of Humane Traditions in Popedom.

IT is the Diuel himself (said *Luther*) and all manner of misfortune, that the Papists hold the final cause of instituting Humane Traditions, is, that thereby God is truly worshipped and served, and that they bee necessarie to salvation: It is most monstrous; for although such Humane Traditions were the best and most esteemed works of Christianitie, which they are not, yet adding this thereunto, namely, that they think or hold them necessarie to salvation, or therewith to give God satisfaction for their sins,

fin, and so to purchase Grace, then all is quite and clean spoiled, and their best works are of God utterly rejected.

The like Superstition and Abomination was and lay hid in those works which they name *Opera Supererogationis*, that is, Works which they had in Over-plus, and more then they (the Friers, Priests and Nuns) themselvs had need of, but sold them to the Laie-people for monie; as if the Holie Christian Church were nothing elf but a companie of shorn and shaved knaves. *Wittzel* now (said *Luther*) blasphemeth and rail-eth at mee, becaus I prais and extol the temporal and hous-government.

That Cerimonies are the kindlers of Superstition.

IF (said *Luther*) wee could but keep and preserv the Catechism, and set up Schools for the posteritie, then wee had lived well: As for Cerimonies, they might go whither they would, for they are the touch-pouder which give occasion to Superstition, in that people think they are necessarie to salvation, when they are kept and observed, but beeing intermitted, then it is sin.

I would wish (said *Luther*) that the Magistrates of themselvs would ordein (as an external thing, and for the sake of good Discipline) that on two daies in the week no Flesh might bee eaten, yet not even on Fridaies and Saturdaies, nor for the Pope's sake, but on two other daies, not therewith to burthen the Consciences; for wee will have none of the Papistical Superstitions and Fastings; one of their Collations beeing far better and costlier then many set meals of poor people. It is with them meer hypocrisie and the Diuel's derision.

Of the Papistical Fasting.

THe Popish Fasting is a right cave of Murther, whereby many young people have been utterly spoiled, in observing the times without all differences, and in eating ^{Spoiling of} generally one sort of food, insomuch that nature's strength thereby is wholly weak- ^{the bodie.} ned.

For this caus *Gerson* that Antient Teacher was constrained at *Paris* to write a Book of *Comfort for troubled and perplexed Consciences*, to the end they might bee neither discouraged nor induced to despair. For those that fast, do break and spoil themselvs, and weaken their strength. Such darkness hath been in Popedom, where they neither taught, nor intended to teach the Ten Commandments, the Creed, nor the Lord's Praier.

That Hypocrisie and feigned Sanctitie deceiveth people.

PEople (said *Luther*) in Popedom are pitifully spoiled through feigned Sanctitie of Hypocrisie and Superstition; but the Holie Scripture and the Office of the Holie Ghost is to laie open and discover the same. No Logick can teach what difference is between substantial and accidental holiness. As *S^t Francis* once was substantially holie, onely by and through the Word of Faith, but afterwards hee accidentally was fooled and bewitched through the holiness (as they pretended) that stuck in the Fri-er's Hood which every common person might both feel and see, insomuch that hee received the same as a pretious Sanctitie and holie Relique; whenas the Hood was a strange and no proper accidental thing of holiness, (as that which did nothing thereunto) it was no natural accident belonging to the substance; but it was even like to one that putteth on a fool's Cap or Vizard, which hee might well bee without. ^{What pleaseth the eie is acceptable.}

Of Saint Bernard's Erections.

Saint *Bernard* (said *Luther*) was 36 years of age, in which time hee built and erected one hundred and threescore Monasteries, and richly provided for them with Annual Revenue. Let us but consider what might belong to the mainteining of 160 Monasteries. In such sort Superstition arose in a short time to the highest, insomuch that in the mean time the Gospel went on begging for bread.

Hh

Thas

That the seeming-holie workers do invent many new Cerimonies.

Plain and upright.

IN the New Testament and in the Christian Church, God's worship consisteth in the plain simple Truth; no colored Superstitions nor worshipping of Idols are therein to be found; from whence St John in his Canon and Epistle writeth, There are three that bear witness in Earth: 1. *The Spirit*, that is, the Function of Preaching. 2. *Water*, that is, Baptism. 3. *Blood*, that is, the Supper of the Lord. But the Pope and his seducing spirits (said Luther) do contemn these witnesses, and have invented innumerable Worshippings, Cerimonies and Offerings, and have prepared the same out of their own Election without God's Word, insomuch that through Errors the Church is expulsed out of her Bridegroom's Institutions and Ordinances.

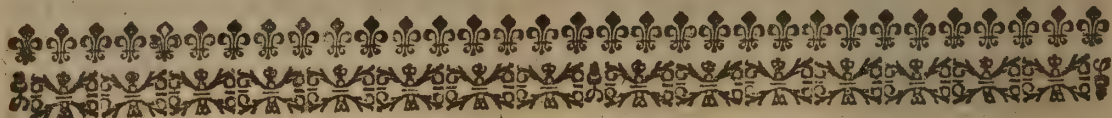
Cerimonies (said Luther) are onely middle things, instituted for the end of Policie; namely, to observ rules, and that every thing might proceed in decent order in the Church, as the Law of nature also teacheth, which by God is planted in the hearts of all mankinde, and as wee behold and see also in the Creating of all Creatures how fine and orderly God hath Created them.

Moreover, Christ saith, *In vain do they serv mee, seeing they teach such doctrine, which is nothing but commandments of men.* And St Paul saith, *If either wee, or an Angel from heaven, should preach unto you any other Gospel then that which wee have preached, let him be accursed;* For the Gospel teacheth, that onely for Christ's sake wee are upright, justified and saved before God.

Of a true and upright Christian Fasting.

Isaiah 58.

LUTHER received advertisement out of Denmark, that the same King and the Duke of Holstein had instituted a Fast, to be observed three daies together, thereby to admonish the People to praier and peace; whereupon hee said, It is a very upright and good course, I would wish that all other Kings and Princes did the like; the same is the most external humiliation, and when wee add thereunto the inward humilitie of the heart, as then it is exceeding good.



CHAP. XXV.

OF THE MASS.

Of the Mass, the Foundation of Popedom.

Popedom (said Luther) standeth upon the Mass two manner of waies; *First*, Spiritually, for they hold that the Mass is a worshipping of God. *Secondly*, Corporally, for Popedom is mainteined and preserved, not by divine power, but by humane and temporal Princes.

The Mass is the Papist's Rock both spiritually and carnally; but now it is fallen in the spirit, and in due time, God will also destroe it corporally, or in the flesh.

Of the Abominations of the Mass.

NO tongue is able to expresse (said Luther) the Abominations of the Mass, neither can the heart of man comprehend the same. It were no wonder if God for the sake thereof long since had destroyed the world with fire and brimstone.

Carnal trading.

I have seen in *Italie* (said Luther) two Mass-Priests standing at one Altar, the one right against the other, celebrating Mass; the one turned himself towards the rising, the other towards the going down of the Sun; the one read the Gospel on this, the other on that side: They were exceeding expert in their trade, thereby seeking onely gain and profit. They hold the Mass neither for a Sacrifice nor Sacrament: they celebrate

lebrate it onely for lucre and gain of monie, and other profit. These monstrous Abominations the Pope both saw and heard, yet nothing regarded them.

Therefore (said *Luther*) hee must of necessitie bee either a grosse Ass-head, or a Carnal Diuel: An Ass, in that hee understood not such Errors; a Diuel, in that hee prepared and mainteined them.

Of the private Mass.

THe Corner or Private Mass, since the time of *Gregorie*, now above 800 years, (said *Luther*) hath seduced and deceived many Saints. *John Huss* was taken Captive by and with that deceitful painting-stuff. I much wonder (said *Luther*) how God drew mee out of this one onely Idolatrie. Three years since there was here a *Morian*, who shewed mee for certain, that in *Asia* no private Mass was Celebrated. I am assured (said *Luther*), that in *Armenia*, in *Ethiopia*, *India*, and in the Countries towards the East, many Christians are still to this daie that never heard Mass. In little *Asia* they are all under the Great Turk.

Suspected kna-
vish dealing
of the Diuel
through the
Pope.

The Mass in *France* was not so highly esteemed as it hath been in *Germanie*; for when in the morning one had heard Mass, then hee cared for no more how many soever had been held, but passed by them without shewing any particular reverence. When the French King heard Mass, hee alwaies gave a French Crown to the Priest, which hee laid upon a book that was brought and held before him.

Of the Canon in the Mass.

THe Canon in the Mass (said *Luther*) is pieced and patched up out of many lies. The Greeks have it not. When I was in *Italie* I saw that they at *Millain* had no such Canon, and when I offered to Celebrate Mass there, they said unto mee, *Nos sumus Ambrosiani*. For they saie, that at *Millain* they had been at debate in former time among themselvs, whether they should receiv into their Church the Book of *Ambrose* or of *Gregorie*, and for that end they praied to God by som Miracle to shew the same unto them. Now as in the night time they laid both those Books in the Church, they found the Book of *Ambrose* altogether whole and unremoved, upon the High Altar; but the Book of *Gregorie* they found torn all in pieces, scattered up and down in the Church. The same they construed after this manner; *Ambrose* should remain at *Millain* upon the Altar, and *Gregorie* should bee scattered through the whole world; insomuch that they of *Millain* do Celebrate the Mass otherwise then doth the *Romish* Church.

Unequal
patchings of
the Pope.

From whence and how the Gaie Trimming and Ornaments came up, which they use in Popedom in Celebrating Mass.

THe Ornaments and Gaie-apparel which is used in Popedom in Celebrating Mass, and other Cerimonies, were taken partly out of *Moses*, partly from the Hea-then. For as the Priests saw and marked that by publick Aspects and Puppit-plaies which were held in the market-places, the people were drawn away and took delight therein; and in the meantime the Churches remained vaste and emptie. They were thereby moved to erect, prepare, and to institute such manner of Shews and Puppie-plaies in the Churches, thereby to move and induce the little children and unlearned people the rather to go to Church to behold such fopperies and foolish actions. As those toies which they use on Easter Eves, which were very pleasing and acceptable unto them, not for devotion's sake, but onely therewith to delight their foolish sights and fancies.

Original of
the Pope's
trimming.

As I (said *Luther*) was a young Frier at *Erfurt*, and was constreined to go out into Popish Court- the Villages for Puddings and Cheeses, I came to a little Town where I held Mass; ing. Now when I had put on my vestments and trimming, and approached before the Altar, the Clerk or Sexton of the Church began merrily to strike upon the Lute, the *Kirieiel son ad Patrem*, whereat I scarcely could forbear laughing, (for I was unaccustomed to such Organings) and was constreined to direct and tune my *Gloria in excelsis* according to his *Kirieleison*.

*That the Mass in Popedom is the greatest worshipping
and the chiefest good work.*

Self chosen
actions and
things

LUTHER discoursing much of the mischievous and abominable Errors of their own proper Righteousness, (which hath drawn away and mis-led many good people from God's Truth) said, The Jews held their Offerings *Ex opere operato*. When a work was accomplished onely externally, then they thought that thereby sins were reconciled and satisfied, whenas all their Offerings and Sacrifices ought to have been signs of Thanksgiving.

Even so is it likewise with the Papists Errors in the Mass, when the same is but onely Celebrated, then the Mass-Priest (an unlearned Ass that understandeth no Latine) presumeth by such a work to give full satisfaction for sins.

At that time *Luther* continued his discours touching the horrible abuses of the Mass, which had held and captivated all people both Mass-Priests, standers by, and the hearers of the same. When a Priest was silenced from saying Mass, that was the highest and severest punishment; for the Celebrating of Mass was *factotum*; Therefore (said hee) it is no marvel that the Mass in *England* cannot so soon bee Abolished, for it hath a great and glorious lustre.

Of the first Mass.

Antichristian
plaies and cic-
dazlings.

THe Mass (said *Luther*) was in high esteem, it brought in much monie and gain, and (indeed) it was a right monie-bank with Gifts and Offerings. When I Celebrated my first Mass at *Erfurt*, I was fearfully perplexed, for no Faith was thereby, I beheld onely the worthiness of my person, as beeing no sinner, I stood also in great fear, that I might leav out and omit something in the Mass with crossings and pompous Ostentations.

Whether the Mass bee an Offring or a Sacrifice or no?

THe Papists, (said *Luther*) at the Imperial Assemblie, dealt with us through frightings and threatnings, they would force us to yield and consent, that the Mass was a sacrificing of the life, to the end they might help themselves onely with this word, sacrificing, as a Cloak of their shame. But I willingly would yield and permit the Mass to bee a sacrifice of praise, if again they would yield and allow, that not onely the Priest, but also every Communicant which received, did offer thanksgiving upon the Altar.

Destroying of
the Mass.

The Mass ought to bee abolished (said *Luther*) chiefly for two reasons. First, because natural and humane reason and understanding may bee able to judge, that it is a shameless dishonest kinde of Trading and Gain, namely, to Celebrate Mass for a matter of two pence, or to sell it for three-half-pence. Secondly, because according to the Spirit, it is censured to bee an abominable Idolatrie, in that thereby the whole Christ is buried and destroyed, seeing they therewith intend to make full satisfaction for sins onely for the sake of works accomplished. These two abuses are altogether inexcusable, yet nevertheless, all Universities have therein conspired, consented and vowed to maintain and defend the Mass. Therefore wee neither may nor can agree with the Papists. For if they should suffer the Mass to fall and to bee abolished, then of necessitie they must make full restitution of all that which with the Mass, by lies and deceits, they have gotten and stolen from Emperors, Kings, Princes, Nobilitie, and from other people. The Mass (said *Luther*) is a double impietie and abomination, first, it is a Divine blaspheming of God, secondly, a Political sin, namely, a Deceit, and a Theft.

That the Mass by the Italians is the highest worshipping.

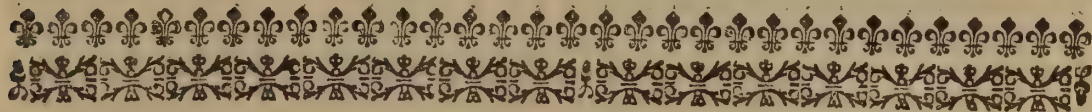
The estimati-
on of the Mass
in *Italie*.

MAny *Italians* (said *Luther*) are well enclined to the Protestant Religion. They would therewith well have been satisfied, if I had not touched the Mass, for to reject the Mass, they hold most abominable. They depend thereon so fast and sure, and are of opinion, that, who had heard Mass, nothing evil could happen unto him that daie, but was free from all danger, neither could hee sin in whatsoever hee took in hand, from whence it came, that after hearing of Mass many sins and murders were com-

committed ; for in my time (beeing at *Rome*) there was one that had sought after his enemy, two whole years, to see of him revenged, but could not finde him out ; at last, hee spied him in that Church where hee himself had heard Mass, and newly was risen from before the Altar ; then hee presently stept to him and stabb'd him to death in the Church, and afterwards fled away. My Book (said *Luther*) touching the abolishing of the Mass, is very harshly written against the Adversaries the Blasphemers. It is not for those that are new beginners, nor for young *Milk Christians*, such thereat are offended, for if twentie years ago, any one should have presumed to take from mee the Mass, the same should have tugged hard before hee had got it from mee, for my heart did hang thereon, and I did adore it, although now (God bee praised) I am of another minde, and am fully assured, that the foundation and ground of the Mass and of whole Popedom, is nothing els then meerly a whoring trade, and an abominable Extortion and Idolatrie.

From whence the Mass hath her name.

Missa, the Mass (said *Luther*) cometh of the Hebrew word, *Maosim*, that is, a Collecting of Alms, a stipend or a Tax for the sakes of Priests or other poor people. The Mass hath devoured infinite sums of monie, which for her sake have been lost.



CHAP. XXVI.

OF PURGATORIE.

LUTHER'S Discours of Purgatorie.

Austin, Ambrose, and Hierom (said *Luther*) held nothing at all of Purgatorie. *Gregorie* (beeing in the night-time deceived by a Vision) taught something of Purgatorie, whenas notwithstanding God openly forbade, that we should search out and enquire nothing of Spirits, but of *Moses* and the Prophets. Devisers of Feigned Purgatorie.

Therefore wee must neither own nor believe *Gregorie's* opinion concerning this point ; but the Daie of the Lord (said *Luther*) will shew and declare the same, for as then it will by fire be revealed.

This sentence [*And their works do follow them*] must not be understood of Purgatorie, but of the Doctrine and of the good or evil lives of godlie and true Christians, and of Hereticks. *Arrius* the Heretick hath had his Daie and Judgment, the fire of Faith hath declared it. For the Last Daie will discover and declare all things. Apo. 24.

To conclude, God (said *Luther*) hath laid before us two waies in his Word, one, which by Faith leadeth to Salvation ; the other, by Mis-belief to Damnation.

As for Purgatorie, no place in Scripture maketh mention thereof, neither must wee any way allow of Purgatorie ; For it darkneth and undervalueth the Grace, the Benefits, and the Merits of our blessed sweet Saviour Christ Jesus.

In this world (said *Luther*) wee may leave Purgatorie in his Circle and Bounds ; for here in this life the upright, good and true godlie Christians are well and soundly scourged and purged.



CHAP. XXVII.

OF GENERAL COUNCILS.

Whereto Councils are profitable.



The Pope
shunneth an
upright Ge-
neral Council.

IN the year 1533, the 21 of *March*, the Emperor's Embassador came to *Luther's* hous at *Wittemberg* to visit him: Hee had Commission from his Master the Emperor to address himself to the Courts of all the Princes of the Empire. *Luther* would not bee seen of the Embassador, but appointed Doctor *Houfeman* to confer with him. Hee asked the Embassador, where his Imperial Majestie was? The Embassador answered, At *Mantua*, where for a long time hee hath been dealing with the Pope about a General Council to bee held; but the Pope (said hee) by deferring and delaies much excuseth himself; insomuch that when the Emperor put it home unto him, pressed and desired that a General Free Council might bee appointed and proclaimed, then the Pope secretly departed away from *Mantua*, and left the Emperor there.

When Doctor *Houfeman* made this the Embassador's speech known to *Luther*, hee said, The Pope is a knave and a wicked wretch; I have alwaies hoped for a Council, not that our Doctrine therein should bee continued and confirmed, (for the same is given and confirmed already by another Council, namely, by God himself) but onely, that thereby an Union and a Reformation might bee had and made concerning Cerimonies, but I see there will bee nothing don. Therefore (said *Luther*) let no man bee so foolish as to put the people in hope of a Council: God's Word shall bee the ground of our Faith, whereon wee must and will depend. Moreover, it is very uncertain with a Council; How many hundred thousands of people in the mean time do die before a Council is held? Therefore wee should lead the people to God's Word and will, and not depend on Councils.

Even in the self same year 1533, the Emperor sent his Embassador to *John Frederick* Prince Elector of *Saxon*, to let on and to further a Council. His Highness answered the Embassador, and said, I am willing and desirous that a Free General Christian Council might bee called and held, and will bee content also to appear thereat either my self in person, or by my Embassador and Council, so far forth, that they might sufficiently bee secured by Convoies and safe Conduct.

At that time *Luther* discoursed with *Philip Melancthon*, sighed and complained concerning future dangerous times, in which there will bee many Masters that will work confusions. None will give ear nor hearken to the other, every one will bee a *Rabbi*, from whence great offences will proceed. *Osiander* and *Grickle* will do much mischief, therefore it were best to bee by a Council prevented. But (said *Luther*) the Papists will not hearken to the calling of a Council; they shun and fear (like Bats) to com into the light, for their Cause is naught, and they have evil Consciences.

Melancthon's
consideration
at that time.

Then *Philip Melancthon* with great grief said, The Pope will never bee brought to yield to the calling of a General Council; hee useth onely craft, deceit and power against us. Bishop *Nicolas* of *Schonberg* wrote to the Pope, advised, and with all diligence desired him, to go seriously with wisdom and understanding about the business of the Church, and not to use his autoritie and power against the *Germanes*; for they are such people as will not yield (having a just and upright Cause) neither are they to bee broken nor overcome by any subtiltie nor power, &c. But the Pope contemned that Bishop's good and Christian advice.

I could wish (said *Luther*) that the Princes and States of the Empire would make an Assemblée, and hold a Council and an Union both in Doctrine and Cerimonies, so that everie one might not break in and run on with such insolencie and presumption, according to his own brains, (as already is begun) whereby many good hearts are offended. Truly (said *Melancthon*) the Church hath a very lamentable Aspect, which lieth hid under such great weakness and offences.

Of an humble Letter which the Pope and his Cardinals wrote to one of King Ferdinand's Chaplains.

IN the year 1534, the Pope and Cardinals wrote a Letter to *Simon Nausca* Chaplain to King *Ferdinand*, in which they humbled themselves exceedingly, and admonished him to bee a means, by the King his Master, to further the Assembling of a Council, therein also complaining of *Luther*, and of the Protestants, as those which hindred the same. This Letter beeing sent unto *Luther* by *Nausca* to peruse, after the reading of which, *Luther* said, They are not in earnest, they will have no Council except wee bee rooted out and destroyed. In former time the Cardinals would not have so much as looked upon so mean a man as *Nausca* is, much less would they have esteemed him worthie of their writing unto. But now they must honor him, in regard their consciences do accuse and prick them; now they must paie for that which they have don to

CHRIST.

O Lord God (said *Luther*) Righteous art Thou, and Thy Judgments are Just. Thy Name, and not ours, bee sanctified and praised.

That a Council is not to bee expected.

ANNO 1538, the last daie of *August*, *Luther* discoursed, and said, No Council can bee expected at this time; for the Pope shunneth the light, and flieth from the Court of Justice: Hee feareth his Actions and himself in a Council would bee confounded, put to shame, and condemned. A Council also partly is hindered by the indiscretion of those which headlong will run through. Let us but mark and consider (said *Luther*) what discretion and modestie was held and observed in the Council of *Nice* at *Niza*, where the whole Assemblée heard, yielded, and followed the one onely man *Paphnutio*, who said, Concubing Continencie was far more to bee extolled then Unmarried Sanctitie. I (said *Luther*) never should have dared to saie so much, namely, Concubing Continencie, that is, Lying together, &c. But I would have said, Matrimonial Continencie, although in Hebrew, the Marriage Bed is named, twelve times clean and pure. But now if an hundred *Paphnutii* should speak against the Single or Unmarried kinde of life, they would all bee burned to ashes; for the Pope nevertheless would conclude, and saie, The Romish Church is our Council, which neither can err, nor shall give place to any Assemblée or Council whatsoever.

The Sentence
of *Paphnutius*.

Of the Pope's boasting.

THE Pope (said *Luther*) styleth himself a Bishop of the Catholick Church, which Title never heretofore hee dared to take upon him; for at the time when the Council of *Nice* was held, then there was no Pope at all. The Church at that time was divided into three parts; First, into *Ethiopia* in the Land of the *Moorians*. Secondly, into *Syria*, to which *Antioch* belonged. The third was *Rome* with her appertaining Sects. In this manner they swarmed soon after the Apostles time: Instituted and ordained three sorts of Councils; First, a *General*, second a *Provincial*, third an *Episcopal*, that is, that in every Bishoprick a Council should bee held, so far as the Jurisdiction thereof reached.

Of the consulting of a Council at Saltzburg, and what happened there.

THE Archbishop of *Saltzburg* caused many Bishops and 800 spiritual persons to bee Assembled; and as in the Church they consulted about a Council, they were fearfully driven away and scattered by a mightie tempest of Lightning and Thunder.

Our Lord
God's Decla-
ration.

After-

Afterwards also the second consulting in the Castle : Then again, beeing the third time Assembled together, they were in such sort hunted and separated by a monstrous and fearful Thundring, that one ran this waie, another that waie, and so departed without any further consultation. The Pope (said *Luther*) will needs build up the Church *ex Accidentibus*, out of Accidental things which have no constant nor sure ground; namely, out of an external aspect and succession. But wee on the contrarie do build the Church *ex Substantia*, upon the true Foundation; namely, upon God's Word and Sacraments, and according thereunto wee also censure her.

Although the Pope should hold a Council (said *Luther*), yet hee would binde and oblige Kings and Princes by Oath to direct themselves according to his Conclusions, and to hold with the Romish Church. Surely the Pope is reserved for God's Judgment, who in the end without all mercie will do execution upon him; God's Word now hath strangled him.

Of four principal Councils.

Since the time of the Apostles (said *Luther*), threescore General and Provincial Councils have been held, among all which onely four were chief and worthie of praise: Two of them maintained and defended the Trinitie and Godhead of Christ, as that of *Nice*, and of *Constantinople*; the other two, namely, the Council at *Ephesus*, and of *Calcedon*, maintained Christ's humanitie.

In the Council of *Nice*, nothing is written nor mentioned of the Pope or Bishop of *Rome*, that any such had been there; onely one, named *Ozias* Bishop of *Cordua* in *Spain*, was there present. The other Bishops came thither from the Churches in the East; as, out of *Grecia*, Little *Asia*, *Egypt*, *Africa*, &c.

Ah Lord God (said *Luther*) to what end are the Councils and Conventions of Bishops, but meerly for honor and ambition, wherein they are at discord and variance about Titles, honors, precedencie of places, and other base and childish fopperies? Let us consider what hath been handled in Councils for the space of three hundred years hitherto; onely outward and external things and Cerimonies, nothing at all touching true divine Doctrine, upright worshipping of God, and Faith.

Of what Councils ought to order.

IN the year 1539, the 27 of *Januarie*, A book was sent to *Luther*, intituled *Liber Conciliorum*, which with great diligence, labor, and pains, was made and collected together: After the reading of which, hee said, This book will defend and maintein the Pope, whenas in his own Decrees innumerable Canons are quite against him and this book. Over and besides (said *Luther*) Councils have no power to make and ordain Laws and Ordinances, what in the Church are to bee taught and believed, nor concerning good Works; for they have been and are already taught and confirmed. But Councils have power to make Ordinances onely concerning External things, Customs, and Cerimonies, and yet no further neither, then so much as may concern persons, places, and times. When the same do cease and are no more, as then such Ordinances do also cease, are exterminated and abolished.

Colos. 2. The Romish Laws are now dead and gon, by reason *Rome* is not now, but hath been; for now it is another place. In like manner the Decrees and Ordinances of Councils are now no more of value, by reason it is now another time. As *S^t Paul* saith, *Why, as though living in the world, are yee subject to Ordinances? (touch not, taste not, handle not, which all are to perish with the using) after the commandements of men. Which things have indeed a shew of wisdom in will-worship and humilitie, and neglecting of the bodie, not in any honor to the satisfying of the flesh.*

Conclusions of Councils.

Therefore (said *Luther*) such Decrees and Statutes binde not the consciences which do aim and are directed at Persons, Times, and Places; for like as these three (Persons, Times, and Places) do cease and are changed, even so likewise such Ordinances do cease and are altered. Such Doctrine out of a mortal humane creature will make an immortal; like as they name the Pope, an earthlie God; and indeed (said *Luther*) very proper and fitly; for (in truth) all his Laws, Rights, Decrees, and Ordinances do favor and taste of Terrestrial, and not of Celestial things.

Truly

Truly (said *Luther*) it is a great blindnes so to binde the Consciences, that people must trust and build thereupon; whenas Christ roundly and clearly saith, *The Kingdom of God cometh not with observation or outward shew.* Luke 17. The Statutes and Ordinances which aim at Persons, Times, and Places are more of policie and domestick then of the Church.

Such humane Traditions, Laws, and Ordinances, and the like Sophistical Disputings: (said *Luther*) do much resemble a man whetting of an Ax, who continually whetteth and whetteth, and yet never cutteth any thing therewith; even so such Disputations are altogether unuseful, are nothing elf but bare words.

Of comparing God's Word with the Writings of the Fathers.

WHEN God's Word (said *Luther*) is by the Fathers expounded, construed, and glossed, then in my judgment it is even like to one that straineth milk through a Coal-sack, which needs must spoil and make the milk black; even so likewise God's Word of it self is sufficiently pure, clean, bright and clear. But through the Doctrines, Books and Writings of the Fathers it is very sorely darkned, falsified, and spoiled.

Of the Council of Nice.

THE Council of *Nice*, held after the Apostle's time, (said *Luther*) was the very best and purest; but soon after in the time of the Emperor *Constantine*, it was weakened by the *Arrians*; for at that time, out of dissembling hearts they craftily subscribed, that they concurred in one opinion with the true and upright Catholick Teachers, which in truth was nothing so; whereof ensued a great Alarum and Dissention, as *S^t Paul* saith, *There must bee also Heresies among you, that they which are approved may bee made manifest among you.*

Now seeing (said *Luther*) that Heresies already are com while wee yet live, what will bee then when wee have laid our heads in the dust and are dead? As *Moses* saith, *From the daie that I have learned to know you, yee have alwaies been opposite, what will yee not do then after my death?* Let us therefore watch and praie (said *Luther*), it is high time and needful.

Of divers and sundrie times of Councils.

ALTHOUGH the Papists agree not among themselvs (said *Luther*) but oftentimes are one against another, yet nevertheless they boast very much of Councils, many of which in the fiercest sort do strive and are against the Papists. Therefore who so readeth them diligently with taking good heed, shall finde three sorts of Councils. Three sorts and diversities of Councils. The first was from the Apostle's time until *Gregorie* the First, which was somewhat pure; and although the same was enforced to suffer many humane things, yet it was tollerable. The second was from *Gregorie* the First until *Charls* the Great; at that time the Pope became a spiritual Prince, and brought in all manner of Misbelievings and Superstitions. The third, from the time of *Charls* the Great, was the worst and most mischievous, as when the Pope took hold on both swords, tore and drew them to himself, became an earthlie god, and a temporal monarch in whole Christendom. 1.
2.
3.
The time of Antichrist. Therefore if a man well regardeth the Canons of the third time, then hee needs must saie, they are altogether divellish; for they made Ordinances and Decrees according to their own wills and pleasures, in such sort, that no man dared to speak or mutter a word against them.

What an upright Council is, and for what caus it ought to bee held.

THE Pope (said *Luther*) hath usurped power and autoritie over and above a Council, and to make Articles of Faith, also to ordain good works and worshippings according to his Popish fancie, &c. All which are unchristianlike proceedings, and against God; for the Articles of Faith, and how good works and worshippings are to be taught, the same were confirmed and taught long before the Pope's Councils; therefore for these causes, it is unnecessarie and inconvenient to hold and assemble Councils.

In my Book of Councils (said *Luther*) I do oppose the fals opinions, usurped autoritie and power of the Pope, who in his Councils continually heapeth and augmenteth more and more new worshippings, works and Articles of Faith. An upright Council Luther's book of Councils.

Adiaphora.

Popish Conventions.

cil is to bee defined and described in this manner, That it is a Court and Consistorie of the Church, in which many Church-Rulers, Learned God-fearing men both spiritual and temporal do assemble and meet together, to the end the pure Doctrine of Faith may bee preserved, and the Church cleansed and purged of new Errors and Heresies. Likewise that many godlie Divines should meet and assemble (as the chief and general watchmen), and indeed everie man should run thereunto, and help to quench a common fire. Therefore (said *Luther*) the Church ought not to bee troubled with new Ordinances and Statutes, but to bee cleansed and purged, and ungodly Hereticks and falf teachers punished. Well may they order such Cerimonies which are good and profitable; yet so far, that they may remain free, and that the Consciences therewith may not bee bound nor snared. That Council at *Nice* and *Ephesus*, which were the best, ordained nothing of Faith, nor of Works (the same beeing before in holie Scripture sufficiently and richly taught and declared), but they onely cleansed the Church of the great and abominable Heresies of *Arrins*, which was a general fire and poison against the Article of the Holie Trinitie. The holie Fathers at that time first did not make the Article of the Godhead in Christ, for the same was believed before. Som certain Cerimonies nevertheless may in a Council bee ordered, but not in meaning that they should bee general, and continually remain, nor should catch and snare the Consciences, but to bee left free as Temporal and Domestick Ordinances. The Papists (said *Luther*) do teach twelv Articles in the Children's Creed, but in mean time they feign and add thereunto innumerable many others of their own making; as that of Purgatorie, of the Mass, of Invocating of the Dead Saints, &c. Infomuch that continually one Error produceth another, if in time it bee not carefully provided for, hindered and prevented. Therefore (said *Luther*) wee ought to bring everie thing again into the right and true form, according to God's Word. Onely Four Councils were held in general which concerned whole Christendom: 1. That of *Nice*, which mainteined the Godhead of Christ. 2. That of *Constantinople*, which mainteined and defended the Godhead of the Holie Trinitie. 3. That of *Ephesus*, which confuted and condemned *Nestor*. 4. That at *Calcedon*, wherein the Heresies of *Eutiches* were rejected and damned. The *Tripartita*, or the Third-parted Church Histories did end in the Third Council. In the Fourth (as they write) were one hundred and threescore Bishops; where every one in particular had his own Notarie, to whom each one of the Bishops called and cried, that with all diligence they should note and write down their voices and mindes. It was a Council (said *Luther*) and a Conversation without all order, modestie, and civilitie. It was a confused murmuring and grunting like the swine; no ear was given to each other, but indiscreetly they flew out, and uttered their opinions according to their natural reason and understanding, like untamed, wrathful, envious, ambitious, brawling people, with great offence. One saying, Thus will I have it; likewise the second, the third, fourth, and so forward, &c. I thought (said *Luther*) that in Councils the best and finest orders had been observed, and that everie thing proceeded with discretion, uprightly and orderly, where the chief and principal spake, and the rest attentively hearkned until their turns served, and came also to speak and to deliver their opinions. But now I see, It is with a Council like a Market full of drunken Clowns, touching which *John Huss* complained of the disordered and confused nois in the Council at *Costnitz*. That memorable and pretious Prince Elector of *Saxon*, *Frederick*, (beeing in person at the Imperial Diet at *Worms*) said, Now I may well give credit to that which hath been told mee concerning their doings and behaviours in Councils, and how their voices and opinions have fallen and been delivered. For they preferred their base and unprofitable complaints, before and above the greatest and most important Affairs. To conclude, their haughtiness and pride proceedeth not out of humane weakness, but meerly out of stubborn and ungodlie hearts, which onely seek their own honor and praif.

That the Pope will bee over and above a Council.

The Popish help and stay.

THe Papists highly extoll the Four Councils, and do compare them with the Four Evangelists; with such falf and deceitful boasting they intend to strengthen and

con-

confirm their Autoritie and Power. Afterward they exalted themselves above the Councils. In the Council at *Costnitz* it was concluded, that the Council is above the Pope (as also the Deed did shew); therefore at that time they deposed three Popes, and elected a fourth. There was one present named *Decius*, an excellent Lawyer, who in our time was banished out of *Italie* by the Pope, because hee disputed and taught, that a Council was over and above the Pope.

That the Papists earnestly do seek, not that the Church might bee Reformed and amended, but to bee suppressed.

THE Assemblie which in the year 1532 was appointed to meet at *Nuremberg*, gave to *Luther* no content at all; for hee said, The Papists go craftily about, and by deceipts endeavor to circumvent and to suppress us; they intend and seek nothing less then that a Reformation should bee made, so will it no waie besit us (without danger and prejudice to the Faith) to yield, or to let any thing slack, in that which at *Auspurg* and at *Schmalkalden* wee openly confessed, and caused in publick to go forth in Print; for (said *Luther*) if wee in such sort for the sake of outward Peace should enter into an Accord with the Papists, then wee should confuse, make to bee suspected and doubted the pure Doctrine of our Church, as were the same not certain, but like a Reed to bow according as occasions and circumstances should serv and permit. O no, (said *Luther*) no such Agreements for mee. If Emperor *Charls* would appoint a National Council, then there were som hope; but hee will not go on: The Papists will not yield, but will sit alone therein, and have power to determin and conclude. Therefore by my consent, (if it falleth so out) wee will all arise and leav them sitting alone; For (said *Luther*) the Pope shall have no autoritie nor power over us and our Doctrine. Wee need no Council for the sake of God's Word, for that is sure enough, and therefore wee need not to go to Council. Wee can well appoint and order Fastings and such like things without a Council; for I my self will willingly help to prepare the same in the Markets, but yet without ensnaring of the Consciences; those shall bee at libertie, and not troubled therewith, nor tied thereon. Christ did not institute and command Fastings with Laws, but saith, *When the bridegroom shall bee taken from them, then they shall fast.* Also hee saith, *Go, sell all what thou hast, &c.* as then (said *Luther*) Fasting will well bee found.

Of a Council.

Gregorie Bruck, Chancellor to the Prince Elector of *Saxon*, wrote news to *Luther* from the Imperial Diet at *Auspurg*, how the Pope by his Legate and Nephew Cardinal *Farnesius* fiercely solicited and wrought with the Emperor, that hee should give no peace to the Protestant state in *Germanie*, except they first consented to the Council, which by the Pope was appointed. But as the Emperor denied him therein, *Farnesius* in disguised manner suddenly and swiftly posted away; yet nevertheless the Emperor commanded to trie the Protestants, if they would consent to that Council which the Pope himself by his own power had prescribed, persuading them to condescend thereunto, promising that hee himself would give no assent to the Pope's Errors: But the Protestants hereupon went to Council, and considered the weight of this business, and the Pope's impieties; they held also the Emperor suspected, insomuch that by no means they could bee drawn to consent thereunto, neither would they give to the Pope so much place and advantage as to have power or right to conscribe and assemble a Council, and hee himself to bee both Partie and Judg, and finally to conclude what pleased him. They set themselves also fiercely against *Granuel*, and desired that of both parts, learned and understanding people might bee selected for so great, high, and important a Cause, which might have *Voces decisivas* and power to conclude. Now as *Granuel* still pressed thereupon, alleging, that the Protestants themselves were not altogether at an Union, but had many Sects among them. *Luther* denied it, and disburthened them thereof, and said, Wee, the true Protestants, have no Sects among us, but do well accord and teach simply and plainly, Christianlike and uniformly out of one heart and one mouth, without weenings, conceits and Errors of the *Anabaptists*, *Sectaries*, and other Heretical spirits. In this sort did the Protestants neglect and re-

Spiritual providence.

fuse

use so many of *Granuel's* inducements, persuasions and enterprises, which with great labor and diligence hee had prepared to win and to wo them, in stead whereof, they propounded unto him the Emperor as a good mediator, who had offered himself in that busines to bee an indifferent Guide and Conveyor.

Of Luther's speech with the Pope's Legate Paulus Vergerius, touching a Council.

A Nno 1533. *Paulus Vergerius* the Pope's Legate came to *Wittenburg* to Cite *Luther* to the Council; *Luther* said unto him, I will bee there, God willing, but yee *Papists* (said hee) labor in vain, yee strangle your selvs with your exploits and devices; for although yee hold a Council, yet yee treat nothing of wholesom Doctrine, nothing of the Sacraments, nothing of Faith which onely justifieth and saveth, nothing of good works which God hath commanded, nor nothing of an honest kinde of life and Godly conversation; but yee onely treat of ridiculous and childish toies, namely what long Gowns and Garments the spiritual persons shall wear, how broad the Girdles must bee, how big and broad their bald crowns must bee shorn, how and after what sort Friers and Nuns must bee reformed and more strictly kept, yee treat also of the differences of meat and drink and such like foolish fopperies. When *Luther* had ended this his speech, the Pope's Legate turned himself from *Luther* towards his adjuncts which were joyned in Commission with him, and said, Truly this man hitteth the nail right on the head concerning the whole principal dealings and proceedings. When the Legate had taken his leav of *Luther* and was gon, then *Luther* continued his discours and said; Ah loving Lord God, the *Papists* despair of their enterprises, practises and Councils, for they see and feel, that *Germanie* (which now God bee praised, hath her eies opened, and is enlightned through the Gospel) wil henceforward do no more what formerly through superstition and Idolatrie it hath been bewitched and befooled to do and suffer, *Germanie* will now no more bee cozened and deceived neither by Imperial Diets nor with Councils, bee they never so wise and craftie. The Almighty God (said *Luther*) preserv, what hee hath wrought in us, the caus is his and not ours, God grant that wee may bee truly thankful for this his Revelation. The Pope, by this his Legate, hath promised to give the Emperor one hundred thousands of Crowns in color and pretence, as against the Turks, this may bee called, corning to catch Birds. The *Papists* (if a Council bee held) will still maintain and keep their Idolatries and superstitions; therefore (said *Luther*) it is highly necessarie that wee watch and praie to God, to further the cours of the Gospel, that it may bring much fruit, and to preserv his Church, to the end that both with mouth and manner of living wee may from our hearts confesse the cleer Light of the Gospel. Will the *Papists* press and force the people to Errors and to constrained worshippings? Then (indeed) they shall bee driven by Tyrannie to superstitious honestie, which cannot long subsist nor endure.

Germanie hath
learned to
know the
Pope.

Psal. 68.

That the Pope will not endure an upright Council.

THe *Italians* and *Walloons* (said *Luther*) are so stiff-necked and proud, that they will by the *Germans* not bee reformed, no not although they bee convinced with the cleer truth of God's word. I have thought oftentimes with my self, how wee might by a Council in som measure com to an agreement between us, but I see no means can bee found. For if the Pope should acknowledg, that hee had failed but in the least Article, and should subject himself under a Council in his very gross and feeling Errors, then hee hath lost his autoritie and power, for hee braggeth and boasteth, that hee is the Churches head, to whom all the members must shew and yield obedience; from hence proceeded the complaint in the Council at *Costnitz*, and therefore that Council set it self over and above the Pope, yea also, and deposed him. Wherefore, if the *Papists* should give place to us and yield in the least Article, then the hoop in the Garland were quite broken in sunder, then all the world would crie out and saie, Hath it not been constantly affirmed, that the Pope is the head of the Church and cannot err? How then cometh hee now to acknowledg his Errors, &c. As *Sylvester Prieras*, Master of the Holie Palace, intended to affright mee (said *Luther*) with this thunderbolt, and said, Whosoever hee be that doubteth of any one word or A& of the Romish Church, the same is an Heretick.

At

At that time I was yet weak, and was afraid to touch the Pope, I esteemed greatly of such Arguments, and held them in honor and great reverence. But now I am better taught, I will now write concerning Councils, and will advise the Emperor, not to leav to the Pope free power and autoritie to appoint, to order and conclude what hee pleaseth. And as then wee may best com to the busines.

When and at what time the upright Council is to bee held.

Luther at that time asked the Cardinal, *Quando Papa esset convocaturus Consilium?* Hee answered, The Council shall bee held and begin on the daie of *All Saints*. I thought so much (said Luther) that it would not bee before the last Daie, nor until our Lord God himself holdeth a Council, understanding that the right daie of *All Saints* is the Last daie, when all the Saints shall arise from the dead, and with Christ shall enter into everlasting life.

The Reformer
of Antichrist.

Of the Papists deceits concerning a Council.

THe Papists feigned (said Luther) that the Council should bee held at *Vincence*; yet at *Padua* (which lieth but three miles from thence) was not a word written or spoken of it. What? (said Luther) the wicked wretches are not in earnest, they know that no King nor Prince will com into the Jurisdiction of the *Venetians*.

How a Council ought to bee handled.

IN a Council (said Luther) ought to bee two manner of voices; the first is named *vocem consultivam vel deliberativam*, that is, when they consult and discours concerning affairs, the same is common to all Kings, Princes, and Doctors, that every one delivereth his minde and opinion. The second is called *decisivam vocem*, a deciding voice, when they conclude what is to bee believed and don. But this voice the Pope and certain of his Cardinals have usurped; for they decide and conclude what they will and pleas.

I doubt (said Luther) wee shall never com so neer together as wee were at *Augspurg*, Anno 1530. These times are abominable, and they will proceed to the crofs and persecution, to the end wee may thereby bee humbled, and not grow haughtie and proud. But our Saviour Christ will bee with us to the end. If the Emperor despaireth of a Council, and seeth that it goeth not forward, then it is like, hee will assemble and hold an Imperial Diet, and it may bee, hee will not call our Princes thereunto, but will condemn them as disobedient, and will himself do execution upon them. But if hee openly undertaketh to maintain the Pope's villanies, then hee will bee a most unfortunate Prince. I fear as then (said Luther) that the Emperor will lose the good wils and affections of all the *Germanes*; for hee hath already dealt very evil with them, they will not receiv him with such humilirie as heretofore hath been don. And although hee raiseth an Armie of *Spaniards*, yet hee shall not easily force *Germanie* and bring it under his yoke. Hitherto hee hath overcome them with his goodnes, but the crueltie and tyrannie of the *Spaniards* is insufferable, neither will our Princes give him assistance against the Turks, but will saie, *Cesar*, give us peace. Therefore a great Insurrection and Tumult is to bee feared: God divert it from us. Let us diligently praie, God (doubtless) hath som great matter in hand, and will suffer the punishment to proceed if wee amend not our selvs. Mark (said Luther) how the Autoritie, power and Reputation of the Pope was weakned in the Council at *Costnitz*, which deposed three Popes, and ordained that a Council should bee over and above the Pope: Inso-much that never since the Pope hath had any longing after a Council. Therefore for the space of one hundred and twentie years hitherto, the Papists have labored with highest diligence to exalt the Pope's power and autoritie above a Council, which hee loatheth and shunneth, as the Divil flieth from holy-water; and unless the Emperor and Princes do convocate a Council, there is no hope at all of any to bee held. For Popedom falleth very sorely, and by degrees inclineth to Confusion. Four Kingdoms (said Luther) in *Europe* are already fallen from Popedom, namely *England*, *Germanie*, *Hungaria*, and *Denmark*, the other hold but slenderly; for whereas the Pro-

Luther's true
Prophecie.

tectors of the Pope have swallowed up the thunderings and lightnings of the Bulls in his decrees, so will they also strip and slay Popedom, and draw the skin over the ears. Like as now the King of *England* doth, and rendeth the Church-livings to himself, and will not permit that monie for *Annats, Pallias, &c.* shall bee carried away to *Rome*, so that the Pope is like to lose both monie and power. I am heartily glad (said *Luther*) that the same King proceedeth therein so soberly and civilly, and that hee useth not thereunto the sword nor wars, as is don in *Bohemia*, but goeth peaceably on.

Church-livings.

But nevertheless it is a case very lamentable, that they devour and swallow up the Church-livings among them here in *Germanie*, and suffer the Parishes to remain forsaken and unprovided for. The Pope (said *Luther*) regardeth a Council nothing at all, neither is hee to bee trusted; like as *Annas* and *Caiaphas* confirmed Christ's Doctrine: Even so will the Papists deal with us, therefore it is in vain to hope for a Council.

The Council of the Pope.

The Pope's Council (doubtless) is already concluded, and wee are censured: *Albert* bishop of *Mentz* already hath bound himself by Oath, that hee will procure all Kings, Potentates, and Princes to swear (in homage) to the Pope. Ah, (said *Luther*) there is no hope of a Council; for the Pope will maintain his lies, and not bee seen to have erred. The Pope alwaies excuseth himself touching the Calling of a Council with this, namely, That the Emperour and French King are at odds; in the mean time the Pope (so much as in him lieth) doth hinder their peace and agreement, onely to defer thereby a Council. Therefore God teareth through, and awakeneth the *Germanes*, the *English*, and the *Danes*, who, without Decrees and holding of a Council, in those parts do freely confess the Doctrine of the Gospel. The Pope will not have that the Romish Church should bee censured or admonished by mankinde; for (saith the Pope) the Church of *Rome* is the mother and Empress of all Churches, against whose meaning and opinion no Prophet, no Apostle, nor Angel hath place or power to speak and advise, becaus such power and strength is attributed onely to the Pope in his Decrees and Canons. The Pope (said *Luther*) will never cast himself under a Council; for Pope *John* the 13th subjected himself under the Council at *Costnitz*, hoping, through his Humilitie and Resignation, that they would restore him again to his Papal Dignitie. But they were gross Ass-heads, they took both Hat and Crown from him, and set them upon another's head, which sorely grieved and vexed him.

A By-blow for the Pope.

Of the right use of a Council.

The end of a Council.

A Council (said *Luther*) should bee a Purgatorie, it should purge, cleanse, and reform the Church. And when new errors and heresies break and press in, then to confirm, to strengthen and preserv pure Doctrine; to resist, hinder, and quench new fires, and condemn fals Doctrine. But the Pope would have a Council so qualified and to bee held, that hee daily might make and heap new Decrees, new orders and statutes touching good works, &c, but what better good works can wee learn and finde, then those which God himself hath set down and charged in the Ten Commandments?

Which is the upright and true Council.

Now at this time (said *Luther*) is an upright Council; for Christ is Precedent & chief Ruler therein, the Angels are the Assemblies, Assistants, and Benchers; wee are accused therein and indited, but through God's Word and Promiss wee plead, *Not guiltie.*

Of a Council propounded and declared by the Pope's Legate to John Fredrich Prince Elector of Saxon, touching which, the said Prince desired Luther's Consideration and Advice.

The cause why wee should not refuse a Council.

Most gracious Prince, (said *Luther*) so much as I understand, I hold, that it otherwise will not seem fitting and expedient, but that wee offer our selvs to consent and appear, yet with assurance of a Free safe conduct, and therewithall to protest, that wee therein will not bee tied and obliged, as in Articles heretofore it hath been sought and required. For although wee should refuse a Council, yet nevertheless wee must stand in the same danger wherein wee now are, and wee should also thereby procure more bitterness of other Nations against us, as were wee those that shunned and feared a Council. Moreover, our refusal therein would also hinder that good which

which other Nations thereby do expect and hope for, all other Nations now looking upon us in these parts. Likewise when the Pope seeth his Advantage, then notwithstanding our refusal hee will conscribe a Council, and will cite us thereunto, which as then would sound far more dispraising to this doctrine, if in case wee should shun the cognition or acknowledgment thereof. Therefore better it were that wee offered our selves now to appear. And when wee com to the Council, if as then wee may obtain a light and an easie proceeding (as is promised, namely, that it shall bee *Liberum* or free) so shall wee bee well satisfied, but if the same bee not obtained, then wee have so much the better and more convenient excuses. Wee may also justly shew caus, why wee refuse to bee bound and obliged; for the Pope saith, hee will hold a Council according to the custom of the Church hitherto held and observed. Now the custom and manner held in these times, is far different from that which hath been held and observed in the ancient Councils. For then they were compelled to censure and judg according to God's Word, as in the *Acts of the Apostles* is to bee seen, concerning their Councils, worthy of all applaud and praise. But afterwards in Popedom they observed far another manner; they judged according to their own constitutions and proper power, as plainly appeareth.

What hath
been observed
in ancient
Councils.

Acts 15. and
elsewhere in the
Acts.

Now it is apparantly known that wee oppose and fight against the Constitutions which are opposite to God's Word, therefore this caus in no wise may bee censured according to the Pope's Constitutions, especially in regard our Adversaries the Papists do boast that their Doctrine and Constitutions are upright and grounded in God's Word. Over and besides, this exercise and practice of binding and obliging is a new custom, only used now here to hinder the Council, and to give occasion unto us to refuse a Council.

Lastly, I hold it good and fitting (saith *Luther*) diligently to admonish the Imperial Majestie, that hee would consider, how the Empire is enclined to hold a general and free Council, which the high necessitie of the whole Christian world requireth. Therefore that his Majestie would labor in the caus and aim at that scope, that the dealing and proceeding may bee orderly heard, as the caus requireth; if otherwise his Majestie intendeth to do any good.



CHAP. XXVIII.

OF IMPERIAL DIETS.

Of Imperial Diets and Assemblies in Causes of Religion.

IN the year 1518, the 9th of *July*, when (saith *Luther*) I was cited and summoned, I came and appeared, *Frederick* Prince Elector of *Saxon* having appointed mee a great and strong Convoy and safe Conduct; I was warned in any case not to have Conversation with the *Italians*, nor to repose any trust or confidence in them. I was three whole daies in *Augsburg* without the Emperor's safe conduct. In the mean time, an *Italian* came unto mee, and carried mee to the Cardinal *Cajetan*, and by the way hee earnestly perswaded mee to revoke and recant: I should (saith hee) need to speak but onely one word before the Cardinal, namely (*Revoco*) and as then the Cardinal would recommend mee to the Pope's favor, so that with honor I might return safely again to my master, the Prince Elector. After three daies the bishop of *Trier* came, who in the Emperor's name shewed and declared to the Cardinal my safe conduct. Then I went unto him in all humilitie, fell first down upon my knees, secondly, upon the ground all along; Thirdly, when I had remained awhile so lying, then the Cardinal (three times) bade mee arise, whereupon I stood up. This pleased him well, hoping I would advise and better bethink my self.

*Luther's humi-
litie.*

How Cardinal
Cajetan dealt
with Luther at
Augspurg, 1518

The next daie when I came before him again, and would revoke nothing at all, then hee said unto mee, What? Thinkest thou that the Pope careth for *Germanie*? or dost thou think that the Princes will raise Arms and Armies to maintain and defend thee? O no, where wilt thou remain in safetie? I said, Under Heaven. After this, the Pope humbled himself and wrote to our Church, yea, hee wrote even to the Prince Elector's Chaplain, and to one of his Councillors, (*Spalatine* and *Pfeffinger*) that they would render mee into his hands, and procure that his pleasure and command might bee put in Execution. And the Pope wrote also to the Prince Elector himself after this manner following:

The Pope's
Letter to Fre-
derick Prince
Electoꝛ of
Saxon.

Although, as touching thy person, thou art to mee unknown, yet I have seen thy Father (Prince Ernestus) at Rome, who was altogether an obedient Son to the Church: Hee visited and frequented our Religion with great Devotion, and held the same in highest honor. I wish and would that thy illustrious serenitie would also tread in his footsteps, &c.

But the Prince Elector well marked the Pope's unaccustomed humilitie and his evil Conscience; hee was also acquainted with the power and operation of the holy Scriptures. Therefore hee remained where hee was, and returned thanks to the Pope for his Affection towards him.

The swift
flight of
Truth.

My Books and Resolutions (said *Luther*) in a short time went, yea, flew through whole *Europe*, (the third part of the world): therefore the Prince Elector was confirmed and strengthened, insomuch that hee refused utterly to execute the Pope's Commands, but subjected himself under the acknowledgment of the Scriptures.

If the Cardinal had handled mee with more discretion at *Augspurg*, and had dealt kindly with mee when I fell at his Feet, then it had never com thus far; for at that time I saw very few of the Pope's Errors which now I see; had hee been silent, so had I lightly held my peace. The style and custom of the Romish Court in dark and confused Cases was this, that the Pope said, Wee by papal power do take these Causes unto us, wee quench them out and destroye them. I am persuaded (said *Luther*) that the Pope willingly would give three Cardinals on Condition, that it were still in that vessel wherein it was before hee began to meddle with mee.

Of Luther's Journie and proceedings at the Imperial Diet at Worms, Anno 1520.

Luther's manly
Courage.

ON Tuesdaie in the Passion week (said *Luther*) I was cited by the Herald to appear at the Diet; hee brought with him a safe conduct from the Emperor, and many other Princes (but the safe conduct was soon broken, even the next day (*Wednesdaie*) at *Worms*, where I was condemned and my books burned.) Now when I came to *Erfurt*, I received Intelligence that I was cast and condemned at *Worms*, yea, and that in all Cities and places thereabout it was published and divulged; insomuch that the Herald asked mee, Whether I meant to go to *Worms* or no?

Luther's dan-
ger at *Wo. ms.*

Although I was somewhat astonied at the news, yet I answered the Herald, and said, *Although in Worms there were as many Devils as there are Tiles on the Houses, yet, God willing, I will go thither.*

When I came to *Oppenheime* in the *Palatinate*, not far from *Worms*, *BUCER* came unto mee, and dis-suaded mee from entering into the Town; for (said hee) *Sglapion* the Emperor's Confessor had been with him, and had entreated him to warn mee, not to go thither, for I should bee burned: but rather that I should go to a Gentleman there near at hand, *Francis von Sickingen*, and remain with him, who willingly would receive and entertain mee. This plot the wicked wretches (said *Luther*) had devised against mee, to the end I should not appear; for if I had detracted the time, and staid away three daies, then my safe conduct had been expired, and as then they would have locked the Town Gates, and without hearing, I should have been condemned and made away. But I went on in all simplicitie, and when I saw the Citie, I wrote presently to *Spalatine*, and gave him notice of my coming, and desired to know, where I should bee lodged. Then they all wondered at my coming, which was so far from their Expectation; for they verily thought I would have staid away, as scared through their threatnings. There were two worthy Gentlemen (*John von Hirschfeld*, and *S^r John Schott*) who received mee by the Prince Elector's Command, and brought mee to their lodging.

No

No Prince came unto mee but onely Earls and Gentlemen, who earnestly looked upon mee, and who had exhibited four hundred Articles to his Imperial Majestie against those of the spiritualtie, and desired a redress and a removing of those their grievances; otherwise they themselves should bee constrained to remedie the same; from all which grievances they are now delivered through the Gospel, which I (God bee praised) have brought again to light. The Pope at that time wrote to the Emperor, that hee should not perform the safe conduct; for which end all the bishops also pressed the Emperor; but the Princes and States of the Empire would not consent thereunto: for they alleged that a great tumult thereupon would arise. I received of them a great deal of courtesie, insomuch that the Papists were more afraid of mee, then I was of them.

For the *Landgrave* of *Hessen* (beeing then but a young Prince) desired that I might bee heard, and hee said openly unto mee, Sir! is your caus just and upright? Then I beseech God to assist you. Now beeing in *Worms* I wrote to *Sglapian*, and desired him to make a step unto mee, but hee would not. Then beeing called, I appeared in the Senate House before the Council and State of the whole Empire, where the Emperor, the Princes Electors in person were assembled.

The *Landgrave's* discourse with *Luther*.

Then Doctor *Eck* (the Bishop of *Triers* Fiscall) began, and said unto mee, *Martine*, thou art called hither to give answer, whether thou acknowledgest these writings to bee thy Books or no? (the Books lay on a Table which hee shewed unto mee) I answered, and said, I believ they bee mine. But *Hierome Schurfe* presently thereupon said, Let the Titles of them bee read. Now when the same were read, then I said, Yea, they are mine. Then hee said, Will you revoke them? I answered and said, Most gracious Lord and Emperor, som of my books are books of controversies, wherein I touch my Adversaries, som on the contrarie are books of doctrine, the same I neither can nor will revoke. But if in case I have in my books of controversies been too violent against any man, then I am content therein to bee better directed, and for that end, I desire respite of time, then they gave mee time one day and one night. The next day I was cited by the bishops and others, who were appointed to deal with mee touching my Revocation. Then I said, Gods Word is not my word, therefore I know not how to give it away; but whatsoever is besides the same, therein I will shew obedience. Then Marquis *Foachim* said unto mee, Sir *Martin*! so far as I understand, you are content to bee instructed (excepting onely) what the holy Writ may concern. I said, Yea. Then they pressed mee to refer the caus to his Imperial Majestie; I said, I durst not presume to do so. Then they said, Do you not think that wee are also Christians, who with all care and diligence would finish and end such causes? you ought to put so much trust and confidence in us, that wee would conclude uprightly. To that I answered, and said, I dare not trust you so far, that you should conclude against your selves, who even now have cast and condemned mee, beeing under safe conduct; yet nevertheless that yee may see what I will do, I will yield up into your hands my safe conduct and refuse it, do with mee what yee please; then all the Princes said, Truly hee offereth enough, if not too much. Afterwards they said, Yield unto us yet in som Articles, I said, in God's Name, such Articles as concern not the Holie Scriptures, I will not stand against. Presently hereupon, two Bishops went to the Emperor and shewed him, that I had revoked. Then the Emperor sent another Bishop unto mee, to know if I had referred the caus to him, and to the Empire? I said, I had neither don it nor intended so to do. In this sort (said *Luther*) did I alone resist so many, insomuch that my Doctor and divers others of my friends were much offended and vexed by reason of my constancie, yea som of them said, if I had referred the Articles to their consideration, they would have yielded and given waie to those Articles which in the Council at *Costnitz* had been condemned. Then came *Cocleus* upon mee, and said, Sir *Martin*, If you will yield up your safe conduct, then I will enter into dispute with you. I for my part (said *Luther*) in my simplicitie would have accepted thereof. But *Hieronimus Schurfe* earnestly entreated mee, not to do the same, and in derision and scornful sort, hee answered *Cocleus* and said, O brave offer, if a man were so foolish as to entertain it!

The dealings of the Emperor, of the Electors and Princes with *Luther* at *Worms*.

A particular fetch.

Luther's great Offer.

Then came a Doctor unto mee, belonging to the Marquis of *Baden*, assaying, with a strain of high carried words, to move mee, admonished mee, and said, Truly (*S^r Martin*) you are bound to do much, and to yield for the sake of Fraternal love, and to the end Peace and Tranquillitie among the people may bee preserved, lest tumults and Insurrections should bee occasioned and raised. Besides, it were also greatly befitting you to shew obedience to the Imperial Majestie, and diligently to beware of causing Offenses in the world; therefore I would advise you to revoke. Whereupon (*said Luther*) I said, For the sake of brotherly love and amitie I could and would do much, so far, that it were not against the faith and honor of Christ. When all these (*said Luther*) had made their vain Assaults, then the Chancellor of *Trier* said unto mee, *Martin Luther*, you are disobedient to the Imperial Majestie, therefore you have leav and licence to depart again with your safe conduct. In this sort departed I again from *Worms* with a great deal of gentleness and courtesie, to the wondring of the whole Christian world, insomuch that the Papists wished they had left mee at home. Afterwards that abominable Edict of proscribing was there at *Worms* put in execution after my departure, which gave occasion to every man to revenge himself upon his enemies, under the name and title of Protestant heresie. But the tyrants were not long after constrained to recal the same again.

Of the Imperial Diet at Augspurg, Anno, 1530.

The profit of
the Imperial
Diet at Aug-
spurg.

THe Imperial Diet held at *Augspurg*, 1530. Is worthie of all praise, for then, there and from thence came the Gospel among the People in other Countries, contrarie to the wills and expectations both of Emperor and Pope; therefore (*said Luther*) what hath been spent there, should bee grievous to no man. God (*said Luther*) appointed the Imperial Diet at *Augspurg*, to the end the Gospel should bee spread further abroad and planted. They overclimbed themselves at *Augspurg*, for the Papists openly approved there of our Doctrine. Before that Diet was held, the Papists had made the Emperor believ, that our Doctrine altogether was frivolous; and when the Emperor came to the Diet, hee should see that they would put us all to silence, insomuch that none of us should bee able to speak a word in the defense of our Religion: but it fell out far otherwise; for wee openly and freely confessed the Gospel before the Emperor and the whole Empire. And at that Diet wee confounded our Adversaries in the highest degree. The Imperial Diet at *Augspurg* was unvaluable by reason of the Confession of the Faith, and of God's Word, which on our part was there performed: for there the Adversaries were constrained to confess, that our Confession was upright and true.

Of the Confession and Apologie which at Augspurg was exhibited to the Emperor.

Princely
virtues.

THe Emperor (*said Luther*) censured understandingly and discreetly, and princely carried himself in this cause of Religion; Hee found our Confession to bee far otherwise then the Papists had informed him; namely, that wee were most ungodly people, and lead most wicked and detestable kinde of lives, and that wee taught against the first and second Tables of the Ten Commandements of God. For this cause, the Emperor sent our Confession and Apologie to all the Universities; his Council also delivered their opinions, and said, In case their doctrine were against the holy Christian Faith, then they thought fitting that his Imperial Majestie should seek to suppress it with all his power. But if it bee onely against Cerimonies and abuses (as now it appeareth to bee) then to refer it to the consideration and censure of learned people, &c. This (*said Luther*) was a good and wise Council.

Doctor *Eck* confessed openly and said, The Protestants cannot bee confuted and opposed out of holy Scriptures; therefore the bishop of *Mentz* said unto him, O, how finely our Learned Divines do defend us and our Doctrine! The bishop of *Mentz* (*said Luther*) holdeth our doctrine to bee upright and true, but hee onely courteth the Pope, otherwise long before this time hee would have plaid strange pranks with his holiness.

Of the strength and profit of the Confession and Apologie of Augspurg.

God's word (said *Luther*) is powerful, the more it is persecuted, the more and further it spreadeth it self abroad. Behold the Imperial Diet at *Augspurg*, which doubtless is the last Trumpet before the dreadful daie of Judgment; how raged the world there against the word? O (said *Luther*) how were wee there faine to praie the Pope and Papists, that they would bee pleased to permit and suffer Christ to live quietly in Heaven? There our Doctrine broke through into the Light in such sort, that by the Emperors strict Command the same was sent to all Kings, Princes and Universities. This our Doctrine forthwith enlightned many excellent people disperfed here and there in Princes Courts, among whom, som of God were chosen to take hold on this our Doctrine, like unto Tinder, and afterwards kindled the same also in others.

The power of
God's word.

Our Apologie and Confession (said *Luther*) with great honor came to light; the Papists confutations are kept in darkness, and do stink: O (said *Luther*) how willingly would I, that their confutations might appear to the world? Then I would set upon that old torn and tattered skin, and in such sort would baste it, that the stitches thereof should flie here and there about, but they shun the light. This time twelv moneth (said *Luther*) no man would have given a farthing for the Protestants, so sure the ungodly Papists were of us. For (said *Luther*) when my most gracious Lord and Master the Prince Elector of *Saxon*, before other Princes came to the Diet, the Papists marvelled much thereat, for they verily believed, that hee would not have appeared, by reason (as they imagined) his caus was too too bad and foul to bee brought before the light. But what fell out? even this, that in their greatest securitie they were overwhelmed with the greatest fear and affrightments; for inasmuch as the Prince Elector, like an upright Prince, appeared so early and soon at *Augspurg*, then the other Popish Princes swiftly posted away from *Augspurg*, to *Ispruck*, where they held serious Council with Prince *George* and the Marquis of *Baden*, all of them wondring what the Prince Elector's so early approach to the Diet should mean, insomuch that the Emperor himself thereat was astonished, and doubted, whether hee might com and go in safetie or not? Whereupon the Princes were constrained to promiss, that they would set up bodie, goods, and blood by the Emperor, the one offering to maintain 6000. Hors, another so many thousands of Foot souldiers, &c. To the end his Majestie the better might bee secured. There was a wonder among wonders to bee seen, in that God struck with fear and cowardlines the enemies of the Truth. And although at that time the Prince Elector of *Saxon* was alone and but onely the hundreth sheep, but the other were nintie and nine, yet notwithstanding it fell so out, that they all trembled and were afraid. Now when they came to the point and began to take the business in hand, then there appeared but a very small heap that stood by God's word.

The Confession of *Augspurg*, and the confutations of the Papists.

But (said *Luther*) wee brought with us a strong and mightie King, a King above all Emperors and Kings, namely, Christ Jesus the powerful word of God. Then all the Papists cried out, and said, O, it is insufferable, that so smal and fillie a heap should set themselves against the Imperial power. But (said *Luther*) the Lord of Hosts frustrateth the councils of Princes. *Pilate* had power to put our blessed Saviour to death, but willingly hee would not, *Annas & Caiaphas* willingly would have don it, but could not.

God's word,
a Lord of all
Lords.

The Emperor for his own part (said *Luther*) is good and honest, but the Popish Bishops and Cardinals are undoubtedly knaves. And forasmuch as the Emperor now refuseth to bathe his hands in Innocent blood; therefore the frantick Princes do bestir themselves, do scorn and contemn the good Emperor in the highest degree. The Pope also for anger is readie to burst in Pieces, becaus the Diet in this sort without shedding of blood should bee dissolved, therefore hee sendeth the sword to the Duke of *Bavaria*, to proceed therewith, and intendeth to take the Crown from the Emperor's head, and to set it upon the head of *Bavaria*; but (said *Luther*) hee shall not accomplish it. In this manner ordered God the business, that Kings, Princes, yea, and the Pope himself fell from the Emperor, and that wee joined with him, which was a great wonder of God's providence, in that hee whom the Divil intended to use against us, even the same God taketh, maketh and useth for us, O wonder (said *Luther*) above all wonders!

of

Of the Assemblie of the Princes at Brunswick, 1531. on Sundaie letare, in Lent.

When the Princes (professing the *Augustinian* confession) held an assemblie at *Brunswick*, then *Luther* received Letters, wherein was shewed, that the Prince Elector of *Saxon* journied six daies through the Mark of *Brandenburg*, whenas Prince *Henrie* of *Brunswick* would neither give him Convoy nor permit him to go through his Countie. But the Prince Elector of *Brandenburg* in his Countie gave him Princely entertainment in every place, and many went out of *Brunswick* to meet and to receive him. But the Landsgrave of *Hessen* went on the other side through *Goslar* without a Convoie. *Christianus* King of *Denmark*, the second daie of the Assemblie, delivered up the confession of his faith, and was held and esteemed a second *David*. Whereupon *Luther* said, God of his mercie assist him for the sanctifying of his Name. But (said hee) the pride of the Duke of *Brunswick* may easily redound to his own hurt and prejudice, who contrarie to all Law and equitie denied a safe Convoie to one of his best and truest friends. *Moses* likewise desired a safe Convoie of the King of the *Amorites*, but being denied, hee thereby took occasion to raise war against him. The Lord of Heaven grant us peace. The same daie other letters came to *Luther* from *Brunswick*, shewing, that the King of *Denmark* in person, the Embassadors of *England* and *France*, and of many Imperial Cities, were arrived there, among whom, some carried themselves very strangely towards those of the Protestant League. *Luther* said, under the name and color of the Gospel, they seek their own particular advantages, but in the least danger they are afraid. These Politick and Terrestrial leagues and unions have no hand nor share in the Gospel: God alone preserveth and defendeth the same in times of persecution. Let us put trust and confidence in him, and with him, let us erect and establish an everlasting League, for the world is the world, and will remain the world.

*Of the Convention and Assemblie of the Protestant State at Franckfort
on the Main, 1539.*

Imperial Diet
at Franckfort
on the Main.

God of his infinite mercie (said *Luther*) assist them at *Frankfort* on the main, that they may Christian-like consult and conclude, to the end God's honor, the good and profit of the Common-Wealth may be furthered. Indeed, it is a very little and small assemblie, it hath a strange aspect, repete, and an evil color, that an assemblie is called to be held in an Imperial Citie; but forasmuch as they are thereunto constrained by the Adversaries, they must therewith be content.

Popish Devises

The Papists (void of shame) do unwisely undertake to possess themselves of the Cities, and by fraud to draw thereunto their adherents; then they make shew of keeping peace, but in the mean time they contrive how to separate and confuse the whole bodie, and of the members to make a massacre; they secretly fall upon *Hamborough*, upon *Minden* and *Franckfort*. They might more wisely go to work, if by open wars they assailed us. At *Augsburg* they openly condemned us, (said *Luther*) and if those of our partie had not been so patient, it had presently gon on at that time. Anno 1539. the 16th of *Februarie*, *Luther* commanded publick and earnest prayers to be made for the daie at *Franckfort*, that peace might be confirmed. For if the Landgrave be incensed, then all resistance will be in vain. The Landgrave neither provoketh nor giveth occasion to wars, but on the contrarie, when hee is provoked, hee still seeketh peace, whenas notwithstanding hee is better furnished and provided for wars than his adversarie is, by 2000 horse, for *Hessen* and *Saxon* are horsemen; when they are set in the saddle, they are as then not so easily hoisted out again. As for the high Countie horsemen, they (said *Luther*) are dancing Gentlemen. God preserve the Landgrave; for a valiant man and Prince is of great importance. *Augustus Caesar* was wont to saie, I would rather be in an Armie of Stags, where a Lion is General, than to be in an Armie of Lions where a Stag is General. The 25th of *Februarie*, *Luther* prayed again with earnest words and Devotion, for peace and for the daie at *Franckfort*, that through civil and intestine wars (which are most hurtful and dangerous) the Religion, Policie, God's word, Temporal and house-government, might not be sophisticated and torn in

in pieces. Wars are pleasing to those that have had no trial or experience of them; God bleſs us from wars, Souldiers (ſaid *Luther*) are now become corporal Divels, not onely the *Spaniards*; but alſo the *Germanes*, as the Heathen Poet ſaith, *Nulla fides pietasque viris, qui caſtra ſequuntur*. Thoſe (ſaid *Luther*) that ſhould defend us, even they are moſt of all readie to plague and to ſpoil us.



CHAP. XXIX.

Of the BOOKS of the FATHERS of the CHURCH.

Luther's Discours of the Books of the Fathers of the Church.

A Man may read *Ferom* (ſaid *Luther*) for the Hiftories ſake, for in his writings is not ſo much as one word neither touching Faith, nor touching upright true Religion and Doctrin. As for *Origen*, I have baniſhed him alreadie. *Chryſoſtom* I eſteem nothing worth, hee is onely a talker or a prater. *Baſil*, is of no value at all, hee is meerly a Frier, I would not give for him an hair. The Apologie of *Philip Melancthon* (ſaid *Luther*) ſurpaſſeth all the Fathers of the Church, yea it ſurpaſſeth *Auſtin*. *Hillarie* and *Theophilact* are good, and ſo is *Ambroſe*, for hee ſometimes finely toucheth the Remiſſion of ſins, which is the higheſt Article, namely, that the Divine Maieſtie pardoneth and forgiveth ſins.

Of the Fathers Writings.

That the Fathers of the Church are good for Teaching, but they are not to bee valued for Diſputing.

PAtres, quanquam ſæpe errant, tamen venerandi propter testimonium fidei. Wee honor *Ferom*, *Gregorie*, and others (ſaid *Luther*) becauſe in their writings wee feel, that they believed in Chriſt as wee do, like as the Chriſtian Church from the beginning of the world hath had our Faith. *Bernard's* Pennie (ſaid *Luther*) is of value when hee teacheth and preacheth, but when hee falleth into diſpute, then hee is often againſt himſelf, and oppoſeth that which formerly hee taught. *Non igitur valent patres ad pugnandum, ſed propter testimonium fidei omnes ſunt venerandi*. When *Bernard* preacheth (ſaid *Luther*) then hee is above all the Doctours in the Church, but when hee diſputeth, then hee is altogether another man. *Ibi nimium tribuit præcepto & Libero arbitrio*. *Bonarventura* (ſaid *Luther*) is the beſt among all the School Divines and Church writers. *Auſtin* alwaies hath had the preheminence, the ſecond in eſteem was *Ambroſe*, *Bernard* the third. *Tertullian* among the Church teachers is a right *Carleſtad*, *Cyriſ* hath the beſt Sentences. *Cyprian* the Martyr is a weak Divine, *Theophilact* is the beſt expounder and interpreter of *S^t Paul*.

Whereto the Fathers in the Church are good.

Ancient Teachers.

Of the Book of Cyprian.

Luther reading *Cyprian, de ſingularitate Clericorum* (how ſpiritual perſons ſhould ſeparate themſelves and abſtain from women, and handling ſuch fooliſh and childiſh things in his book) ſaid, I doubt (ſaid *Luther*) whether this bee *Cyprian's* book or no: but howſoever, it is no marvel, when men fall from God's Word and Ordinances, that as then they wallow themſelves in filthie errors and offences, inſomuch that they reject even matrimonie which of God is ordained, likewise they therein reject the apparent witneſſes and examples of the Holie Scriptures, and betake themſelves to whoring and to Adulterie. This *Cyprian* (ſaid *Luther*) was almoſt the next teacher after the Apoſtles in the time of Emperor *Valerian*, ſcarcely 200 years after the Apoſtles. *Tertullian* was the Ancienteſt, after him was *Gregorie Nazianzen*, then *Ferom*, *Auſtin*, *Ambroſe*, &c. At that time (ſaid *Luther*) the Church (yea alſo in the Apoſtles time) degenerately decreaſed. Wee ſee how lamentably *S^t Paul* complaineth

What the end is of falling from God.

How the holy Fathers lived one after another.

plaineth over the *Corinthians* and *Galatians*. And Christ himself had *Judas* the Traitor among his Disciples; therefore (said *Luther*) away with them that expect to have such a Church as is altogether pure like the *Dove*, that is, to have no Church at all. For this cause (said *Luther*) let us have precious regard to our Vocations and Callings, and bee waking, for it is lightly don that wee fall in Religion, yea somtimes by reason but onely of a small and fillie word. And people darkned that go on drowned in their cogitations regarding no man; and melancholie brains and self-conceited spirits soon will bee led into Errors and fall from the truth, like as the Heretick *Pelagius* did, who seduced many people touching the Article of Justification, onely with this base Argument, namely, Wee are (said hee) justified by Grace; to know *Moses* and the Law, is Grace, therefore wee are justified through the knowledge of the Law. The people (said *Luther*) did neither see nor hear this open deceit. Even thus likewise the Holie Fathers said, in the fourth Petition in the Lords praier, wee praie not for corporal and temporal things, for it is against the sentence of Christ, where hee saith, *Take no care what yee shall eat, &c.* As though that commandment did not hinder the carping and caring for the daily bread.

*Luther will not
censure the
Fathers Books*

The books which the Fathers wrote upon the Bible (said *Luther*) do leav the readers of them hanging between heaven and earth, they conclude therein nothing that is certain. I will not presume to censure their writings, seeing they are received of the Church, and have great applaud, for then I should bee held an Apostate; but whoso readeth *Chrysostom* (which is the most excellent speaker) will finde, that hee digresseth from the chief points, and proceedeth to other matters, runneth astraie and swingeth about, saith nothing (or very little) of that which pertaineth to the business. When I expounded the Epistle to the *Hebrews* (said *Luther*) and beheld what *Chrysostom* had written thereupon, I found nothing therein that served to the purpose, yet I believ, that hee at that time (as beeing the chiefest Rhetorician or speaker) had many hearers, but taught without fruit and profit; for the chiefest office of a teacher and preacher is, to teach upright and orderly, diligently to look to the chiefest points, arguments and grounds whereon hee standeth, and in such sort to instruct and teach the hearers, to the end they may understand aright, and bee able to saie, This is well taught. When this is don and accomplished (said *Luther*) as then hee may shew his Rhetorick with words to adorn and to admonish.

*A Preacher's
Office.*

Of the Fathers.

BEhold, I pray (said *Luther*) what great darkness is in the Books of the Fathers, concerning Faith? For if the Article of justification (how wee are justified before God) bee darkned, so is it then impossible to smother the grossest errors of mankind. *S^t Jerom* indeed wrote upon *Matthew*, upon the Epistle to the *Galatians* and *Titus*; but alas, very coldly. *Ambrose* wrote six Books upon the first Book of *Moses*, but they are very slender. *Austin* wrote nothing to the purpose concerning Faith; for hee was first roused up and made a man by the *Palagians*, when hee strove against them. The Fathers indeed taught well and finely, (said *Luther*) but they could not openly deliver it, becaus they had no combating nor striving: I can finde no Exposition upon the Epistle to the *Romans* and *Galatians*, wherein any thing is shewed and taught pure and uprightly. O (said *Luther*) what a happie time have wee now, in regard the Doctrine is pure, but (alas) wee little esteem of it. The good loving Fathers (said *Luther*) taught better then they wrote. After the Fathers came the Pope, and fell in with his milchievous Traditions and Humane Ordinances, and (like a breaking water Cloud and Deluge) overflowed the Church, snared the Consciences touching eating of meats, touching Friers Hoods, Masses, touching his dirtie Laws and Decrees, inso-much as daily and continually hee brought abominable Errors into the Church of Christ, and to serv his own turn, hee took hold on *S^t Austin's* sentence, where hee saith, *Evangelio non crederem, &c.* The Ass-heads could not discern, what occasioned *Austin* to utter that sentence, for hee spake it against the *Manichees*, as if hee should saie, I believ you not, for yee are damned Hereticks, but I believ and hold with the Church the Spous of Christ, which cannot err.

*How the Fa-
thers taught in
combating,
and out of
combate.*

*How Austin's
sentence ought
to bee under-
stood.*

Epiphanius

Epiphanius described the Church Histories long before *Jerom*, which are good and profitable. And if they might bee separated from dissentious arguments and matters of strife, then (said *Luther*) they were worth the Printing.

The Fathers had a great lustre and esteem, by reason of their good conversations, and strict kinde of lives. Their lustre consisted in watchings and fastings, which indeed were surpassing, and (said *Luther*) so it beseemed such people to bee: For there must bee either a seeming sanctitie, (as the Hypocrites have) or elf, there must bee an upright Essence and beeing, which proceedeth from the heart, as the great Champions whom God awakeneth are endued withall.

The Conversation of the Fathers.

Of Prudentius.

I Much do applaud (said *Luther*) the Hymns and spiritual songs of *Prudentius*, hee was the best Poët of the Christians, if hee had been in the time of *Virgil*, hee would have been extolled above *Horace*, whom *Virgil* praised. I would wish (said *Luther*) that the verses and songs of *Prudentius* might bee read in Schools, but Schools now begin to becom Heathenish, and the Holie Scripture (upon which chiefly they stand and are built) is expelled, or elf falsified and sophisticated through Philosophie.

Among all the Fathers (said *Luther*) *Austin* and *Hilarie* wrote most cleer and plainly, all the rest ought to bee read with judgment, with circumspection and consideration. *Tertullian* is harsh and superstitious, howsoëver *Ciprian* boasteth of him, in that hee was his *Preceptor* and Master. Therefore (said *Luther*) let us read the Fathers Books, with distinction consideratively. Let us laie them in the Gold Ballance, for the Fathers stumbled oftentimes and went astrae, they mingle in their Books many impertinent and monkish things. *Austin* had more work and labor, to screw and winde himself out of the Fathers writings, then hee had with the Hereticks. *Gregorie* expoundeth the five pounds mentioned in the Gospel (which the Husbandman gave to his servants to put to use) to bee the five Sences, which the senceless Beasts also do possess. But the two pounds, hee construieth to bee, the Reason and Understanding.

The nature and manner of the Fathers in teaching.

Of the four Pillars of the Church.

A *Ambrose* (said *Luther*) is the chiefeest and eldest, then *Jerom*, after him *Austin* who died 1011 years since, *Gregorie* is the fourth. *Ambrose* was a politician well experienced in temporal affairs. Hee was constrained to bee Elected Bishop of *Millan*, and was much imploied by the Emperor, hee could not exempt himself from worldly busineses, like as it now goeth with us; for wee must serv the table in the Consistorie about Matrimonial causes, more then God's Word and Command: Even so was it with *Ambrose*, hee wrote indeed well and purely, was more serious in writing then *Austin*, who was amiable and milde. *Jerom* is named a Christian Doctor, *Bernard* is called, an under-aged Princes teacher; *Austin* is called *Aurelius*, *Bonaventura* *Seraphicus*, *S^t Thomas Angelicus*, *Scotus Subtilis*, and *Martin Luther* is called an Arch Heretick. *Fulgentius* is the best Poët, and far above *Horace*, both with sentences, fair speeches, and good actions, hee is well worthy to bee ranked and numbred with and among the Poëts. They pictured *S^t Austin* in a Book like a Frier with a hood. They much wrong therewith that holie man (said *Luther*), for hee lived a publick kinde of life like another common man or Citizen, hee used silver spoons and cups, lived among the people and conversed with them, hee led no munckish kinde of life, but the Papists falsly have fained the same of him, thereby to cloak and color their Errors, like as *Tetzel* said, Whoso will minister advice unto his soul, let him give liberally to Monasteries, therby to redeem Grace; for after your deaths your children will forget you, and will not perform your intentions.

The chief Teachers.

Mercarius Antonius and *Benedictus* (said *Luther*) brought apparant mischief to the Church with their munckerie. Put in case, they led a private and a grizzlie kinde of life, yet it was far from a holie life; I believ (said *Luther*) that they are in a far lower degree in heaven, then an honest God-fearing married man and hous-father.

Friers are mischievous to the Church.

In

In vitis Patrum is a very fine Poëm mentioned concerning a strict spiritual person, wherein a *Tanner* is far preferred above *S^t Anthone*, and more holie esteemed in heaven, thereby to shew, that God is not served with such external self-chosen works. It is a Christian-like conceit, I take it not to bee a Historie (said *Luther*) that the Holie Fathers disputed with God concerning their own Righteousness and goodness, therefore the Poëm afore said concludeth thus, Yee holie grizlie Friers that condemn the lives of all others, yee your selvs are condemned. The chiefeſt of the Fathers labored to expound the *Pſalter*. *Origen* made an Exposition upon the *Pſalter*, and brought six Commentaries together. They wrote many fair things thereupon, (ſpecially *Auſtin*) but very impertinent, and that which improperly pertained thereunto. Lord God, (said *Luther*) how pitifully *S^t Auſtin* now and then tormenteth himself therewith. What is Christian-like and good in the Fathers, the ſame (said *Luther*) I do not contemn, yet I would have their Books read with discretion. But when Satan through falſe teaching falleth from the matter, and goeth the wrong waie to the wood, then hee muſt bee reſiſted and reprovèd; as when the Pope forceth upon his Primacie this ſentence, where Chriſt ſaith, *Thou art Peter, &c. What thou ſhalt looſe on earth, &c.* (whenas that text ſpeaketh of the Keies of the Church, touching the binding and remitting of ſins) then the Pope bringeth his Pick-lock, and taketh into poſſeſſion Empires and Kingdoms.

Of Luther's eſteeming the Fathers and Teachers of the Church.

ALthough it beſeemeth not mee (said *Luther*) to cenſure the holie Fathers (I bee- ing in compariſon of them a little worm and of no repute) yet notwithstanding the more I read their Books, the more I finde my ſelf offended; for they were but men, and (to ſpeak the truth) their Reputes and Authorities did undervalue and ſuppreſſe the Books and writings of the ſacred Apoſtles of Chriſt. From whence the Papiſts were not aſhamed to blaſpheme, and to ſaie, What is the Scripture? wee muſt read the holie Fathers and Teachers, for they drew and ſucked the honie out of the Scripture. As if God's Word were not to bee underſtood and conceived by none but by them- ſelvs, whenas the heavenly Father touching Chriſt ſaith, *Him ſhall yee hear*, who in the Goſpel ſpake & taught moſt ſimply, clear and plainly in Parables and Similitudes, as where hee ſaith, *Whoſo believeth in mee, the ſame ſhall not die*, *John 8.* Alſo, *Yee ſhall not reſiſt evil*, *Matthew 5.* Likewise, *Behold, the Fowls under Heaven, and the Flowers of the field, &c.* Yet nevertheleſſe the Popiſh Sophiſts dare preſume to blaſpheme the holie Scriptures, and alledge, they are dark and not well to bee underſtood, there- fore it behoved the Fathers to expound and clear them; but (said *Luther*) ſuch their expounding and clearing much rather may bee called, overſhadowing and dawning. *Auſtin* (said *Luther*) liketh mee above all the reſt, and hee was a ſurpaſſing Doctor, and worthy of all praiſe, hee taught pure and uprightly, and with Chriſtian humilitie ſubjected his writings under the holie Scriptures, as in the Decree is written, *Noli meis Scriptis, &c.* Where the good man proteſteth, witneſſeth, acknowledgeth, concludeth and forceth, that wee ſhould not give greater credit to his writings then to the holie Scriptures, nor hold them comparable thereunto, much leſſe to prefer them above the ſame.

The crying
and boaiſting
of the Fathers.

The holy
Scriptures are
clear, and well
to bee under-
ſtood.

Auſtin.

Chryſoſtom hath
words without
deeds.

Doctor *Schurf*'s
cenſure of
Chryſoſtom.

I am perſwaded (said *Luther*) that *Auſtin* inferred that ſpeech (*Noli meis Scrip- tis, &c.*) For the ſake of *Chryſoſtom*, who lived not full ſixtie years before *Auſtin*, and who was eloquent and talkative, which brought him in great eſteem by the people, hee made many Books that had great luſtre and repute; but (in truth) they were onely a wilde diſordred heap, a ſackful of windie words to little or no purpoſe. The ſame much vexed and grieved *S^t Auſtin*, and induced him to infer that ſpeech aforeſaid. When Doctor *Schurf* bought *Chryſoſtom*, and had read him, hee ſaid, I read much, and learn nothing.

Ah (said *Luther*)! the Fathers were but men as wee are, therefore wee muſt well conſider them what they ſaie; wee muſt look to their lips. From hence *Auſtin* labored wonderfully, who had knockt and offended himſelf on Humane Traditions, yet never-

nevertheless hee was strong and powerful in the Holie Scriptures, and had a fine judgment and understanding in causes: Hee was sharpened by those Hereticks the *Pelagians*; hee affected the state of Matrimonie, spake well of good Bishops (who then were Ministers) but those times vexed and offended him much: If hee now were living, hee would (doubtless) bee enraged, to see and hear the Abominations of the Pope, in boasting of *S^t Peter's* Patrimonie and Inheritance, the same *S^t Austin* would not endure.

To conclude, Faithful Christians (said *Luther*) should hear onely the Legation or Embassage of our blessed Saviour Christ, and hearken what hee saith. Therefore all those which alter and construe the Gospel through humane autoritie, power, and repute, do deal very unchristian-like and against God. No temporal Potentate alloweth his Embassador to exceed his enjoined instructions, no, not in one word; yet wee, in this celestial and divine Embassage and Legation, will bee so presumptuous as to add and diminish to and from our heavenlie instructions, according to our own natural and humane vain conceits, wills and pleasures.

I am persuaded (said *Luther*), if at this time *S^t Peter* in person should preach all the Articles of Holie Scripture, and but onely should denie the Pope's Autoritie, Power, and Primacie, and should saie, that the Pope were not the chief head of all Christendom, then surely they would caus him to bee hanged. Yea, if Christ himself were yet on earth, and should preach, then without all doubt the Pope would crucifie him again. Therefore (said *Luther*) let us expect the same entertainment; better it is to build upon Christ, then upon the Pope. If (said *Luther*) from my heart I did not believ that after this life there were another, then I would sing another song, and would laie the burthen on another's neck.

Austin among all the rest was the most earnest, expert and pure Teacher, but hee was not able to act it alone, nor to reduce it to the former state; for oftentimes hee complaineth, that the Bishops with their Traditions and Ordinances more troubled the Church, then the Jews did with their Laws.

Of the Commentaries of LYRA upon the Bible.

LYRA his Commentaries upon the whole Bible (said *Luther*) are worthie of all praise; I will give order that with diligence they may bee read, for they are exceeding good, specially, they serv well for the Historie in the Old Testament. *Lyra* is very profitable to him that is well seen in the New Testament. The Commentaries which *Paulus* and *Simigerus* made upon the same are very chill and cold, they may well bee omitted and left out, if *Lyra* should bee Printed again.

At and in what times the Fathers and Teachers in the Church did live.

| | | |
|---|--|-------|
| A <i>Thanasius</i> Bishop of <i>Alexandria</i> lived | <i>Origen</i> Presbyter of <i>Adomantz</i> , | 161. |
| <i>Anno Domini</i> 379, died 387. | <i>Philo</i> the Jew, | 50. |
| <i>Basilus Magnus</i> , and <i>Gregorius</i> , | <i>Iosephus</i> , | 100. |
| <i>Ambrose</i> Bishop of <i>Millan</i> , | <i>Ignatius</i> Bishop of <i>Antioch</i> , | 111. |
| <i>Aurelius Prudentius</i> , | <i>Prosperus</i> Bishop of <i>Rogen</i> , <i>Austin's</i> disci- | |
| <i>Austin</i> Bishop of <i>Hippo</i> , 430; his Age, 76. | ple, that drew <i>Austin's</i> Sentences to- | |
| <i>Beda</i> a Benedict in <i>England</i> , 737; Aged, 72. | gether, | 460. |
| <i>Cyprian</i> Bishop of <i>Carthage</i> , | <i>Sedulius</i> the Eldest Presbyter, | 430. |
| <i>Cyril</i> Bishop of <i>Alexandria</i> , | <i>Tatianus</i> the Heretick, | 170. |
| <i>Chrysostom</i> Bishop of <i>Constantinople</i> , | <i>Tertullian</i> the Elder at <i>Carthage</i> , | 200. |
| <i>Gregorie</i> the First Pope, | <i>Thomas Aquinas</i> , | 1274. |
| <i>Hierom</i> Presbyter, and the eldest of <i>Striden</i> , | <i>Bonifacius</i> Bishop of <i>Mentz</i> , | 755. |
| | <i>Bernard</i> Abbot of <i>Cistern</i> , | 1140. |
| <i>Irenaeus</i> Bishop of <i>Leon</i> , | <i>Hugo Parisensis</i> , | 1130. |
| <i>Polycarpus</i> Tutor to <i>Irenaeus</i> , | <i>Anselmus</i> , | 1110. |
| <i>Nicolas de Lyra</i> , | | |
| | | 320. |



CHAP. XXX.

OF SCHOOL-DIVINES.

Luther's discours of School-Divines.

Terminists.



He *Terminists* (said *Luther*) were Sectaries in the High Schools, among whom I was: They oppose the *Thomists*, the *Scotists* and the *Albertists*; They are called also *Occamists* of *Occam* their first beginner and founder. They are of the newest Sect, and now are the strongest in *Paris*.

The discord of School-Divines.

The strife and discord among them was, whether the word *Humanitas* was called a general *Humanitie*, which is in every *Humane* creature, as *Thomas* and others do hold. The *Occamists* and *Terminists* saie, It is not in General, but it is spoken in Particular of everie *Humane* Creature; like as a Picture of a *Humane* Creature signifieth everie *Humane* Creature.

But now in this case they must bee called *Terminists*, which speak of a thing in its own proper words as they sound and are called of themselves, and not to construe and signifie the words after a strange and barbarous sort, which is called a Ridiculous kinde of speaking; As with a Carpenter wee must speak in his Terms, and with such words as is usual in his facultie; namely, a Chiezel, a Cram-iron, an Ax, and not an Hatcher. Even so (said *Luther*) wee must let the words of Christ remain, and speak of the Sacraments *in suis terminis*, with such words as Christ used and spake; as, *Do this*, must not bee said, *Offer this*: and this word [*Corpus*] must not signifie both Kindes, as the Papists tear and torment the words, and wilfully wrest them from the highwaie against the clear Text.

Of Luther's Censure of Longobard.

Longobard.

Magister *Sententiarum* the Master of high Sentences, *Peter Longobard*, was a very diligent man, and of a high understanding; hee wrote many excellent things. If hee had wholly and fully given himself to the Holie Scriptures, then hee had been indeed, a great and principal Doctor of the Church: but hee confused his books with many unprofitable questions, sophisticating and mingling all together. The School-Divines were fine and delicate wits, but they had not such times as wee now have. They came so far, that they taught, Mankinde was not compleat, pure, nor sound, but partly was wounded; yet so, that people by their own power without Grace were able to fulfil the Law; but when they had obtained Grace, as then they were able more easily to accomplish the Law out of their own proper power onely.

School-Divines.

Such and the like horrible things they taught, but they neither saw nor felt *Adam's* Fall, nor that the Law of God is a Spiritual Law, which requireth a compleat and full obedience inwardly and outwardly both in bodie and soul.

Great Barbarism in Popedom, in former times.

When Popedom stood in the highest flourishing state, then *Scotus*, *Bonaventura*, *Gabriel Biel*, *Thomas Aquinas*, &c. were idle fellows, prone to entertein fantasies and frivolous toies.

Popish writers.

Gabriel Biel wrote a Book (said *Luther*) upon the Canon in the Mass, which at that time I held for the best; my heart bled when I read therein. I still keep those books which in such sort tormented mee. *Scotus* wrote very well upon the Book styled, *Magistri Sententiarum*; hee diligently endeavored to teach orderly and uprightly touching those matters. *Occam* was an understanding and a rich sensible man, hee used much diligence in making a thing great, to enlarge and to spread it abroad. *Thomas Aquinas* was onely a Talker and a Bawler.

of

Of John Hufs the Martyr.

PROLES the best Preacher (going into the Monasterie at *Gotha*, where hee saw *Doctor Proles*, *Andreas Zacharias* pictured on a wall; who, as they saie, convinced *John Huf* with a Rose which he wore on his Italian Cap) said, God preserv mee from wearing this Rose; for hee convinced *John Huf* wrongfully, through a falsified Bible; namely, where, in the Prophecie of *Ezekiel* the 24th Chapter it is written, *Behold, I my self will visit and punish my Shepherds*, there was added thereunto these words, *Non populus*, not the people. This they found in *John Huf* his own Bible, shewed him the words, and concluded thereout in this manner; Behold, thou must not reprove the Pope, but God himself will do it. Hereupon that good and godlie man was condemned, and burned. *Spalatine* said, The Divil put that Text into the Bible. *John Agricola* read the Writings of *John Huf*, full and rich of Spirit, of Patience, and of Praier, and how they tormented him in prison with stones. Hee was a precious man (said *Luther*), his death was thoroughly revenged; for soon after his death, Emperor *Sigismund* had strange and sudden misfortunes, and remained an unhappie Governor, beeing alwaies (after *Huf* his death) beaten by the Turks, of whom before hee had continual Victories.

Luther's witness of John Huf.

Of S^t AUSTIN.

AMong all the Writings of the Fathers (said *Luther*), I took most delight to read S^t *Austin's* Works; but since the time that (by God's Grace) I understood S^t *Paul*, I could esteem nothing of any Father whatsoever, they are all of very small value. At the first I willingly read *Austin*, but when the door of S^t *Paul* was opened unto mee (inasmuch that I knew what was the Righteousness of Faith) then had I don with *Austin*. The best and chiefest sentences in *Austin* are these, *Sins are forgiven* (saith hee) *not that they are no more present, but in that they are not imputed*. Likewise he saith, *The Law as then is fulfilled, when that is pardoned which is not fulfilled nor performed*.

Of Hieronymus.

Hieronymus (said *Luther*) should not bee numbred among the Teachers of the Church, for hee was an Heretick; yet nevertheless I believ that hee is saved through the Faith in Christ. Hee speaketh nothing of Christ, but onely carrieth the name in his mouth. I know none among the Teachers whom I hate like *Hieronymus*, for hee writeth onely of Fasting, of Victual, of Virginitie, &c. hee teacheth nothing neither of Faith, nor of Hope, neither of Love, nor of the works of Faith. Truly (said *Luther*) I would not willingly have entertained him for my Chaplain.

Luther an enemy to Hieronymus.

Of Gerson.

Gerson saith, Christ instituted his last Supper for a Communion, that is, to the end it should bee used and enjoyed generally one with another, that thereby wee might know that wee ought not to bee solitarie or alone: The good loving man (said *Luther*) saw, (when wee are alone) that the Divil hunteth us like a lost sheep. *Gerson* onely (said *Luther*) among all the teachers in the Church, wrote of spiritual tribulations, all the rest were sensible and felt but onely corporal temptations. The Church (said *Luther*) which now is in the fullest Age, should justly bee sensible of such spiritual tribulations. *Wilhelmus Parisiensis* felt som of those spiritual Trials, but the School Divines never came to the knowledg of the Catechism. *Gerson* (said *Luther*) by extenuating and undervaluing the Law, delivered many poor sorrowful consciences from despair, for which caus hee was condemned by the Pope.

Wilhelmus Parisiensis.

Of John Hufs.

THe blood of *John Huf* to this daie is yearly damned by the Papists. Truly (said *John Huf*, *Luther*) hee was an honest and a learned man, as is to bee seen in his book of the Church, which I love exceeding well, indeed there is in him discerned a Christians weakness; yet nevertheless God's power bestirreth it self in him, and raiseth him up again.

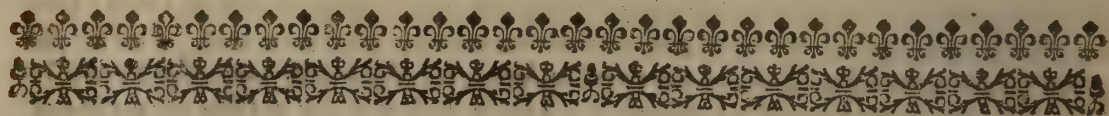
again. The combate of the flesh and spirit in Christ and in *Huss* is sweet and delightful to behold ; every mans witness standeth and will remain, shewing that *Jerom* of *Prague*, was an eloquent, but *Huss* a very learned man. Hee accomplished more then the whole world was able to do, but innocently was condemned. From that time, Popedom by degrees began to fall. *Costnitz*, since the death of *Huss*, is grown a miserable poor Citie (said *Luther*), insomuch as I certainly do believ, that God's punishment struck it, in regard the Citizens therein armed themselves, led and conveyed that Holie man *Huss* to the Fire. In *Huss* the Holie Ghost was powerful, who so joyfully and constantly held over God's word against so many great people and Nations, namely, against *Germanie*, *Italie*, *Spain*, *England* and *France*, which were assembled together in the Council at *Costnitz*, against whose assaults, cries and alarums hee onely stood, was constrained to bear them, and thereupon was burned to ashes. Even so (said *Luther*) shall I (God willing) bee more secure in death then in this life.

Of Luther's censure touching certain School-Divines, the sons of certain Nuns.

THree great learned men (said *Luther*) were begotten of Nuns, *Peter Longobard* a Divine, *Gratianus* a civil Lawyer, and *Comester* who wrote the Church Histories.

Of Dionisius.

Dionisius prateth much (said *Luther*) of the Divine name, of the Celestial and Church Hierarches, insomuch that hee was named *Diviniloquium*, God's eloquent speaker, that writeth of high divine things, but it is a meer fable, neither was it that *Dionisius* who was *Paul's* Disciple, nor hee that was a Martyr ; but this was one of *Paris*, for there have been three of that name.



CHAP. XXXI.

Of the Books of the Old and New Testaments.

Luther's discours of the Books of the Old and New Testaments, and his Censure of the same.

Exceeding
glorious ex-
positions of
the three
Chapters.



Christ, in the 5th of *Matthew*, and in the next following two Chapters, teacheth briefly and concludingly these points ; first of the eight happineses or blessings, how every Christian ought to live for and in his own particular person ; secondly, of the office of teaching, what and how a man ought to teach in the Christian Church, namely, wee must season with salt, and enlighten, that is, wee must teach the Law and the Gospel, wee must reprove and comfort, and exercise the Faith ; thirdly, hee confuteth and opposeth the fals expounding of the Law ; fourthly, hee condemneth the wicked Hypocritical kinde of living ; fifthly, hee teacheth which are upright and good works ; sixthly, hee warneth them of fals Doctrine ; seventhly, hee cleereth and solveth that which might bee found doubtful and confused ; eighthly, hee condemneth the Hypocrites and fals Saints, which abuse the precious word of Grace.

Of S^t Luke and S^t John, how they described the Passion of our Saviour Christ.

THE Evangelist *Luke* (said *Luther*) above the rest described the Historie of Christ's sufferings in the best and most copious manner, but *John* displaieth the chiefest business, hee describeth the Audience, and how the caus was handled, and in what sort they proceeded before the seat of judgment, how Christ was questioned, and for what

what caus hee was slain. When *Pilate* asked him, *Art thou the King of the Jews?* yea (said *Christ*) I am, but not such a King as the Emperor is, for then my servants and armies would fight and strive to deliver and defend mee; but I am a King sent to preach the Gospel, to give Record of the Truth which I must speak. What? (said *Pilate*,) Art thou such a King, and hast such a Kingdom as consisteth in word and Truth? Then surely thou canst bee no prejudice to mee. *Pilate* (said *Luther*) took our Saviour *Christ* (doubtless) to bee a good, plain honest man, that talked of a Kingdom which no man knew nor heard of, to bee one that happily came out of a wilde wilderness, a simple fellow or a Hermit, who knew or understood nothing of the world nor of Government.

That S^t John and S^t Paul in particular were certain and sure of their Doctrine.

IN the writings of *S^t Paul* and *S^t John* (said *Luther*) is a surpassing certaintie, knowledge and *plerophoria*. They spake thereof so directly, as if those passages had been already don before their eyes. Therefore *Christ* not in vain touching *S^t Paul* saith, Hee shall bee a chosen Instrument and vessel unto mee, there *S^t Paul* was made a Doctor, and therefore hee spake so certainly of the caus. Who so readeth *Paul* (said *Luther*) may with a safe conscience build upon his words, for my part, I never read more serious writings. *S^t John* in his Gospel describeth *Christ*, that hee is a true and natural man (*à priori*) from former time, where hee saith, *In the beginning was the word*, &c. Likewise, *who so honoreth mee, the same honoreth also the Father*. But *Paul* describeth *Christ* (*à posteriori et effectu*) from that which followed, and according to the actions or works, as where hee saith, *They tempted Christ in the Wilderness*, &c. And also, *Take heed therefore to your selves*, &c. *Acts* 20.

The Writings
of Saint John
& Saint Paul.

Of Luther's judgment touching Books in the Old Testament.

THE Book called *Ecclesiasticus* is falsified in such sort (said *Luther*), that in stead of the word [*Iesus*] is written [*Nesus*] that is, *Insula*, or Island. For *Ecclesiasticus*, who made that Book, was a Preacher of the Law, or a Lawyer; Hee teacheth how to carrie a fine external Conversation; but hee was no Prophet, neither teacheth hee any thing of *Christ*; for the Gospel is a Doctrine of the First and Second Commandments, and not of the Third in the First Table of *Moses*; for the Gospel regardeth neither Sabbath nor Holie-daies, becaus they endured but for a time, and were ordeined for the sake of Preaching, to the end God's Word might bee tended and taught.

Gospel.

God had the beautifullest Church in the fifth book of *Moses*, and instituted temporal Laws and Ordinances. But the world scorned to have God for their Governor, but rather followed other things, according to their foolish fancies, as now in Popedom.

The fifth book
of Moses.

Of Solomon's Proverbs.

THE Book of *Solomon's Proverbs* is a fair Book, Rulers and Governors should diligently read the same; for therein is seen, how it goeth in the world, it containeth lessons touching God's fear, wherein Governors and Rulers ought to exercise themselves; but in stead thereof they take in hand *Mathematicam*, they are now for the most part busie in multiplying and casting up their Accounts, thereby entending to take God Captive; but that will not bee: They ought with *David* to say, *Qui das salutem Regibus, & qui subdis populum meum sub me*. Item, *Benedictio Domini divites facit*.

The third Book of *Hester* (said *Luther*) I bid adieu: those things which *Hester* dreamed of in the fourth book are fair and prettie knacks; as, *The Wine is strong, The King is stronger, Women strongest of all*; but the Truth is stronger then all these.

Hester.

The first Chapter of *Genesis* in the first Book of *Moses*, comprehendeth the whole Scriptures.

The first Chap-
ter of Genesis.

Judith.

The end of
Tyrants.

Therefore the antient well considered, that none, before they reached to the age of thirtie years, should undertake to read the same, for many mysteries are therein contained which the unlearned neither see nor regard, neither hath any man at any time marked, much less understood them. Among all Histories in Holie Scripture, I cannot conceiv (said *Luther*) that the Book of *Judith* is a Historie. Besides, the Countrey therein is not specified, where those passages should have happened; therefore I hold, that like as the *Legends* of the Saints were devised, even so likewise, this *Poëme* or *Imagination* was made by som good and godly man, to the end hee might teach, that good and God-fearing people (among whom *Judith*, that is, the Kingdom of the Jews, where God was known and confessed) overcame and vanquished *Holofernes*, that is, all the Kingdoms of the world; and that all Tyrants should com to such an end, namely, that through a woman they should bee exterminated and destroyed.

The master of the same Book of *Judith* (said *Luther*) doubtless intended, that it should bee a figure and signification. And like as the Poet *Homer* took occasion to pen his conceit of *Troy*, and *Virgil* of *Aeneas* (wherein is shewed, how a great Prince ought to bee adorned with surpassing virtues, like a brave Champion, with wisdom and understanding, with great courage and alacritie, with fortune, honestie and Justice, &c.) Even so, *Judith* is placed before our eies in such manner of conceit and Imagination. Therefore I conceiv *Judith* to bee a Tragedie, wherein is described and shewed what the end of Tyrants is. I take also the Book of *Tobias* to bee a Comedie, in which, discours is made of women. This (said *Luther*) is an Example for house-Government, but the other, for Temporal Discipline, wherein is shewed, how it useth to go with Rulers. When *Luther* corrected the second Book of the *Macchabees*, hee said, I am so great an enemy to this Book and to *Hester*, that I wish they were not at all, for they are too too much Jewished, and have many heathenish unnaturalities. The Jews much more do esteem of the Book of *Hester* then of any of the Prophets, they utterly contemn the two Prophets *Daniel* and *Isaiah*. Fearful it is (said *Luther*) that the Jews do contemn the Prophesying of these two Holie and glorious Prophets, whenas the one in the most rich and purest manner teacheth and preacheth Christ, the other describeth and portraieith, together with the Kingdom of Christ, the Monarchies and Empires in most certain wise and form.

The Book of
Tobias.The Divel's
combate and
strife with a
Christian.

When Doctor *Justus Jonas* had translated the Book of *Tobias* into high Dutch, hee attended *Luther* therewith, and said, Many ridiculous things are contained in this Book, specially, concerning the three Nights, and the liver of the broiled fish, wherewith the Divel was scared and driven away. Whereupon *Luther* said, It is a Jewish conceit, and the Divel, as a fierce and powerful enemy, will not bee hunted away in such sort, for hee hath the spear of *Goliath* wherewith hee foineth at us, and without ceasing worketh us much tribulation and vexation. And besides that, God armeth him and sharpneth his weapons, giveth him a sharp pointed head to his shaft, namely, his *Laws*, wherewith hee fiercely and griezly assaulteth us; yet nevertheless, God giveth him such arms and weapons to this end, when hee is vanquished and overcome by the Godly, that as then the same may bee the more and greater terror and vexation unto him. *Daniel* and *Isaiah* (said *Luther*) above all the rest are the most excelling Prophets. I am *Isaiah* (said *Luther*, bee it spoken without boasting) to the advancement of God's honor (whose work and gift it is onely and alone) and to spight the Divel. *Philip Melancthon*, is *Jeremie*; that Prophet stood alwaies in fear, thought hee did chide too much, even so likewise it is with *Melancthon*.

The Books of
the Judges.The Book of
Job.

In the Book of the *Judges*, the excellent and valiant Champions and Deliverers are described, which by God were sent, and who believed and trusted wholie in God, according to the first Commandement, (touching whom *Moses* preached) they referred and committed themselves, all their actions, beginnings and enterprises to God, and gave him thanks, they onely relyed upon the God of Heaven, and said, Lord God, Thou hast don these things, and not wee, To thee onely bee praise, Glorie, &c.

The Book of *Job* (said *Luther*) is a very good book, not written onely for and touching himself, but also for the comfort and consolation of every sorrowful, troubled, and perplexed heart. When the Divel and humane creatures sorely vexed and set them-

themselves against him, hee endured and suffered it patiently, and said, *The name of the Lord bee blessed.* But when hee conceived that God began to bee angrie with him, then hee became to bee impatient, and was much offended. It vexed and grieved him to the heart that the ungodlie prospered so well. Therefore this should bee a comfort to poor Christians, that are persecuted and constrained to suffer; namely, that in the life to com, God will give unto them exceeding great and glorious everlasting wealth and benefits; and also giveth here a measure in their sufferings, how far and long the Persecutors shall touch and vex them, and not as they willingly would. *Job* (said *Luther*) spake not in that sort as in the book is written, but hee had by himself such cogitations; for it is not easie in Tribulation and Temptation to speak after that manner; yet nevertheless it fell out and happened so, indeed, as is written.

It is very like (said *Luther*) that *Solomon* made and wrote this Book; for it is almost the manner of his speaking, as easily may bee seen in his other Books, *Phrasis non multum est dissimilis.* Besides, the Historie of *Job* is antient and verie frequent, it was well known to every man in *Solomon's* time, which (doubtless) hee undertook to write, like as I now do intend to write the Historie of *Joseph* and *Rebecca*. Who made Job's Book.

That Hebrew Poët and Master of this Book (let him bee who hee will) had and felt such temptations and Tribulations, and described them in that sort, like as *Virgil* described *Aeneas* that valiant Champion, led him through Waters, Seas and places, and made of him a fine Polititian and Souldier. It seemeth, som great and excellent Divine made and wrote this Book. The Master of Job's Book.

For what caus the Histories of the Patriarchs so briefly were described.

THe reason (said *Luther*) why *Moses* so briefly described the Histories of the Holie Patriarchs (which are but onely wrapt up together, and in the shortest measure denoted) is this, Like as the Jews do call that a *Cabala*, wherein somthing is briefly comprehended; Even so likewise did *Moses* briefly describe the Histories of the Patriarchs, which hee could not displaie at large, in regard they lived so long a time. For let us but consider what experience and knowledg was in those that lived, som six hundred years, som more, som less, and yet were so able and strong in bodie and understanding, as wee are now at the age of thirtie years. Cabala. Patriarchs.

Moreover (said *Luther*) wee need not wonder at *Moses* touching this particular; for the Evangelists in the shortest measure do describe also the Sermons in the New Testament; how briefly do they run through the same? yea, they give but a touch of the preachings of *John the Baptist*, who, doubtless, made the beautifullest Sermons; this sentence therein is onely shewed, where *S^t John* saith, *Behold, this is the Lamb of God which take's away the sins of the world.* Next unto *Paul* (said *Luther*) I hold *John the Baptist* for the greatest Preacher; for *S^t Peter* in his Epistle preferreth *Paul* far before himself. John the Baptist. 2 Pet. 5.

Of the Gospel of Saint John.

Saint *John* the Evangelist speaketh Majestically, with very plain and simple words, as where hee saith, *In the beginning was the Word, and the Word was with God, and God was the Word, The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not.*

Behold (said *Luther*), how hee describeth God the Creätor, and also the Creatures, with very plain and simple words; as with a lightning. If one of our Philosophers or high-learned men should have described the same, what wonderful swelling and high-trotting words would hee have breathed out and prattled *de ente & essentia*, of a self-beeing thing; of God and Celestial strength and power, insomuch that no man should or could have understood any thing what hee meant. Hereby wee see (said *Luther*) and experience teacheth us, how mightie and powerful Divine Truth is; shee preffeth through, though shee bee hemmed in; the more shee is read, the more shee moveth, and taketh possession of the heart. The power of God's Word.

What

What Books are convenient to bee preached in the Church.

THe *Psalter*, the Gospel of *S^t John*, and the Epistles of *S^t Paul*, ought chiefly to bee preached; for they strive against the Hereticks: but for the common sort of people, the other Evangelists are fitting to bee preached of.

Differences in
the Psalms.

David hath Psalms which do Teach, Prophesie, Praie, and Give Thanks. Among the Psalms of *Prophecie* the 110 is the chiefeft, *The Lord said to my Lord*, &c. Among the *Teaching* Psalms, the 51, 32, 130, 143 are the best; for the same do teach, that the Remission of Sins is don without the Law, and without Works. They fitly may bee named *Paulish* Psalms: for what is it elf (when *David* saith, *By thee is Forgiveness*) then that which *Paul* saith, *God hath concluded all under sin, to the end wee may have mercie on all, that thou maist bee feared*; that is, that no man may boast of his own Righteousness, but that all is freely forgiven without any Deserts.



CHAP. XXXII.

OF PATRIARCHS AND PROPHETS.

Of DAVID.



DAVID'S Examples (said *Luther*) are full of Offences; for the holie man fell into Adulterie, Murther, and Blaspheming of God. Hee was afterwards visited and punished by God in such sort, that the whole Nation left and forsook him. His Counsellors, yea, his best beloved Son conspired and made a League against him, who before had such great fortunes, and was held in high esteem.

In those Offences, the ungodlie, doubtless, boasted and said, Where is the King now? Where is now his God? what is becom of his fortunes and prosperitie? For without doubt (said *Luther*) there were many Kings more powerful then *David*; as, the King of the *Moabites*, whom *Isaiah* calleth a three-year'd Cow; that is, strong, powerful and fat.

Such offences alwaies have been in the world; namely, that it hath gon evil with the godlie, but well with the ungodlie; of which, complaint is made in many Psalms. Wee see the same also to this daie, that the Popish Bishops and ungodlie Princes do live in great honor, wealth and power: but good and God-fearing people are in povertie, are contemned and plagued.

That DAVID was constrained to connive at many things.

Discretion in
Government.

David's Crof-
ses.

Rulers above
others have
need of For-
giveness of
sins.

DAVID (said *Luther*) was a fine understanding King; hee could connive and dispence with many things, as with his Nephew *Joab*, &c.

All the Grecian Tragedies were nothing comparable to *David's* Histories. It was a great matter that his own Son laie with all his wives and women, insomuch that hee was forced to bee a deadless Widower most part of his life time; but in his old age God provided a wife for him.

All Kings, Princes and Governors (said *Luther*) that are in publick Offices, do sin of necessitie; therefore they have special need of the Remission of Sins. I am perswaded that *Ahab* was saved, inasmuch as God said to the Prophet, *Seest thou not how Ahab boweth himself before mee*? For to whom God affordeth speech, that is, his Word and Promiss, with him it standeth well: Therefore hee was, doubtless, saved, notwithstanding even to his death hee had evil witness in the Scriptures. Hee had and believed the Promiss of the *Messias* to com, insomuch that at his death hee got hold of the Forgiveness of Sins. In like manner (said *Luther*) am I perswaded also of all those

those of whom the Scripture saith, *And hee slept with his Fathers*, that they all are in heaven: For this word [*Slept*] sheweth som good in the Scriptures. But of whom it is written, *They were made away and slain by the enemies, or were devoured and torn in pieces by wilde beasts, &c.* I am perswaded that they are lost and damned.

To sleep, what it is in the Scriptures.

Of the cause why David did not build the Temple.

ALthough (said *Luther*) God formerly charged *David* to build the Temple, yet notwithstanding hee could not perform it; becaus hee had shed much blood, and had carried the sword; not that hee did unrightly therein, but that hee could not bee the Figure or Type of *CHRIST*, who should have a peaceable Kingdom without shedding of Blood. But *Solomon* must accomplish it, who (in the Germane Language) is named [*Fridrich*] Peaceable, through which Christ's Kingdom was signified.

Of Judas Macchabeus.

IT standeth in this our time as it did in the time of *Judas Macchabeus*, who mainteined and defended his people, and yet was not able to suppress the enemies which in that time had the Government in possession; but his own people were unthankful, and wrought him the greatest mischief, which two pieces make one wearie.

Judas Macchabeus.

The Legends of the Patriarchs (said *Luther*) far excelled the holiness of all the Saints; for they went on in simple obedience towards God in the works of their Vocation. They performed such things as came before their hands, according to God's Command, without all difference; therefore *Sara*, *Abraham's* wife, excelleth all other women.

The Legends of the Patriarchs.

Philip Melancthon demanded of *Luther*, How it was, that although *David* was instituted and ordeined a King immediately by God, yet hee had manie knocks and plagues, as his Psalms do shew, where hee saith, *Lord, help thy people, &c.* Also, *Wee have a God that helpeth, and the Lord of Lords that delivereth from death, &c.* which are Psalms of mourning? Whereupon *Luther* answered, and said, *David* was not acquainted with many good daies: hee was plagued in that manner by the ungodlie and fals teachers; hee saw that his people banded themselves against him, hee endured and suffered many Insurrections and Tumults, which taught him his lesson to praie. As hee was without tribulation hee grew giddie-headed and secure, as wee see in the Adulterie and murthering of *Urias*.

Psal. 8.

Ah Lord God (said *Luther*)! How is it that thou sufferest such great people to fall? This *David* had six wives, which doubtless were wise and understanding women; as, that wise *Abigail*: If they were all such? then hee was furnished with excellent surpassing wives. Moreover, hee had besides them ten Concubines, yet notwithstanding hee was an Adulterer.

The fall of great people, and why.

Of Esau and Ismael.

THe Rejecting of *Esau* (said *Luther*) was but onely temporal; for the hate against *Jacob* his brother continued not alwaies, but for a time; and I am perswaded *Ismael* and *Esau* are saved; for many among them received God's Word. They sinned not so grievously as *Israel* and the Jews, which crucified Christ Jesus the son of God.

Of JOB.

JOB (said *Luther*) had many Tribulations; hee was also plagued of his own friends, who fiercely assaulted him, as the Text saith, That his friends fell upon him, and were full of wrath against him; they tormented him throughly, but hee held his peace, suffered them to talk their talking; as if hee should saie, You know not what you prate. *JOB* is an example of God's Goodness and Mercie; for how upright and holie soever hee was, yet hee sorely fell into Temptation; but hee was not forsaken; hee was again delivered and redeemed through God's Grace and Mercie.

Job's tribulations and torments.

I hold, hee lived in *Solomon's* time, and that his Book is a right Historie; but I do not believ that everie thing went and happened in such manner as is written. I hold som

God.

God-fearing learned man collected the same into such an order, and wrote it in the time of *Solomon*; for at that time many wise holie people took delight in writing of Histories.

That Abraham, Isaac, and Jacob were poor plagued people.

To touch the
Saints.

I Hold (said *Luther*) that *Zacheus* was richer then *Abraham*, who digged so many Wells, which the Inhabitants of that Countrie filled and stopped up.

Isaac was also a miserable plagued man, and so was likewise *Jacob*; yet such a Faith possessed them (said *Luther*) that I do much admire, how they were able to brook and endure so many knaveries as were put upon them.

Of the Revelation of the holie Prophets.

How God
spake with the
Prophets.

Melancthon discoursed with *Luther* touching the Prophets, who continually do boast in this sort, and with these words, *Thus saith the Lord*, &c. whether God in person spake with them or no?

Then *Luther* said, They were very holie spiritual diligent people, which seriously did contemplate on holie and divine causes; therefore God spake with them in their Consciences, which the Prophets held for sure and certain Revelations.

Of Isaiah, why hee was slain.

Understand-
ing men in the
Scriptures a-
mong great
Princes.

Wee read in the Books of the Jews (said *Luther*) that *Isaiah* was made away by King *Achas*, becauf hee said, *I saw the Lord sitting on a high seat*, &c. For, doubtless, *Achas* said unto him, Thou wretch! how darest thou presume to saie, *Thou hast seen the Lord*, whenas God saith to *Moses*, *Shall a man see mee, and live?* Thou art an Heretick, out of thy wits, mad, and frantick; thou blasphemest God, thou art worthie of death, take him away. And many do think, it agreeth well with the truth, that *Isaiah* was slain for the same caus; for they could endure no man that said, Hee had don or seen greater matters then *Moses*.

Of ELIAS.

THe Historie of *Elias* (said *Luther*) is horrible, and in a sort incredible. It was a fierce anger indeed, that so holie a man should praie, that it might not Rain in so long a time; hee saw that the Teachers were slain, and that good and God-fearing people were hunted away and persecuted; Therefore hee praied against those, whom with words and preaching hee could not bend; for they regarded the same nothing at all: wherefore they said, *Thou troublest Israël*; for hee had oftentimes threatned them, and complained of the great want which hee with them had suffered.

Of the Prophet JONAS.

THe Majestie of the Prophet *Jonas* (said *Luther*) is worthie to bee advanced. Hee hath but three Chapters, and yet hee moved therewith the whole Kingdom; therefore under weakness hee was justly a figure and sign of the Lord Christ. Indeed it is grievous, that Christ should remember this but onely in four words. *Moses* did so likewise, who with few words in the briefest manner, toucheth and describeth the Creation, the Histories of *Abraham*, and such great mysteries; but hee spendeth much time about describing the Tent, the external Sacrifices, the Kidnies and Excrements; for hee saw that the world greatly esteemed of such outward things which they beheld with their carnal eies; but that which was spiritual they soon forgot.

Historie of the
Prophet *Jonas*.

This Historie of the Prophet *Jonas* is so great, that it is almost incredible; yea, it foundeth more strange then any of the Poët's Fables; and (said *Luther*) if it stood not in the Bible, I should take it for a lie; for consider, how that for the space of three daies hee was in the great bellie of the Whale, whenas in three hours space hee might have been digested and changed into the nature, flesh, and blood of that Monster; may not this bee said, To live in the midst of death? In comparison of this miracle, that wonderful passage through the Red Sea was nothing.

The Aspect thereof is the more strange also, in that after hee was delivered, hee then

then began to bee angrie, and to expostulate touching a small matter, not worth a straw. It is a great Myserie; I am ashamed (said *Luther*) of my Exposition upon this Prophet, in that so weakly I touch the main point and chiefest mark of this wonderful Miracle.

Of the sharp Sermons of the Prophets against Hypocrisie and Idolatrie.

THe harsh and sharp words of the Prophets (said *Luther*) go even to the blood; for when they say, *Jerusalem shall fall, and bee destroyed*, then the Jews held such preaching to bee altogether Heretical; they could not endure them.

Even so say I (said *Luther*), the Romish Church shall fall, and bee destroyed; but the Papists will neither believ nor endure it; for (saie they) it is impossible to bee believed, in regard it is written in the Article, *I believ in the holie Christian Church*. Indeed many Kings were in such sort destroyed before *Jerusalem*, as *Sennacherib*, &c. yet when the Prophet *Jeremie* said, *Jerusalem shall bee destroyed* (vvhich through the Prophet was spoken by the Holie Ghost) then it fell so out, and was don accordingly.

If the Pope (said *Luther*) could bring against mee but onely one Argument (as the Jews had against *Jeremie*, and other Prophets) then it were not possible for mee to subsist. The Pope's defence.

The Pope argueth and disputeth with mee, not according to Justice and Equitie, but with the Sword, and his power. Hee useth no Written Lavvs, but Fist-Lavvs. If I had no other Argument against the Pope then *de Facto*, of the Deed or Fact, I vould instantly hang my self; but my dispute is *J U S*.

That the Prophet's words are of weight.

THe Prophets vvith fevv vvords do speak of great and vveightie matters; they are sharp and piercing vvords; as vvhen *David* saith, *Bee wise now therefore, O yee Kings*, &c. Here hee speaketh not vvith base drunken bolts, or vvith mean fellovvvs; but vvith great povverful Potentates and Princes: But the World considereth not these vvords; they think that onely *Herod*, *Hannas*, *Caiaphas*, and *Pilate* therevvith vvhere meant and touched; therefore they esteem thereof as if a Cobler had spoken them. Prophetical earnestness.

Whereby fals Prophets are known.

THe sentence in *Deut. 18*, touching a New Prophet (whom God promised to raise out of their Brethren) is properly to bee understood (said *Luther*) of Christ *Jesus*, the Son of *God* and *Marie*; for no Prophet was like unto *Moses*. *Moses* is now dead, and his grave no where to bee found. In the same Chapter the haughtie, proud and presumptuous Prophets are discovered, confuted and condemned, whereby they may bee known. Onely Christ is that Prophet whom wee should hear, who also confoundeth Antichrist, and all Hereticks with the Spirit of His Mouth, and fighteth against that great Dragon, *Apoc. 12*. Fals Prophets are very mischievous; for this word [Their] (where Christ saith, *By [Their] fruits yee shall know them*) hath a great *Emphasis*, it importeth much, whereunto good regard ought to bee had. For when although they bee held and esteemed for upright, honest and civil understanding people; yet nevertheless such virtues and fruits of the persons, and not of the Prophets, whose Doctrine chiefly is to bee heeded and regarded, not the manner of life onely. Fals Teachers

Of the Historie of JONAS.

AN upright Christian (said *Luther*) is like unto *Jonas*, who was cast into the Sea, A Christian's yea, into Hell. Hee beheld the mouth of that Monster gaping, and laie three daies in his dark bellie without consuming. This Historie should bee unto us one of the greatest comforts, and an apparant sign of the Resurrection from the Dead. Picture.

In such sort God useth to humble those that are His. But afterwards hee went too far, would presume to master God Almighty, became a great man-slaier and a murderer, would have had so great a Citie and so many people utterly to bee destroyed. This (said *Luther*) was a strange Saint.

That

That it is a difficult matter to translate the Prophets.

TO translate the Prophets well (said *Luther*) according to the Hebrew tongue, is a precious, a great and a glorious work, no man ever attained thereunto; to mee it is also a hard task, may I bee once exempted from it, so will I (in God's Name) let it rest.

Of the caus, why David took Bathsheba to wife.

That David
married Bath-
sheba.

IT is well to bee conceived, that *David* dealt uprightly, and repented himself, in not rejecting *Bathsheba Uriah's* wife, but married her: And forasmuch as hee had shamed her, it was therefore fitting for him to bring her again to honor. God was also pleased with that Conjunction; howsoever, for a punishment of that Adulterie, God caused the first son, begotten in Adulterie, soon to die.

Of Abraham's Legends.

The memorie
of holie peo-
ple.

NO man (said *Luther*) since the Apostle's time rightly understood the Legends of *Abraham*. The Apostles themselvs did not sufficiently extol nor explain *Abraham's* faith, according to the worth and greatness thereof. I much marvel, that *Moses* so slightly remembreth him.

Of JOB and DAVID.

David's
plague.

JOB at one time lost ten children and all his cattel, hee was punished in bodie and goods, yet it was nothing in compare of *David's* troubles, hee had the promiss which could neither fail nor deceiv; namely, where God saith, *Thou shalt bee King*; but God throughly powdered and peppered his Kingdom for his tooth; no miserable man surpasseth *David*, the *Grecian* Tragedies and Histories are nothing in compare of *David's* calamities.

Of Adam.

Adam's Chil-
dren.

God's com-
fort.

Eve's miserie
and sorrow of
heart.

How long
Adam was in
Paradise be-
fore the Fall.

ADAM (said *Luther*) begat more children then those three which are specified in the Bible. But, in that mention presently is made of *Seth*, the same was don by reason of the lineage of our Lord Christ, who was born of that descent. *Adam* (doubtless) had many Sons and Daughters; I am perswaded (said *Luther*) hee had at least two hundred children, for *Adam* was very old, 930. years. It is like, that *Cain* was born thirtie years after the Fall, as they were comforted again: I believ, they were oftentimes comforted by the Angels, otherwise, it had been impossible for them to have lain together, by reason they were filled with great sorrows and fears. *Eve* at the last daie will exceed all women in sorrow and miserie, never came upon the world a more miserable and sorrowful woman then *Eve*, shee saw, that for her sake wee were all to die. Therefore, all other women may hold their peace and stop their mouths before *Eve*. Som affirm (said *Luther*) that *Cain* was conceived before the promiss of the seed that should crush the Serpents head. But (said *Luther*) I am perswaded, that the promiss was made not full half a daie after the fall. For they entred into the Garden about the hour at noon-daie, and having appetites to eat, shee took delight in the Apple, then, about two of the clock (according to our accompt) was the fall.

Of Agar, Abraham's Concubine.

Gen. 25.

THe reason why *Abraham* gave so slender a dispatch to *Agar* his Concubine with *Ismael* his Son, (giveth her onely one Flagon or Bottle of Wine) was this, shee was thereby to know, that shee had no right to demand any thing of the Inheritance, but that which was given her, proceeded out of good will, not of any obligement or reason of Law, yet nevertheless, shee might repair again to *Abraham*, and fetch more.

The text in *Genesis* saith, *Isaac* and *Ismael* buried *Abraham*, from hence it appeareth (said *Luther*) that *Ismael* was not continually with his father, but was nurtured out of the fathers goodnes and bountie; the same was don for this end, that *Abraham* intended to lead Christ through the right line; therefore *Ismael* was separated like *Esau*.

of

Of JACOB.

I Hold (said *Luther*) that *Jacob* was a poor perplexed man, I would willingly (if I could) frame a *Laban* out of the rich Glutton in the Gospel of *Luke*, and a *Jacob* out of *Lazarus* which laie before the Gate. I am glad (said *Luther*) that *Rachel* sate upon the Idols, thereby to spight her father *Laban*.

Jacob.
Laban.
Luke 16.

That *DAVID* was an eloquent man.

Neither *Cicero*, *Virgil*, nor *Demosthenes* are to bee compared with *David* for eloquence, as wee see in the 119 *Psalm*, where hee divideth one sens and meaning into two and twentie sorts, onely that the words do differ, hee had a great gift, and was highly favored of God; I hold that God suffered him to fall so horribly, lest hee should bee too haughtie and proud.

David's Elo-
quence.

Moses and *David* were the two highest Prophets, what *Isaiah* had, the same hee took out of *David*, and so did other Prophets likewise. Wee (said *Luther*) are fillie Scholars in comparison of them, wee have indeed a Spirit, but our Gifts are nothing so great. *David* in the 110 *Psalm* briefly comprehendeth the whole Religion and Doctrine: Hee made a *Psalm* of two and twentie parts (in each of which are eight verses) and yet in all is but one kinde of meaning, namely, hee will onely saie, Thy Law (or Word) is good.

Brief contents
of the 119 *Ps.*

David was constrained to suffer much, none of us (said *Luther*) could bee able to bear the same; for not onely his Concubines but also his married wives were abused and dishonored, which was a great matter in a holie place. Doubtless nothing on earth grieved him more then that. God tormented none like *David*, except his onely begotten Son Christ Jesus.

David a
Martyr.

Jehoshaphat and *Ezechias* had more fortune and glorious victories then *David*; for hee waged wars with great danger and trouble.

David's Historie is most wonderful, a right Tragedie, but at last it was reduced to a Comedie. Oh, the offense which the heathen took in him, without doubt, vexed him forely, when they saw, that his own Son procured the Mother's fall. The same made him so chill and cold, that it took away all his strength. I hope not (said *Luther*) that all his wives were then yet living, seeing the Scripture maketh no mention thereof. If they were: then it was a great matter.

Of the punishment of SHIMEI.

Some are of opinion (said *Luther*) that *David* dealt not well and uprightly, in that upon his death-bed hee commanded *Solomon* his Son to punish *Shimei*, who cursed and threw dirt at him in his flight before *Absalom*. But (said *Luther*) I saie, hee did well and right thereon; for the Office of a Magistrate is to punish the guiltie and wicked Malefactors. Hee made a vow, indeed, not to punish him, but that is to bee understood, so long as *David* lived.

Discretion in
Rulers.

David (in so strange and confused a Government, where no man knew who was Cook or who was Butler, as wee use to saie) was constrained much and often to close an eie, and (according to the common speech) to look through the fingers at many abuses and wrongs. But afterwards when peace was in *Solomon's* time, then through *Solomon* hee punished. In time of disquiet and tumultuous Government, a Governor or Ruler as then dareth not so to proceed as in time of peace, yet at last it is fitting that evil bee punished; for *David* saith, *Maledixit mihi maledictionem malam*, The wretch cursed mee forely.

Of EZECHIAS.

Ezechias (said *Luther*) was a very good and godlie King, full of Faith, yet hee fell; For God cannot endure that an humane Creature should trust and depend upon his own works: No man entereth in Heaven without the Remission of sins.

L1

of

Of ELISHA.

Elisha.

Elijah.

ELISHA (said *Luther*) dealt uprightly, in permitting the fourtie youths to bee torn in pieces of two Bears, becaul they mis-called him, *Bald-pate*; for they mocked not him, but his God. As the same was also a flouting and mocking of *Elijah*, where (as is written) they said unto him, *Thou man of God*, &c. Therefore fire came down from Heaven and devoured them.

Of DAVID.

David's sufferings.

MAny strange things (said *Luther*) are written in the Books of the Kings, according to humane sens and reason, and in the Eies of the flesh; they seem to bee slight and simple books, but in the Spirit they are of great weight. *David* endured much, *Saul* persecuted and plagued him ten whole years; yet notwithstanding all this, *David* remained constant in faith, and believed that the Kingdom pertained unto him. I (said *Luther*) should have been thereupon discouraged, I should have gon my way, and said, Lord! thou hast deceived mee, wilt thou make mee a King, and suffereest mee in this sort to bee tormented, persecuted, and plagued? But *David* was like a strong and stedfast wall, and therewith hee was also a good and a godly man; hee refused to lay hands on the King when hee had fit opportunitie; for hee had Gods Word, and that made him to slash so lustily about him; hee was sure that God's Word and Promiss neither would nor could fail him.

Jonathan's goodness.

Surely (said *Luther*) *Jonathan* was an honest man, whom *David* entirely loved; hee marked well, that the Kingdom belonged to *David*, therefore hee entreated *David* not to root out him and his. *Jonathan* also wrought wonders, when hee with his Armor-bearer went over the Mountain, slew and destroied, alone, the *Philistines*; for hee said (doubtless) with himself, The Lord that overcometh with many, is able also to overcome with few or with mee alone. But in that hee pittifully died, the same (said *Luther*) oftentimes happeneth, that the good and godly in the Church are punished for the sake of the wicked and ungodly: As wee see the Son of God himself was not spared. But I much wonder at *David's* Historie (said *Luther*) how hee could bee so cruel, as to caus all the posteritie left of *Saul* utterly to bee rooted out?



CHAP. XXXIII.

Of the Apostles and Disciples of CHRIST.

Of the Disciples Fear.

Objecta movent sensus.



HHe caus why the Disciples were afraid when Christ came unto them, (the doors beeing shut) was this, They saw how lately before (said *Luther*) it went with their Lord and Master, fearing it might go even so with them, specially considering therewithall (as wee read in the Gospel) that at the same time the Jews intended violence against them. For as yet they scarcely believed that Christ was risen again from the dead, as by the two Disciples going to *Emaus* easily may bee gathered, who said, *Wee hoped Hee should have redeemed Israel*, as if they should say, Now all hope hath an end.

of

Of the caus, why the Pope extolleth not S^t Paul more then S^t Peter.

THe caus, (said *Luther*) why the Papiſts boast more of S^t Peter then of S^t Paul, is this, S^t Paul had the Sword, S^t Peter the Keyes: They esteemed more of the Keyes (to open the Coffers, to filch and steal, and to fill their thievish purf) then of the Sword. They are meerly Fables (said *Luther*) that *Caiaphas*, *Pilate*, and S^t Peter came to *Rome* and appeared before the Emperor; for the Histories touching that point do not accord; I am moved hereby to give no credit thereunto: That Christ died under the Rule of *Tiberius Cesar*, who governed five years after Christ's death. All Histories unanimously do agree, that S^t Peter and S^t Paul died under Emperor *Nero*, whose last year was the five and twentieth year after the death of Christ. But S^t Peter was eighteen years at *Jerusalem* after Christ's death, as the Epistle to the *Galatians* witnesseth; And after that, hee was seven years at *Antioch*. Then (as they fable) hee ruled afterwards five and twentie years at *Rome*.

The deaths of
S. Peter and
S. Paul.

In the Coronations of all the Popes, (said *Luther*) certain young youths go before the Pope with kindled Fire-works, which they throw into the aër, and crie, *Pater sancte, sic transit gloria mundi, memento, quòd ad annos Petri non pervenies*. No Pope, among them all, yet ruled five and twentie years; And (according to this reckoning) S^t Peter was not crucified under *Nero*. To conclude, the Accounts in those Histories agree not together. Saint *Luke* writeth also, that S^t Paul was one whole year at libertie in *Rome*, and went abroad; Hee mentioneth nothing at all of S^t Peter: It is a thing dangerous to believ, that S^t Peter was ever at *Rome*.

Cerimonies at
the Popes Co-
ronations.

Mark, yee Pa-
piſts.

That humane or natural strength understandeth nothing of spiritual things.

HUmane nature (said *Luther*) is unlearned, it understandeth not the least of those things which are of God's Spirit. The Apostles in the Gospel neither knew nor understood any thing of the Cross and sufferings of Christ; yea, they were vexed to hear thereof, they endeavored to turn Christ back again from suffering (as *Peter* endeavored *Matth. 16.*) much less desired they to suffer themselves.

Indeed (said *Luther*) the Apostles knew the Prophecies of the Prophets and the *Psalms*, but no otherwise then as now the Pope knoweth them; For the Jewish opinions and conceits (touching the external and temporal Kingdom of Christ,) stuck so deep in their hearts, that they could not so much as once think of the Cross and sufferings. And although the Jews Kingdom by the *Persians* sorely was humbled and abated, (*Cyrus* the King in som measure restoring it again) yet the good Disciples could not depart nor abstain from that presumptuous pride; they could not forget the Prerogative and Preheminence, in that they of God were graced and endued with many gifts above others, in a word, they stood stiffly upon it. Ah, (said *Luther*) might it pleas Almighty God, that wee could hold so hard and fast by the Word of the Gospel (which now in the clearest and most sanctified sort is brought again to light) as they the Apostles held and pressed for and upon temporal preferment.

The Apostles
opinion touch-
ing Christ's
Kingdom.

By whom the Childrens Creed was made.

I Believ, (said *Luther*) The words of our Christian Belief were in such sort ordained by the Apostles, who were together and made this sweet *Symbolum* so briefly and comfortable. It was a work of the holie Ghost to describe those great things with such brief, strong, and weightie words. No humane Creature (besides the Apostles and the holie Ghost) had been able to comprehend them in such manner. No not although ten thousand worlds had studied to make them. Therefore the words therein ought well to bee considered. I (said *Luther*) cannot sufficiently admire the same.

Rich spiritual
simplicitie.

Of S. John's Canons and Epistles.

Saint *John* the Evangelist and Apostle wrote his Gospel touching the right and true nature and manner of Faith; namely, that our Salvation dependeth only upon

Doctrine of
faith and
works.

Christ the Son of God and *Marie*, who so dearly purchased the same for us with his bitter passion and death, and giveth it in the Word (fastned in the heart by faith) out of meer Grace without all merit and worthiness. At last hee was constrained to write in his Epistle also of works, by reason of the wickednesses of those, that, void of all shame, abused the Gospel in carnal wise.

That the miracles of the Apostles were necessarie.

Spiritual and
corporal mira-
cles.

SO long (said *Luther*) as *Jupiter*, *Diana*, and other worshipping of idols and abominable idolatries of the heathen reigned, so long it was needful that Christ and his Apostles wrought corporal and visible miracles, to confirm the Doctrine of faith in Christ, and to pull down and destroy all other Doctrines and idolatrous worshipings. And such visible miracles to endure and to bee wrought until the Gospel and Baptism should bee confirmed, and no longer. But the spiritual wonders and miracles (which Christ holdeth for miracles indeed) the same remain continually to the world's end. As that of the Captain, who took hold on so great a faith in Christ, although hee was not present with his sick servant.

*John the
Baptist.*

John the Baptist had a great Spirit, strength and courage, who boldly opened his mouth against the holiest people the Jews; for hee touched them home, when hee said unto them, *Do not think to saie in your selvs, Wee have Abraham to our Father, &c.* Truly (said *Luther*) that was searched deeply.

That the Apostles were also sinners.

Errors and fal-
ling in the
Apostles.

THE Apostles (said *Luther*) were also sinners, they were great and gross wags; As *Paul* was, when hee saith, *I am the first that was a blasphemers, a persecutor and a scorner, but mercie was shewed unto mee, &c.* Likewise also *Peter*, when hee denied Christ, Truly the same was the part of a wicked wretch. To conclude, Christ set the Apostles for Examples of the forgiveness of sins, that in them wee should see God's mercie. And I believ (said *Luther*) that the Prophets also grievously sinned, for they were men as wee are.

Of JOHN the Evangelist.

John 4.

John (said *Luther*) was simple, and spake also simply; but wee ought seriously to regard what such a man spake: Every word in *John* weigheth two Tuns; as when hee saith, *Hee came into a Citie of Samaria named Sychar, and spake with a woman, &c.* Also, *The Father honoreth the Son, &c.* These seem indeed to bee sleepe words, but when they are wakened, uncovered, and diligently considered, then they are of great value. I am perswaded (said *Luther*) that this simplicitie of *John* much offendeth *Erasmus Rotterdam*; surely hee thinketh that *John* speaketh not like *Ferome* and *Virgil*, nor like one of us, insomuch that hee censureth according to humane reason and understanding, but God judgeth far otherwise.

That God is known à posteriori.

God's Appea-
rance.

1 Cor. 13.

GOD is wonderful, and will also wonderfully bee seen and known of those that are his; as Saint *Paul* concerning the same saith, *Quia Dei sapientiam mundus non cognovit per sapientiam, placuit Deo per stultitiam salvos facere credentes.* The world will not know God by faith and mercie, therefore hee revealed himself in *infirmis filii crucifixi*, to the end they might in him bee offended to death; And, indeed, they were served well and rightly; for seeing they refused to behold God in Glorie face to face, therefore they were compelled to know him in *ignominia*, and to see his back-side; As *Moses* also did, *Exod. 30.* who stuck in a Cave or stonie Rock, and saw God's back-side, when his Glorie was past with thunder, lightning and great tempest, then hee saw God behinde, for hee could not see his face: Even so must wee know our Lord God à *posteriori*, and remain cleaving to Christ, and not through offenses and impatience to fall from him.

Of the blindness in Popedom.

WHEN the Word of our Lord God is lost, then (said *Luther*) horrible blindness and darkness do approach, insomuch that in stead of holy Relick, the Divil's filth and excrements are worshipped; for the Divil at us is so angered and vexed, that, if hee could, hee would even give us his own dirt to eat, as in *vitis Patrum* is to be seen, in the Historie of *Simon* upon the Pillar, and in the lives of the Fathers, all which fopperies wee stedfastly believed. A certain Minister lately preached at *Vienna* (said *Luther*) and said, Loving people! if yee intend to serv our Lord God, yee must touch your selv's in som measure, that it may griev and pain you. A poor simple man hearing the same, (intending a self-chosen devotion) hee straightly tied up, *virgam virilem*, his yard, and would not suffer his water to pass from him. Now as the people heard thereof, they assaid to dissuade him, intimating, if hee therein proceeded, it would cost him his life: but hee, beeing resolved, would not desist. At last an honest old man came unto him, (doubtless the holy Ghost) and said, Thou shalt not desist from thy Resolution, nor suffer thy water to pass from thee; but this I like not, I hear the people in the Citie saie, Thou dost this out of thine own chosen Devotion, that thou seekest praif thereby, and for the same thou lookest to be respected. In all this thou erreest and greatly sinnest; for God hath no pleasure in any self-chosen devotion, or in any such works which hee hath not commanded, but utterly rejecteth them. Whereupon the poor man said, O, is it so? Then I will do it no more, and instantly hee suffered his water to pass from him. *Tanta fuit cecitas*, such was their blindness (said *Luther*,) whereby wee may see what power the Divil hath.

Divellish
wrath and
blindness.

As I came from *Rome* (said *Luther*) Anno 1506. and arrived at *Augsburg*: There was in that Citie a whore named *Virgin Ursula*; shee alleged, that shee neither ate nor drank, nor performed any other works of Nature. This Jade deceived also the Emperor *Maximilian*, and all the Princes of the Empire; insomuch that they believed, shee neither ate nor drank any thing at any time. I saw her my self, (said *Luther*) and a Chaplain of the Citie led mee unto her; I spake with her, and said, Loving *Ursula*! thou mightest rather wish for death, then to live in this manner; Shee said, O no, I know how it is here with mee, but I know not how it goeth there. I beeing much moved with that her speech, said unto her, *Ursula*! I doubt all things go not rightly with thee; O, said shee, God preserv mee, and therewith shee took mee and the Chaplain up into her Chamber, where shee used her devotion; shee had therein two Altars standing, and upon each a crucifix prepared with rosin and blood, with wounds, with hands and feet, as if bloud dropped out. But it was altogether deceit and a meer delusion; shee got of the Princes many gifts, insomuch that shee had gotten above fifteen hundred Florines. At last the Duke of *Bavaria* caused her to be brought before him, who discovered the deceit; for under her Apron was found Ginger-bread, which secretly shee ate. But the Dutche's made Intercession for her, otherwise shee had been severely punished. Afterwards shee fell in Love with a young Fellow at *Munnichen*, and with him went away, and with the monie which shee had gotten. In such blindness, blasphemies and divellish delusions did they live in Popedom.

Virgin Ursula
of Augsburg,
that neither
ate nor drank.

CHAP. XXXIV.

OF ANGELS.

What an Angel is.

AN Angel (said *Luther*) is a spiritual Creature created by God (without a bodie) for the service of Christendom, specially in the Office of the Church.

How and what wee ought to teach concerning Angels.

1. **T**He acknowledgment of Angels (said *Luther*) is needful in the Church. Therefore Good and Godlie Preachers should plainly, orderly, and Christian-like teach concerning the same, according as Logick describeth. First, to shew what Angels are,
2. namely, spiritual Creatures without Bodies. Secondly, what manner of Spirits they are, namely, Good spirits and not evil. And on the contrarie, here must also bee spoken of evil spirits, which of God were not so created, but out of a settled hate against God they fell, the same began in Paradise, and so will continue and remain against Christ and His Church to the world's end. Therefore Angels are not evil, but good
3. spirits. Thirdly, wee ought also to speak touching their Offices, namely, that they are good Spirits, as the Epistle to the *Hebrews* sheweth.

Angelical
Patterns.

And herewith a great comfort, and a looking-glass of Humilitie is presented to good and godly Christians, in that such pure and glorious Creatures do serv and minister unto us foul, poor and base people in hous-keeping, in Policie, and in Religion. And therein they are our true and trustie servants, they dispatch and perform such offices and works as one poor, miserable and base Creature, or beggar, would bee ashamed to do for another. In this sort (said *Luther*) ought wee to teach orderly and uprightly touching the sweet and loving Angels; whoso observeth not such order according to Logick, the same indeed may speak of many impertinent things not belonging to the matter, but hee shall speak little or nothing at all to Edification.

Of Good and Evil Angels.

The Angels
attendance.

Divellish
swarm.

THe Angels (said *Luther*) are near unto us, and to those Creatures, whom by God's Command they are to keep and preserv, to the end they receiv no hurt of the Divel, and bee made away. And withall, they behold God's face, and stand before him. Therefore when the Divel intendeth to hurt us, then the loving holy Angels do resist and drive him away; For the Angels have long Arms, and although they stand before the face and in the presence of God and His Son Christ, yet notwithstanding they are hard by and about us in our Affairs, which by God in our Vocations, wee are commanded to take in hand. The Divel (said *Luther*) is also near about us, and every twinckling of an eie deceitfully tracketh after our lives, our saving healths, and salvation: But the protection of the holy Angels do defend us from him, inso-much that hee is not able to work us such mischief as willingly hee would. Many Divels are in woods, in waters, in wildernes, and in dark poolie places, ready to hurt and prejudice people; som (said *Luther*) are also in the thick black clouds, which do caus hail, lightnings and thunderings, do poison the air, the pastures and grounds: when these things happen, then the Philosophers and Physicians do saie, It is natural, they ascribe it to the Planets, and shew I know not what reasons for such misfortunes and plagues as proceed and fall thereout.

That the Angels are Lords Protectors.

Of the Angels
Knight-hoods.

IT were neither good nor fitting for us to know, how earnestly the holie Angels do strive for us against the Divels, how hard a strife and combate it is; For (said *Luther*) if wee should see, that one onely Divel made and prepared work for so many Angels, and put them to it, then wee should bee discouraged. Therefore the holie Scripture with few and plain words saith, *Hee hath given His Angels charge over thee, &c.* Also, *The Angel of the Lord campeth himself round about those that fear Him, &c.* But (said *Luther*) Thou, whosoever thou art, that fearest the Lord, bee of good courage, take thou no care, neither bee faint-hearted, nor make any doubt of the Angels waking, watching, and protection; for most certainly they are about and by thee, and do carrie thee upon their hands. But how or in what manner it goeth and is don, take thou no care for that. God saith it, therefore it is most sure and certain. In *Job* it is written, *Behold, among his Servants there are none without wandring: And in his Messengers, or Angels, hee findeth foolishness, namely, in the evil spirits.*

Con-

Concerning Angels (said *Luther*) this is my opinion, whereupon I stand stiff and stedfast, I do verily believ, that the Angels already are up in Arms, they are putting on their harnish and girting their swords about them. For (said hee) the daie of Judgment draweth near, and the Angels prepare themselves for the Fight and Combate, and that within the space of a few hundred years they will strike down both Turk and Pope into the Bottomless pit of Hell.

How an Angel preserv'd a Childe.

IN a place not far from *Zwicka* in *Franconia*, (said *Luther*) where I laie at that time, it happened, that a childe (which scarcely could go or speak) in winter time lost it self in a wood near unto *Zwicka*, and was constrained to remain in the wood three nights and two daies; in which time, there fell a great snow, insomuch that the childe was covered therewith. But every daie there came a man, and brought it something to eat, and to drink, and went away again. On the third daie, the man came and brought meat, and led the childe from the place where it laie into the road waie, by which means it got home, and told the parents (plainly) what had happened, I heard the childe relate it my self so significantly and plainly (which neither before nor in three years space after that time spake any word that might well bee understood) as I my self could have related the same. This man, (said *Luther*) that attended on the childe, was an Angel.



CHAP. XXXV.

OF THE DIVEL AND HIS WORKS.

That an ungodly humane Creature is a perfect picture of the Diuel.



Hoso (said *Luther*) would see the true picture, shape or Image of the Diuel, and would also know how hee is qualified and disposed, let him well mark all the Commandments of God in order one after another, and then let him place before his eies an offensive, a shameless, a lying, a despairing, an ungodly, insolent and blasphemous man or woman, whose minde and cogitations are directed in every waie and kinde against God, and who taketh delight in doing people hurt and mischief; there hee seeth the right Diuel carnal and corporally. First, in such a person there is no fear, no love, no faith nor confidence in God, but altogether contempt, hate, misbelief, despair and blaspheming of God, &c. There hee seeth the Divels head, which directly opposeth the first Commandment of the first Table. Secondly, a believing Christian taketh God's Name not in vain, but spreadeth abroad God's word, calleth upon Him from his heart, thanketh Him for his benefits, confesseth Him, &c. But this picture and childe of the Diuel doth quite the contrarie, hee holdeth God's word for a Fable, hee fearfully abuseth God's Name, blasphemeth God, and therewithall hee sweareth and rageth abominably, calleth upon the evil enemy and yieldeth unto him. There hee seeth the mouth and the tongue of the Diuel, directed just against the second Commandment. Thirdly, a true Christian esteemeth worthily of the office of Preaching, hee heareth and learneth God's word, with true earnestness and diligence according to Christ's institution and command, not onely to the amendment and comfort of himself, but also for good example sake to others, hee honoreth and defendeth good and Godly true Servants of the word, permitteth not them to suffer want, &c. But this Image and childe of the Diuel regardeth no Preaching, heareth

The Diuel's Picture.

1.

His Head.

2.

Tongue.

3.

- heareth not God's Word (or very negligently) receiveth it in at one ear, and letteth it out at the other, hee contemneth the Word, speaketh evil thereof, perverteth it, and blasphemously maketh a scoff thereat; yea, hee hateth the servants thereof, who (for ought hee careth) may famish and die for want of food, &c. There hee seeth the ears of the Divil, his throat and neck of steel, directly against the third Commandement. Further, desirest thou to know, how the bodie of the Divil is shapen and fashioned, then hearken to the following Commandements of the second Table, and take good heed thereunto. For the first, a good Christian honoreth his Parents, and hearkeneth unto them, to the Magistrates, and to the Shepherds of the Souls, according as God hath commanded. But this childe of the Divil hearkeneth not to his Parents, serveth and helpeth them not; nay, hee dishonereth, contemneth and vexeth them, hee forsaketh them in their need, hee is ashamed of them when they are poor, hee scorneth them in their old age when they grow feeble and childish, hee is disobedient to the Magistrate, and sheweth unto them no reverence, but speaketh evil of them, hee regardeth no admonition, no reprehension, no civillie nor honestie, &c.
4. There thou seest the breast of the Divil. Secondly, an upright and a true Christian, envieth not his neighbor, hee beareth no evil will towards him, desireth no revenge of him, (although hee hath cause) yea, hee condoleth with his neighbor, when hurt and grief assaulteth him, helpeth, and to his power defendeth him against those which seek after his life, &c. But this childe of the Divil, although hee cannot hurt his neighbor in bodie and life, or murder him with the fist; yet, hee hateth and envieth him, hee is angrie with him, and is his enemy in his heart, wisheth his death, and when it goeth evil with his neighbor, then hee is glad and laugheth in his sleeve, &c.
5. There thou seest the Divil's wrathful and murdering heart. Thirdly, a God-fearing Christian, liveth modestly and honestly, hee shunneth all manner of wrongful dealing, standeth in fear of God's wrath and everlasting punishment (who will judge the Whorers and Adulterers, &c. *Hebrews* the 13th, and *Paul* to the *Ephesians* saith, *No Whorer, unclean person, &c. hath inheritance in the Kingdom of heaven*; can hee not live honestly, then let him follow *S^t Paul's* advice, and to shun whoring, *Let every man have his own wife*; also, *It is better to marrie then to burn*, 1 *Cor.* 7. &c.) But the childe of the Divil doth quite the contrarie (void of all shame and chastitie) with words, with behaviour, with the Act, if hee hath opportunitie, through whoring, Adulterie, Incest, Sodomie, &c. There thou seest the Divil's bellie. Fourthly, a Godly Christian liveth by his labor and work, by his Trade, with a good conscience, deceiveth no man of that which is his, yea, hee lendeth, helpeth and giveth to the needie according to his abilitie, &c. But this Divellish childe giveth and helpeth none, (no not in the least kinde) but hee tradeth in usurie, coveteth, robbeth and stealeth (as hee may) by power and deceit, hee taketh all manner of advantage to cheat and couzen his neighbor by fall wares, measures, weights, &c. There thou seest the hands and sharp-pointed claws of the Divil. Fifthly, a Godly creature speaketh evil of no man, hee belieth not his neighbor, nor beareth fall witness against him; yea, although hee knoweth his Neighbor faultie, yet out of love hee covereth his infirmities and sins, (except by the Magistrate hee bee called to confesse the Truth, &c.) But this childe of the Divil doth quite the contrarie, hee slandereth and backbiteth, betraieeth, and falsly accuseth his neighbor, perverteth that which hee hath rightly spoken, &c. There thou seest the Divil's evil and wicked will. Sixtly and lastly, a true Christian coveteth not his neighbors house, his inheritance, nor his wealth, misleadeth not his wife or daughter, enticeth not away his servants, coveteth nothing that is his, yea, according to his power, hee helpeth to keep and preserve that which belongeth to his neighbor, &c. But this childe of the Divil imagineth, endeavoreth, and daie and night seeketh opportunitie to defraud his neighbor of his house, his grounds, lands and people, to draw and entice his wife away unto himself, to flatter away his servants, to instigate his neighbors Tenants against him, to get his cattle from him, &c. There thou seest the Divil's lust. Christ, with short words, portraieeth and draweth the wicked villain in his right colors, where hee saith, *Hee abideth not in the Truth. Also, hee is a murderer.* For (said *Luther*) through
- lies

lies (yet under the color of the truth) hee seduceth and deceiveth Godly people, like as hee brought *Adam* and *Eve* to fall in Paradise (transgressing God's Commandement) they fell into sin and death; therefore the more holie the people bee, the greater is the danger they stand in; the ungodly are taken captive of the Diuel, according to his will; and living, they are dead in their sins. For this cause, wee ought to beware of the Diuel, and wee ought to take our refuge to Christ, who crushed his head, and delivered us from his lies; Hee, as the onely right Master and Teacher, taught us the truth, as it is written, *Him shall yee hear*. Hee, through his death, hath redeemed us from everlasting death, and hath purchased everlasting life.

Of the cause, why the Diuel is an enemy to upright Christians, and so fiercely setteth upon them.

THE Diuel (said *Luther*) is constrained and provoked to bee our enemy, because wee are against him with God's Word, wherewith wee destroy his Kingdom. Now, hee is a prince and god of the world, hee hath a greater power then all the Kings, Potentates and Princes upon earth; therefore (doubtless) hee would bee revenged of us, as indeed, without ceasing hee assaulteth us, which wee both see and feel. On the contrary, how great soever hee bee, yet wee have in the world no more to encounter him withall, then that which is inclosed within Doublet and Breeches, that is, onely flesh and blood. But the Spirit is that little Bag or Purse, wherein that *Viaticum* (that pure *Arabian Gold*) lieth hid, the same must the Diuel leav untouched and unremoved, and shall have no thanks at all for his pains therein. Is it not a pervers, and a grievous thing, that the hellish hound and fiend, that utter enemy of God (who brought humane nature to fall, and is a founder of all sin, of death, and of all calamities and misfortunes) so lamentably and in manifoldwise plagueth, affrighteth and accuseth us poor creatures, and, by reason of our sins, presumeth to condemn us? What hath the wicked villain to do withall that wee have sinned? wee have don him no harm, much less, have wee sinned against him, for hee gave no Laws unto us, but (alas) wee have sinned against God, and transgressed his commandements. Therefore wee have nothing to do with that Arch-enemy, but wee confess, and saie, *Against thee, Lord, have wee sinned, &c.* Wee know nevertheless (through God's Grace) that wee have a Gracious God and a merciful Father in heaven, whose wrath against us, Christ Jesus, our onely Lord and Saviour, hath appeased with his precious blood. Now forasmuch as through Christ wee have Remission of sins and peace with God, so must the envious Diuel bee content to let us alone and to live in peace, so that from henceforward hee can neither upbraid nor hit us in the teeth concerning our sins against God's Laws, for Christ hath cancelled and torn in pieces the Bill or hand-writing of our Consciences which was a witness against us, and hath nailed the same to his Cross; to God bee everlasting honor, praise and glorie in Christ Jesus for the same, Amen.

The Diuel hateth Christians, specially Preachers.

The hellish blows of the Diuel.

These are plaisters.

That the Diuel knoweth the thoughts of ungodly people, and through his ministers hath a guess what in future time shall com to pass.

THE Diuel (said *Luther*) knoweth the cogitations of the ungodly, for hee possesseth them therewith: Hee seeth and ruleth the hearts of all such people as are not kept safe and preserved by God's Word; yea, hee holdeth them captives in his snares, insomuch that they must think, do, and speak according to his will. And *S. Paul* saith, *The god of this world blindeth the mindes of them that believ not, lest the light of the glorious Gospel of Christ, who is the Image of God, should shine unto them, &c.* And Christ sheweth also a Reason, and how it cometh, that many do hear the Word, yet they neither understand nor keep the same, where hee saith, *The Diuel cometh, and taketh the Word out of their hearts, lest they should believ, and bee saved.* Therefore (said *Luther*) it is no marvel, that now and then the diuel through his prophets seeth and declareth before, what afterwards shal happen and com to pass: As hee knew touching the wars of *Bavaria*, and declared the same before they began; for hee saw that *Ruprecht* Prince Palatine was haughtie and rich, and thereto very audacious and bold, and that hee con-

The Government and power of the Diuel.
2 Tim. 2.

2 Cor. 4.

The Diuel's declaration.

temned

temned *Maximilian* the Emperor. Again, the diuel marked that the Emperor was possessed with a Civil, upright minde and disposition, and therefore hee knew, that the Emperor would not endure such contempt; whereupon *Anno 1540*, the same war arose and proceeded accordingly.

Of the knowledg. of the Diuel.

The Diuel's
leading.

Matth. 4.

The Diuel's
snapping,
and Assaults.

2 Cor. 12.

According as
the Papists are
enclined, so
they judg.

Benedictus.

Popish Cha-
stie.

The tempta-
tion of a cer-
tain Nun.

Nota bene.

THE Scripture clearly sheweth (said *Luther*) that the diuel giveth into mankinde evil cogitations, and blindeth the mindes of the ungodly; as of *Judas* is written, *That the Diuel gave into his heart to betraie Christ*. And hee not onely gave into *Cain's* heart to think evil of his brother *Abel*, and to becom his enemy; but also hee instigated and stirred him up to murder his brother. The diuel knoweth not the thoughts of the faithful, until they utter them out: *Christ* was too wise for him, for hee knew not the Cogitations of *Christ's* heart, neither knoweth hee the thoughts of the godly, in whose hearts *Christ* dwelleth. But hee is a powerful, a craftie and a subtil Spirit; *Christ* Himself nameth him a Prince of the world, who goeth about and shooteth fearful Cogitations (which are his fierie darts) into the hearts even of the good and godly, as discord, wrath, hate against God, despair, blaspheming of God, &c. *S^t Paul* partly understood them, yea also hee vehemently thereof complaineth, when hee saith, *There was given to mee a thorn in the flesh, namely, the Messenger of Satan to buffet mee, &c.* Those were the high spiritual tribulations which no Papist understandeth. Those gros unexperienced Fellows know of none other tribulations and temptations, then the evil lusts of the flesh. From hence they expound and construe these words of *S^t Paul*, (*To mee is given a thorn in the flesh*) to bee the unruly love of *Paul*, wherein hee burned towards *Tecla*. Ah, (said *Luther*) they shoot at random, and far from the mark. It was the Diuel who set so fiercely upon him, so that hee little minded the inchaſtitie of the flesh. The Teachers in Popedom (whom they partly held for holy men) wrote most of all touching inchaſtitie, and very little touching any other particular. They write of *Benedict*, that on a time beeing sorely tempted with inchaſtitie, hee naked wallowed himself in a bush of thorns, and throughly curried his bodie, thereby to expel that unwholesom air: With such and the like means they commanded to chastise the bodie, with shirts of hair, with scourging, with extraordinarie fasting, thereby to suppress inchaſtitie (wherewith som tormented their bodies in such sort, that in former time they died thereof) but it help nothing at all; nay the diuel took joy and delight therein, hee derided, scoffed and scorned the poor people, in that they tortured themselves so sorely; hee thought, these weapons and straw-kinde of Armor shall never dismaie nor vanquish mee. Therefore (said *Luther*) do wee intend to resist that wicked poisoned Spirit, so is not this the way to meet him without the Word and heartie Praier. In Popedom they learned not, much less did they finde by experience the power and profit of the Word and of Praier. But they undertook by their own works (chosen out of humane devotion and consideration) to resist the burning lust of the flesh, which well might have been remedied, if they had followed God's Word and Ordinance, where hee saith, *It is not good for a man to bee alone, &c.* But the Diuel perverted all God's Ordinances, and through his Lievtenant, the Antichrist of *Rome*, forbade the state of Matrimonic. They write also (said *Luther*) of a Nun named *Mechtilde*; who, beeing fiercely tribulated with Inchaſtitie, praied earnestly to God, that hee would releas her from that temptation, and lay upon her any other heaue trial whatsoever. Now as shee had obtained her request, then shee was assaulted with this temptation, namely, that God would have, shee should bee damned. Then in her heart began a murmuring and blaspheming against God. This temptation shee could much less endure then the former, therefore shee desired to bee delivered from the same, and shee would suffer the other again. Ah, (said *Luther*) these poor people wanted God's Word and upright Praier, which wee (God bee praised) have both pure and plentifully; but few make use of these weapons against the Diuel, insomuch as I fear, that (ere long) after this clear shining light, an horrible and fearful Eclipse and darkness again will appear.

Of the Diuel's Trade or Occupation.

THe Apostle giveth this Title to the Diuel, *That hee hath the power of death*, Heb. 2. And Christ nameth him a *Murderer*. Hee is such a master that hee is able to procure death even out of the leaf of a Tree, hee hath more Boxes and Pots full of poison (wherewith hee destroyeth people) then all the Apothecaries in the world have; if one poison will not dispatch, so will another. To conclude, the power of the Diuel is greater then wee can imagine or believ, in regard that onely God's Finger can resist him. Christ himself saith, (touching the crooked woman which could not lift up her self) *That Satan had bound her eighteen years*. And St Peter saith, *Christ cured and healed all that were overcome of the Diuel*. The Diuel (saith Luther) by God's permission can bewitch an humane Creature, hee can lame a member of the bodie and can spoil an 'cie.

Thus hee hath
been seen,
Lege vii.
Patrum.

Luke 13.
Acts 10.
Gal. 3. *

That the Diuel is a Causer of Death and of all sicknesses and diseases.

I Hold (saith Luther) that the Diuel sendeth all heaveie diseases and sicknesses to people, (for hee is a Prince of death): From hence St Peter saith, *Christ healed all that were oppressed of the Diuel*. Now Christ helped not onely such as were possessed of the Diuel, but also *Hee made the Blinde to see, the Lame to walk, the Crooked straight, the Lepers clean, the Deaf to hear and the Dumb to speak, &c.* Therefore (saith Luther) I verily think that all dangerous diseases are meerly blows and plagues of the Diuel; yet nevertheless hee useth thereunto natural instruments and means, as murderers use swords, or other weapons; like as God also useth means to preserv the lives and healths of people, as sleep, food, drink, &c. (for commonly God worketh not without means;) even so the Diuel through means hurteth and killeth people.

Against Alecto
logers. *

A Physician (saith Luther) is our Lord God's Botcher, hee helpeth corporally, wee Divines spiritually; wee make the case good again, when the Diuel hath spoiled it. The Diuel ministreth poison to kill people. A Physician giveth *Methridate, Treacle*, or other Physick, insomuch that a Creature (through Creatures) helpeth Creatures. Physick hath not its descent and original out of books, but God revealed the same, or, as Syrach saith, *It cometh from the most Highest, the Lord hath created Medicines out of the earth*: neither proceedeth Lawing out of books, but it floweth and is drawn out of nature. Therefore (saith Luther) wee may justly use corporal Physick, as God's creature. The Maior of *Wittenberg* lately asked mee, If it were against God to use Physick; for (saith hee) Doctor *Carlstad* openly preached, that whoso fell sick, the same should use no Physick, but commit the caus to God, and praie, that his will bee don, &c. Whereupon (saith Luther) I asked him again, If hee used to eat when hee hungred? Hee answered, Yea. Then said I to him, Even so likewise yee may use Physick, which is God's Creature as well as meat and drink, or what els wee use for lives preservation.

Physicians.

That the Diuel is our Lord God's Hangman.

God permitteth the Diuel to perplex and plague the world with many sorts, or kindes, of sicknesses, troubles and adversities, by reason of our sins, of our unthankfulness and contempt; as with wars, with pestilences, dearth, &c. Insomuch that the Diuel, and not God, is an autor and a causer of all calamities and mishaps. Now that which procureth death, under what name or title soever it goeth, the same is the Diuel's instrument and trading, which, without ceasing, hee practiseth and driveth in the world.

The autor and
furtherer of all
manner of evil *

Again, that which furthereth and serveth for life, the same is God's Grace, His Gift and Benefit. True it is, God killeth also, but therewith hee maketh alive, as *Hannah* in her song singeth, *The Lord killeth, and maketh alive again*. But (saith Luther) when ungodly doings, and all manner of sins get the upper hand, then the Diuel must bee our Lord God's hangman. As then hee bloweth in the world plagues, pestilences, famine, &c.

1 Sam. 2.

That

That the Diuel disquieteth people, yea, also in their sleep.

Troubles and
falls in sleep-
ing.

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Satan plagueth and tormenteth people all manner of waies, insomuch that hee fooleth and affrighteth som in their sleep, with heaue dreams and visions, so that now and then the whole bodie sweateth by reason of anguish of heart. Moreover, hee leadeth som also sleeping out of their beds and chambers up unto high dangerous places, insomuch that if through the defens and service of the loving Angels, which are about them, they were not kept and preserved, hee would throw them down, and caus their deaths.

That Christ onely frustrateth the power and craftines of the Diuel.

The world
hath stood
5528 years, to
this year 1567.

The Diuel's
insinuation.

As now the
Sectaries and
Hypocrites.

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INdeed (said Luther) although the Diuel bee not a commenced Doctor, yet hee is both deeply learned and well experienced; hee hath been in practice, hath used his art, his trade and occupation, now almost six thousand years. No humane Creature can prevail against him, but onely Christ, yet nevertheless hee hath made trial of his art and trade also on Christ, as when driely hee said unto Him, *If thou wilt fall down and worship mee, I will give thee all the kingdoms of the whole world, &c.* hee saith not as before, *Art thou the Son of God*, but saith, *I am god*, thou art my creature, for all the power and glorie of the world is mine, I give the same to whom I pleas: Therefore wilt thou worship mee, so will I give them unto Thee. This blaspheming of God, Christ could not endure, but calleth him by his right name, and saith, *Avoid Satan, &c.*

No man (said Luther) is able to comprehend or understand this temptation, I would willingly die, on condition that I could fundamentally preach thereof. Truly the Diuel, doubtless, much moved Christ when hee said, *All this is mine, and I give it to whom I will*; for they are words of the Divine Majestie, and belong onely to God. True it is (said Luther) the Diuel giveth also, but let us take heed, and make a strong distinction and difference between the true Giver (who giveth all that wee have and are, yea, and therewith giveth His only begotten Son, &c.) and between the dissembling Murtherer, who giveth to those that serv and worship him for a small and short time, yet so, that afterwards they must everlastingly perish. Christ contradicteth him not, in that hee is a Lord and Prince of the world (as is aforesaid) but Hee will not therefore worship him, but saith, *Avoid Satan, &c.* Even so ought wee to do likewise. Hee must bee, indeed, a most wicked, a poisoned and a thirstie spirit, in that hee durst presume to move the Son of God, to fall down and worship him. The arch-villain, doubtless, in the twinkling of an eie, laid before the Lord a delusion of all the kingdoms of the world, and shewed the glorie of the same (as Luke writeth) thereby to move and allure Him, to the end Hee should think, such honor might one receiv, and yet nevertheless may bee the Childe of God. But the Lord meeteth him rightly, and saith, *Avoid Satan; Thou shalt worship the Lord thy God, &c.* The Evangelist Matthew saith clearly, *Jesus was led by the spirit into the wilderness to bee tempted of the Diuel.* The same (said Luther) went not off without heaue tribulation and combating.

That wee must resist the evil spirit when hee tormenteth the Consciences.

WHen the envious poisoned spirit, the Diuel, plagueth and tormenteth us (as hee useth) by reason of our sins, and intendeth thereby to lead us into despair, then wee must answer and meet him in this manner, and say unto him, Thou deceitful and wicked spirit! how darest thou presume to persuade mee to such things? Knowest thou not that Christ Jesus my Lord and Saviour, who crushed thy head, hath forbidden mee to believ thee, yea, even when thou speakest the truth, in that hee baptizeth and nameth thee a Murtherer, a Liar, and a Father of lies? I do not grant unto thee, that I, as thy captive shall bee condemned to everlasting death and hellish torments by reason of my sins, (as thou falsly suggestest) but thou thy self, on the contrarie, long since by Christ my Lord and Saviour art stripped, censured, and with everlasting Bonds and Chains of darknes art bound, cast down and delivered to hell, insomuch that thou art reserved to the Judgment of the great Daie, and finally (with all the ungodly) shall bee thrown into the bottomless pit of Hell.

Further,

Further, I demand of thee, by what autoritie presumest thou to use and exercise such power and right against mee? whenas thou hast given mee neither life, wife nor childe; no, not the least thing I have, neither art thou my Lord, much less a Creator of my bodie and soul, neither hast thou made the members wherewith I have sinned. How then (thou wicked and fals spirit) art thou so insolent and bold, as to undertake to domineer and rule by all manner of power over that which is mine, as wer'st thou God himself?

How the Diuel is driven out of possessed people.

WEE neither should nor can drive out the Diuel with Cerimonies and words, as in former times the Prophets, Christ and his Apostles did: But wee must praie in the name of Christ, and earnestly admonish the Church to praie, that the loving God and Father of our sweet Lord and Saviour Christ Jesus, through his mercie, would deliver the possessed creature.

To deal with the Possessed.

Now (said *Luther*), if such praier bee made in Faith upon Christ's Promiss (*Verily I saie unto you, whatsoever yee shall ask the Father in my Name, &c.*) then the same is a strong and powerful praier; insomuch that the Diuel must depart out of the possessed; (as I could shew by certain examples) otherwise wee neither may nor are able to drive out evil spirits.

But if one were called by God without means, and were endued with a Faith to work Miracles, the same might drive out the Diuel which possesseth people corporally, as heretofore the Prophets and Apostles have don, who by God were called without means, and had special command to drive out unclean Spirits, and to work other miracles; therefore they powerfully proceeded therein, so that the sick were cured onely by and through St *Peter's* shadow: And St *Luke* writeth, when those which were about *Paul* held over the sick his handkerchief, so were they healed, and the evil spirits departed from them.

Of God and Faith.

Acts 5.
Acts 19.

But (said *Luther*) people are possessed of the Diuel two manner of waies; som Corporally, som Spiritually, as all the ungodlie are. In those which hee Corporally possesseth, hee rageth onely by God's permission, and hath power over the bodie, which hee plagueth and tormenteth, but not over the spirit; the same hee must leav in peace, and without hurt; so that hee cannot hinder them of their salvation. But the ungodlie, which persecute the Divine Word, and blaspheme the Acknowledged Truth as Lies of the Diuel, many of such (alas) even at this time are spiritually of the Diuel possessed. They shall not bee quit of him, but (which is fearful to hear) shall remain his Captive, as in the time of Christ were *Hannas* and *Caiaphas*, and all the ungodlie Jews, out of whom Christ himself could not drive out the Diuel, neither can hee now drive the wicked spirit out of the Pope, out of his Mass-priests, Hereticks and ungodlie Tyrants; all which in fearful manner are spiritually possessed of the Diuel.

* 1. *
The Diuel's possessing of people.

2.

Of the Charmers of the Diuel.

THE poor people which in Popedom are possessed of the Diuel, are not rid of him by such Arts, Words or Gestures as their Charmers do use: The Diuel suffereth not himself to bee driven out with slight words; as, Com out thou unclean spirit, &c. for those Charmers mean it not earnestly. The power of God must effect it, and one must not stick thereupon to venture his life, in that the Diuel throughly scareth him with great anguish of heart; for without fears and frightings it will not bee accomplished.

When the woman (that had had the Bloodie Issue twelve years upon her) touched the Seam of Christ's Garment, he said, *I perceiv that virtue is gon out of mee*, Luk. 8. Likewise when hee intended to awaken *Lazarus* from the Dead, hee groned in the spirit, and was troubled, *John 11*. Wee read also of a Frier (who was a Christian) when hee went about to drive out a Diuel, and went earnestly to work, hee died thereupon.

Word, and gestures of our Lord Christ in the encountering of the Diuel, Death, &c.

The Diuel (said *Luther*) is driven out either by the praiers of the whole Church, so that the Christian Congregation do knot and join all their praiers together (which

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are so strong and powerful, that they even pierce the clouds), or else hee that driveth out the wicked enemy must highly be enlightened, and must have a strong and a steadfast courage, and be certain of the Cause, as *Elijah, Elisha, Peter, Paul, &c.*

That in the time of Christ many were possessed of the Devil.

Mark this occasion of the Devil.

THe Cause (said *Luther*) that so many poor people in the time of Christ were possessed, was, that the pure and true Doctrine was almost sunk and quenched by the people of Israel (few excepted that had it clear) as *Zacharias, Elisabeth, Simeon, Anna, &c.* And I believe if the Pharisees (who at that time so little regarded Religion, as now the Pope, the Cardinals, the Popish Bishops, &c. and the Sadducees, which were Epicures, held not, that after this vanishing life there is another) should longer have ruled, and that Christ had not come, then surely (said *Luther*) Judaism would have been diverted and turned into Paganism, and an Heathenish kinde of being; as (before the bright shining light of the Saving Gospel came up) was seen in Popedom, where the people understood so little of Christ and his Word, as did the Turks and Heathen.

Whether the Devil knew Christ according to the flesh, or no?

Isaiah 7.

Isaiah 9.

The Devil's knowledge of Christ.

The manner of our Lord God.

Luke 16.

THe Devil (said *Luther*) well knew the Scripture, where in *Isaiah* it is said, *Behold, a Virgin shall conceive and bear a child. Also, A child is born to us, &c.* And we daily sing, *Verbum caro factum est.* Likewise, *Et incarnatus est de Spiritu sancto, & Homo factus est, &c.* All this (said *Luther*) the Devil knew very well.

But in regard Christ carried himself humble and lowly, went about with publick sinners, by reason whereof hee was held in no esteem; therefore the Devil looked another waie over Christ, and knew him not; for the Devil looketh a squint upwards, onely after that which is high and pompous; hee looketh not downwards, nor on that which is humble and lowly.

But the everlasting merciful God doth quite the contrarie, Hee beholdeth that which is lowly, as the 113 *Psalme* sheweth, *Our God hath his dwelling on high, and yet humbleth himself to behold what is in heaven and on earth.* And *Isaiah* the 66. *I will look to him that is poor, and of a contrite spirit, and trembleth at my Word.* God careth not for that which is high; yea, it is an abomination before him. *St Luke* saith, *That which is highly esteemed among men, is abomination in the sight of God.* Therefore (said *Luther*) hee that entendeth to clamber on high, let him beware of the Devil, lest hee throw him down; for the nature and manner of the Devil is, first to hoist up into heaven, and afterwards to cast down into the lake of hell.

That all sadness and melancholie cometh of the Devil.

The Devil witheth to no humane creature one joyful hour.

IN cases of melancholie and sicknesses (said *Luther*) I conclude, it is meerly the drift and work of the Devil. For God maketh not melancholie, neither doth hee affright nor kill, in regard hee is a God of the living. From hence the Scripture saith, *Rejoice, and be of good comfort, &c.* God's Word and Prayer is physick against spiritual tribulations.

That it is more laudable to be made away by the Devil, then by Humane Creatures.

I Would wish (said *Luther*) rather to die through the Devil, then through the Emperor or Pope; for then I should die nevertheless through a great and mightie Prince of the world: But if I die through him, hee shall eat such a bit of mee as will be his bane; hee shall spew mee out again, and at the Last daie of Judgment I will in requital devour him.

The Devil (said *Luther*) needeth not to tell mee, that I am neither good nor upright; neither would I wish to be too good and upright, that is, altogether to be without feeling of my sins, and think that I need no Remission of the same; for in that sort, all the treasure of Christ were lost on mee, seeing hee saith himself, *Hee came not for the sake of the Just, but to call Sinners to Repentance.*

How

*How in Death's need wee ought to bee fitted and armed against the tribulations
and temptations of the Diuel.*

ARm thy self with diligence (said *Luther*), to the end thou maist at all times bee fitted to enter combate with the Diuel, not onely when thou art at peace with thy Conscience without tribulation, but also when thou shalt bee forced in the highest time of need; as when thy Conscience putteth thee in minde of thy sins committed, and affrighteth thee. And when Satan powerfully presenteth himself before thine eyes at thy last end, and intendeth (as with a deluge) to over-run thee with the great burthen of thy sins, to affright and scare thee from Christ, to discourage, and at last, utterly to overwhelm thee with despair.

As then (I saie) remember, that with humble heart and strong Faith thou maist bee able to saie, Christ the Son of God was given, not for Righteous Saints, but for the Unrighteous poor Sinners; therefore if I were Just and Righteous, I had no need of Christ the Mediator, who reconcileth mee with God, &c. Ah! mark this well. note

When the Diuel is once overcome, whether as then hee returneth again, or no?

I Hold (said *Luther*) when a Diuel (who once is beaten to death, that is, overcome with God's Word and Spirit) must as then begone, and dareth not return again with the same temptation; for Christ saith, *Avoid Satan*, &c. And in another place hee saith, *Com out thou unclean Spirit*, &c. Then saie the Divels, *Suffer us to enter into the* Out-driven Divels. *

berd of Swine. Origen saith, I believ that the Saints do strangle and slaie many Divels in Combating.

How the Diuel bewitcheth people.

Witchcraft (said *Luther*) is the Diuel's own proper work, wherewith (when God permitteth) hee not onely hurteth people, but also oftentimes through the same hee maketh them quite away; yea, in this world wee are both in bodie and soul cast under the Diuel, as guests and strangers. For seeing hee is a prince and god of the world, so are all things likewise under his power, whereby wee are preserved in this temporal life, as meat, drink, aër, &c. Therefore (when God permitteth him) hee can produce hurt and mischief to people (through his whores and witches) in bodie, wealth and honor. Inlarging of the Diuel's Dominion.

The Diuel is so craftie a spirit, that hee can Ape and deceiv all humane senses. Hee can bring to pass that one thinketh he seeth something which notwithstanding hee seeth not. Also, that one heareth a thundering, a pipe, or a trumpet, which hee heareth not. Like as the souldiers of *Julius Caesar* thought they heard the sound of a trumpet, (as *Suetonius* writeth) and yet there was no such thing. Therefore, Satan is a master in Aping and deceiving people, and every humane sens; insomuch as one would dare to swear hee seeth, heareth, and tasteth a thing, whenas in the ground of truth there is nothing at all. *

And specially, hee is an artificial master, first as then when spiritually hee deceiveth people, not corporally, nor their natural senses; but when hee bewitcheth and deceiveth the hearts and consciences in such sort, that they hold and receiv erroneous and ungodlie doctrine and opinions for the upright and divine Truth. The Diuel's Balling in spiritual things.

Wee see full well at this daie (said *Luther*) how easie a matter it is for him so to do, by the Sectaries, the Anabaptists, and other Seducers; for hee hath in such sort bewitched and deceived the hearts of them, that they hold for the clear and bright shining Truth, that which in the ground of truth are altogether lies, errors and abominable darkneses, will not suffer themselves by no manner of admonition and Scripture to bee diverted from their crudlings. They hold themselves onely wise and learned in upright and true understanding of Divine causes; but other people they hold meerly for Geef, and such as neither see nor understand any thing at all.

But (said *Luther*) like as in corporal witchcraft, nature's senses must not alwaies bee believed, but sometimes may hold otherwise of the case then in the sight it seemeth to be: Even so likewise ought we to do in spiritual causes, as that example of *Macarius* witnesseth; The corporal deceit of Macarius, touching the Divels delusion, of which, much is written.

Augustinus de
Civitate Dei.

nesseth; touching which, mention is made in a book called *Vitas Patrum*, where two married people directly thought, that their daughter was transformed into a Cow; for they could discern on her no other shape then of a Cow, by reason whereof they led her with a line to *Macarius* (who was an Hermite, and an holie man), desiring him to praie for her, that shee might obtain her Humane shape again. As hee heard them speak in that manner, hee said, Yee may see what yee pleas, for my part I see a Maid, and no Cow. Hee had spiritual eies, therefore Satan could make no delusions before his sight as hee had don to the Parents. Now as *Macarius* praied, that God would take and turn away from her the Divel's delusions, then the eies of her parents and of their daughter were opened; insomuch, that they acknowledged all which they had seen and thought, were nothing elf then the delusions and deceits of the Divel.

Now (said *Luther*) if this may bee don in corporal witchcraft, much more may it bee effected against spiritual witchcraft, where the Divel by fals doctrine finisheth even that inwardly which on the other side hee useth to do outwardly with manifold feigned, imagined and fals colors. In this sort the Divel in our time bewitched *Thomas Muntzer*, and many others, through whom many thousand besides were also bewitched.

That the Divel plagueth also upright and true Christians with his delusions.

THe poisoned serpent taketh such delight in doing mischief, and seeketh it every where so nearly, that hee not onely deceiveth and Apeth the secure, haughtie and proud spirits with his delusions, but also hee undertaketh through his deceits to bring into error those which are well instructed and grounded in God's Word, and in the Christian Faith, and which earnestly strive to bee saved. Hee vexeth mee oftentimes (said *Luther*) so powerfully, and assaulteth mee so fiercely with heavie and melancholie cogitations, that I altogether forget my loving Lord and Saviour Christ Jesus, or at least I behold him far otherwise then hee is to bee beheld.

To conclude, there is none of us all that is free, but that oftentimes hee is deceived and bewitched with fals cogitations and opinions; that is, hath now and then other thoughts and meanings of our Lord God, of Christ, of Faith, of his state and Christendom, then indeed hee ought to have.

Yea truly, wee
have manie
times such un-
profitable and
evil cogita-
tions.

Therefore (said *Luther*) wee should learn how to know the deceits and delusions of this Conjuror the Divel, to the end hee might not com behinde us (so secure and sleepe) and not so to delude us with his witchcraft. And truly, if in case hee findeth us not sober and watching, and not armed with spiritual weapons, that is, with God's Word and with Faith, then most sure and certainly hee swalloweth and devourereth us, 1 Pet. 5. Ephes. 6.

Luther's expe-
rience and ad-
dition.

As in the year 1521 I made in my journie a staie at *Wartburg* (said *Luther*) in the high Castle in *Pathmo*, the Divel many times plagued mee there; But I resisted him in Faith, and with this sentence I encountred him, God is my God, who hath Created mankinde, and hath put all things in subjection under their feet. Now if thou thinkest (Satan) that thou hast any power over mee, so trie it.

That Faith overcometh the Divel.

The flight of
the Divel.

THe Divel (said *Luther*) is a spirit and a founder of presumption, hee will not bee driven away by an unbelieving, a wilde or a rude Christian, but it is faith that overcometh him. I knew a Doctor of Physick (said *Luther*) who beheld the Baptising of a childe in the Church, and diligently hearkned to the words of the institution in Baptism, out of which hee drew a strong faith, insomuch that with great joyfulness hee said, If I knew that I was Baptised with these words, like as this childe is, then I would stand no more in fear of the Divel. Now, as the Godfathers and the rest standing by the Christning told him, that hee was even so Baptised, and that the same words were also spoken at his Christning; then the said Doctor apprehended so great a courage and spirit, that hee feared no misfortune. Now, not long after this, it happened, that the Divel appeared to this Doctor in the shape of a Goat with long horns, and shewed himself in such manner upon a wall. The Doctor well marked, that it was the Divel, plucked up a good heart, took the Goat by the horns, and pull'd him

him from the wall, struck the *Goat* upon a table, kept the horns in his hands, and the bodie vanished. Another person beholding the same, thought with himself, Hath the Doctor don this, so will I also do it, I am Baptised as well as hee? Now as the Devil in the shape of a *Goat* met and appeared likewise unto him, hee attempted also to do this miracle, and out of presumption flew upon the horns of the *Goat*, but the Devil wrang his neck asunder, and slew him. In such sort goeth it (said *Luther*) with them that presumptuously will imitate those examples, that onely pertain to faith, without which, the like is not to bee accomplished.

Anno 1521, As I departed from *Worms* (said *Luther*) and not far from *Eisenach* was taken prisoner, I was lodged in the Castle of *Wartburg* in *Pathmo*, in a Chamber far from people, where none could have access unto me, but onely two boies that twice the daie brought mee meat and drink; now, among other things they brought mee *Hasel-nuts*, which I put into a box, and somtimes I used to crack and eat of them. In the night times, my Gentleman the Devil came and got the nuts out of the box and cracked them against one of the bed-posts, making a very great nois and a rumbling about my bed, but I regarded him nothing at all, when afterwards I began to slumber, then hee kept such a racket and rumbling upon the Chamber stairs, as if many emptie *Hogf-heads* and *Barrels* had been tumbled down; and although I knew that the stairs were strongly guarded with *Iron Bars* so that no passage was either up or down, yet I arose and went towards the stairs to see what the matter was, but finding the door fast shut, I said, Art thou there? so bee there still; I committed my self to Christ my Lord and Saviour, of whom it is written, *Omnia Subiecisti pedibus ejus*, and then laid mee down to rest again.

Desperate and
fatchless peo-
ple.

The Diuel's
night-sports.

Psal. 8.

That the Devil may bee driven away by ridiculous contemning and jeering.

AT such time (said *Luther*) when I could not bee rid of the Devil with uttering sentences out of the holie scripture, then I made him often flie with jeering and ridiculous words and terms; as when hee intended to burthen my conscience, I oftentimes said unto him, Devil! I have bewraied my breeches, canst thou smell that? moreover, I have Recorded my sins in thy Register, I said likewise unto him, Diuell! if Christ's blood, which was shed for my sins, bee not sufficient, then I desire thee, that thou wouldest praie to God for mee. When hee findeth mee Idle (said *Luther*) and that I have nothing in hand, then hee is very busie, and before I am aware hee wringeth from mee a bitter sweat; but when I offer him the pointed spear, that is, God's Word, then hee flieth, yet before hee goeth, hee maketh mee bloodie armed, or elf giveth mee a grievous hurrie-comb. When at the first I began to write against the Pope, and that the Gospel went on, then the Devil laid himself strongly therein, hee ceased not to rumble and rage about, for hee willingly would have preserved *Purgatorie* at *Magdeburg*, & *discursum animarum*. For, there was a Citizen, whose childe died, for which hee refused to have *Vigilia* and *Soul-masses* to bee sung; then the Devil plaid his reaks, came every night about twelv of the clock into the Chamber where the childe died, and made a whining like a young childe. The good Citizen beeing therewith full of sorrow, knew not what courf to take. The Popish Priests cried out and said, O, now you see how it goeth when *Vigils* are not held and solemnized, &c. whereupon, the Citizen sent to mee (said *Luther*) desiring my advice therein, (for my Sermon which lately before I preached touching this sentence, *They have Moses and the Prophets*, was gon out in Print, which the Citizen had read,) then I wrote unto him from *Wittemberg*, and advised him, not to suffer any *Vigils* at all to bee held, for hee might bee fully assured, that those were meerly pranks of the Devil, whereupon, the Children and servants in the hous jeered and contemned the Devil, and said, What doest thou, Satan? Avoid thou cursed Spirit, and get thee gon to the place where thou oughtest to bee, into the pit of hell, &c. Now, as the Devil marked their contempt, hee left of his Game and came there no more; *Quia est superbus Spiritus, & non potest ferre contemptum sui*.

Hee will bee
highly esteem-
ed of, as *Rex*
superborum.

That it is profitable for Christians to bee tribulated and tempted of the Diuel.

The profit of
Tribulation.

Although Satan ceaseth not to plague the Christians, (said *Luther*) and to shoot at us his fierie darling darts, but prepareth one Combate after another against us, yet notwithstanding, the same is very good and profitable for us, for thereby hee maketh us the more sure of the Word and Doctrine, insomuch that faith encreaseth and is stronger in us; indeed, wee lie oftentimes under, and well it may bee, that now and then the Diuel hunteth out of us a sower and bitter sweat, (as is don at this daie) yet notwithstanding hee cannot bring us into despair, for Christ alwaies hath kept the field, and through us hee keepeth and will keep it still. This hope maketh that in all manner of Trials and Temptations wee hold our selvs on Christ.

That the Diuel rideth Sectaries and Seducers.

Sure it is (said *Luther*) the Diuel in these our times befooleth the frantick Sectaries and seditious Spirits, ruleth and domineereth powerfully in them, maketh them so stiff, hard, and so insolent, that no Anvil can possibly bee made more hard, for they suffer themselvs not to bee taught, they receiv no instructions, they permit no Scripture to bee of value, but think how they may spin their own conceits and glosses out of their brains, thereby to make frivolous opposition against the bright, clear and open sentences, which plainly are laid against them out of holie writ; they will presume to defend and maintain their dreaming opinions and cogitations, which they bring into the Scripture, &c. Hereby (said *Luther*) wee may apparantly know, that for certain the Diuel rideth them, and through his sorcerie hath taken them captives.

That the Diuel is powerful in deceiving people.

Whofo is of
the Diuel be-
witched, cannot
releas himself.

This wee may
see by the se-
ditionous spirits
and by their
Camarades.

SO little (said *Luther*) as it is possible, that an humane creature (whose corporal and natural senses are bewitched) can quit or freehimself of such witchcraft; even so little is it possible also, that those, which spiritually are bewitched, can rid and releas themselvs from that witch-craft, except they bee holpen by others, whose hearts as yet are free and unbewitched. For the Diuel's deceits and witch-crafts are so strong in those which therewith are possessed, that they freely brag and boast, yea, will not stick deeply to swear, that they have the most assured truth, how much less then is it likely, that they should confesse and acknowledg their Errors. And when, that although som of them bee convinced by many sentences of holie Scripture, (specially those that are the chief and ring-leaders of such heresies) yet all labor is lost, for they quickly have their Glosses wherewith they make baling and idle oppositions against the sentences of Scripture, insomuch that by our admonitions they are not onely nothing bettered; but the longer are the worf and more obdurate and hardned. This (said *Luther*) should I never have believed (that the Diuel in such sort could trim up his lies and make them so like unto the truth) if the open experience of these times had not delivered the same unto mee.

That the Diuel can mask himself in Christ's person.

The Diuel's
disguising.

IT is a fearful thing (said *Luther*) when Satan intendeth to torment the sorrowful consciences with intollerable melancholie; then the wicked villain master-like can mask and disguise himself into the person of Christ, so that it is impossible for a poor humane creature (whose conscience is troubled with such great and heavie Tribulations) to mark and discover the villanie of the Diuel. From hence it falleth out, that many of those (that neither know nor understand the same) do run headlong into despair, do kill and make themselvs away; for, they are blinded and deceived so powerfully by the Diuel, that they are fully perswaded, it is not the Diuel, but Christ himself that vexeth and tormenteth them in such sort.

The insisting
endeavors of
the Diuel.

I (said *Luther*) am a Doctor of Holie Scripture, and certain years hitherto have preached Christ; yet, to this daie, I am not able to put Satan off nor to drive him away from mee, as willingly I would, neither am I able so to comprehend Christ and to take hold on him, as in Holie Scripture hee is placed before mee, but the Diuel continually

tinually seeketh how to put another Christ into my minde. Yet nevertheless, wee ought to render humble thanks to Almighty God, who hitherto hath held and preserved us by his holie word, faith, and by praier, so that wee know how to walk before him in humilitie and fear, and wee ought nothing at all to depend or presume on our own wisdom, understanding, Righteousness, Art, strength and power, but onely and alone should comfort and cheer up our selvs in the strength of Christ, who alwaies above sufficiencie is strong and powerful, and although wee bee weak and faint, yet hee continually vanquisheth and overcometh through his power and strength, in us poor weak and feeble creatures, his holie name bee blessed and magnified for evermore, Amen.

Of the Diuel's Work.

THe Diuel goeth about with two things, wherewith hee advanceth his Kingdom and raiseth tumults in the world; namely, Lying and Murthering, which continually hee driveth with all diligence, and without ceasing. God commandeth, and saith, *Thou shalt do no murther*. Also, *Thou shalt have none other Gods but Mee*. Against these two Commandements, the Diuel in his members dealeth seriously without intermission. Hee neither can nor may do any thing elf but lie and murther, as alas, too too much wee finde by experience.

The foundation of Satan's Kingdom.

Hee now dallieth and plaieth no more with people, as heretofore hee hath don, with and by rumbling spirits; for hee well seeth, that the condition of the time is far otherwise now then it was twentie years past. Truly (said *Luther*) hee now beginneth at the right end, and useth great diligence. The rumbling spirits are now mute among us, but the spirits of sedition above measure do encrease and get the upper hand, God resist them.

Of the power of the Diuel.

THe Power which the Diuel useth (said *Luther*) is not by God commanded, but God resisteth him not, but look's through the fingers, suffereth him to make tumults, yet no longer nor further then God willeth; for God hath set him a stint and mark, over and beyond which hee neither can no dareth to step.

God's leave and permission to the Diuel.

Like as when a great Lord beheld another setting his Barn on fire and resisted him not, but looked through the fingers, even so doth our Lord God likewise with the Diuel. But, in that God said (concerning *Job*) to Satan, *Behold, hee is in thy hands, yet spare his life*, &c. That power (said *Luther*) was by God permitted, who gave him leav therunto, as if God should saie, Well on, I will once permit and give thee leav, but touch not his life.

Of Examples touching this life.

How and in what manner the Diuel keepeth hous, how hee rageth and swelleth with lying and with murthering, of the same wee read, see, and finde many horrible Examples; yet, wee ought to know, that God permitteth and suffereth the same so to bee don.

Daily experience.

That God through humane weakness destroyeth the power of the Diuel.

IT is in a manner ridiculous (said *Luther*) that God commandeth us (weak flesh and blood) to enter combate with the Diuel, and to strive and fight with so powerful a Spirit as hee is, and, (which seemeth more scornful) hath given into our hands no other weapon, but onely his Word, which by faith wee take hold on, and therewith wee beat and overcom him, the same must needs griev and vex that great and powerful enemy. But (said *Luther*) in such combating, it is very difficult and heavie, specially, in that wee know the Diuel to bee the Diuel; for, no man is able with words to expresse, much less to believ, how that maledicted Majestie can disguise and transform it self into an Angel of light, as *Paul* saith, 2 Cor. 11.

David against Goliath, 1 Reg. 17.

That

That the Diuel is a fowler.

The Diuel's
Wilde-fowl.

THe Diuel (said *Luther*) is like a Fowler ; those Birds which hee catcheth, the necks of the same hee wringeth asunder and killeth them, keepeth very few alive, Onely those that do allure other Birds to his snare, and also do sing the song which hee will have, the same hee putteth into a Cage, to the end, that by their alluring, hee may catch more ; all the rest must go to the pot. I hope (said *Luther*) hee shall not get mee into his Cage.

The Diuel's
space, *Mat. 3.*

Therefore, if thou intendest to resist Satan, then look, that thou beest well armed and weaponed with God's Word and with Praier. For, if thou beest secure, and spendest thy cogitations without God's word, then the Diuel is neer about thee, and lieth upon thee ; thou hast no waie to resist him, but onely and alone through God's Word and praier. For, hee cannot endure those blows of defence, otherwise although thou givest him once his dispatch and turnest him away ; yet, hee will quickly return again, specially, if thou beest secure, liest snooring, and thinkest, that now all is safe.

The Diuel's
near allied
companions.

Let no man flatter himself (said *Luther*) and think, that the Diuel is far from the ungodly, and in hell, as the Arch-Bishop of *Mentz* thinketh, whenas notwithstanding, the Diuel is and dwelleth in his hardened heart, rideth and driveth him according to his full will and pleasure, like as hee powerfully ruleth and leadeth all the ungodly. For, if the Diuel had none other power, but onely to plague us in bodie, and in wealth, and that hee vexed and tormented us onely with the cares and troubles touching the maintenance of this life ; then hee were no Diuel to make accompt of. But hee hath learned a higher Art ; namely, when hee taketh away from us and falsifieth the Article of Justification (both *privative & positive*) how wee are justified and saved before God, when hee either teareth the same quite out of our hearts, as is don in Popedom, or elf defileth it through Sects and Heresies, in that they talk and babble much thereof, but nevertheless, they hang thereon a Gloss concerning works, or somewhat elf, which is not pure, so that they leav the hulks or peelings of the nuts to their people and hearers, but the kernels are gon.

nota bene.

That the Diuel contemneth and derideth all the works of God.

Lupa.

ABout two miles from *Wurtzburg*, a great concourse of people and Pilgrimage yearly used to bee to the Golden *Lupa* (for those who were not canonized and exalted by the command of the Pope or Bishops, might well bee saved, but they were not to bee counted and named Holie) which afterwards was discovered to bee this, namely, a Churchman in that place had buried a Bitch, which hee called *Lupa*.

Whether the Diuel knew of Christ's Humanitie or no ?

Satan's flouting
of Christ.

I Believ (said *Luther*) that the Diuel knew not, that the Son of God (conceived in the bodie of the Virgin *Marie* by the Holie Ghost) was made man. Therefore hee saith in the Wilderness to Christ, *Art thou the Son of God? command that these stones bee made bread.* This glorious title the Diuel giveth to Christ, not that hee held the same to bee true, but flowted Christ therewith, as would hee saie, O ! depend thou still upon God, staie until a roasted Capon flieth into thy mouth, saie still, that thou hast a God who careth for thee ; where is now thy heavenly Father that should take thy part ? Now eat and drink of thy faith, let us see, if therewith thou canst still thy hunger, yea, stones mai'st thou eat for ought I see ; O ! how finely art thou the Son of God, &c.

What shape or form the Diuel carrieth.

The Diuel's
disguising.

THe Diuel carrieth two manner of shapes, forms, or vizards, wherein hee disguiseth himself ; either hee transformeth himself into the shape of a Serpent, thereby to affright and to kill ; or elf, into the form of a fillie sheep, to lie and deceive ; these (said *Luther*) are his two Court-colors. The Diuel is a foolish Spirit, for hee giveth means and occasion to Christ to defend himself, in that hee tormenteth and plagueth

plagueth the poor and weak Christians; for thereby hee confirmeth the Autoritie of Christ and his Apostles: as when they make the sick whole and sound, then the Diuel should rather wish, hee had left them at peace and quiet, and had not plagued nor tormented them; But his wicked desire in doing mischief, driveth him forward, to the end hee might bee brought to confusion.

Of the punishment of the Ungodlie when they give themselvs over to the Diuel, and are becom his habitation.

THE Ungodlie (said *Luther*) cannot bee worf and harder punished, then when of the Church they are delivered over to the Diuel; that is, Excommunicated, Correction of wicked people. to the end they may bee plagued and tormented of him; who (if God permitteth him) either killeth, or at least troubleth and vexeth them with manifold plagues and misfortunes.

Therefore in many Countries there are still Divels inhabiting. *Prussia* hath many evil spirits; likewise in *Pilappia* are many Divels and Witches. In *Swissia*, not far from *Lucerne*, on a high Mountain, is a great water, called *Pilates Ditch*, therein the Diuel hath vaste and horrible doings. In the Countrie where I was born (said *Luther*) is a very high Mountain, called *Pollter's Hill*, on the top of which is a Ditch, whereinto a stone beeing cast, it raiseth a great tempest, insomuch that the Inhabitants thereabout are moved and stirred. These are all Habitations of Divels, where they are Captivated.

S^t Austin writeth of one that knew the thoughts of men; as when one thought of a Vers in *Virgil*; but (said *Luther*) the Diuel had before possessed him with that Vers.

That the Words and Works of Good and Godlie People do much vex the Diuel.

OUR Songs and Psalms (said *Luther*) do sorely vex and griev the Diuel; on the contrarie, our Passions and Impatiencies, our Complainings and Cryings, [*Alas! or, Wo is mee!*] do pleas him well; yea, hee laugheth thereat in his Fift. Hee taketh delight in tormenting us, specially when wee confess, prais, preach and laud Christ. For seeing the Diuel is a Prince of this world, and our utter enemy, therefore wee must bee content to let him pass through his Countrie; hee will needs have Imposts and Customs of us, and striketh our Bodies with manifold plagues.

The Jurisdiction of the Diuel's Court.

Over whom and how far God permitteth the Diuel to plague the people.

GOD giveth to the Diuel and to witches power over Humane Creatures two manner of waies: *First*, Over the Ungodlie, when hee will punish them by reason of their sins. *Secondly*, Over the Just and Godlie, when hee intendeth to trie them, whether they will bee constant in the Faith, and remain in his Obedience, or no. For without God's Will and our own consent, the Diuel cannot hurt us; for God saith, *Whoso toucheth you, the same toucheth the Apple of mine Eye*. And Christ saith, *Without the Will of your Heavenlie Father, there cannot fall an hair from your heads*.

When the Diuel and Witches have power.

What use wee ought to make of such Histories as concern the Diuel's Tyrannie.

NOT long since (said *Luther*) the Diuel in *Thuringia* would have taken away a lewd fellow; but hee defended himself and strove long with him, insomuch that the Diuel was constrained to depart without him; then the fellow afterwards bettered himself, and thereby was preserved.

Truly (said *Luther*) these are not unprofitable nor vain Histories and Accidents; for therewith people are made afraid to work wickedness. Therefore mark well such and the like Histories, to the end yee may diligently take heed of swearing, and blaspheming of God, and not therewith to invite the Diuel to Guest; for hee is nearer unto us then wee can imagine. And therewithall consider this sentence, *The Son of God is appeared, to the end hee may destroie the works of the Diuel*.

Christian profit concerning this Accident.

Wee ought at this time diligently to praie (said *Luther*), that God would in Mercie help and deliver us; not onely in regard the Courses of Heaven, the Planets (together

Necessarie praies at this time.

ther with many horrible and fearful Signs) do presage nothing that is good : but also, by reason of the craft and subtiltie of the Divil, who with his practises in the fiercest and powerfulllest manner, without ceasing, tribulateth and assaulteth the Church.

Of the nature of the Divil.

The hellish
Wolf.

THe Divil hath even the nature and manner in devouring like a Wolf, who beginneth not to eat, until hee hath torn in pieces and murdered all the sheep in the Fold; for the Divil (if God resisted him not) would destroye and kill all humane creatures at once.

That the Divil's power is seen by the Falling of the Saints.

THe Divil's power (said *Luther*) is not so well to be seen and known by the Falling of Carnally minded people, and of the wise of this world (which live directly like senseless Creatures, and heathen people by nature) as it is seen by the Falling of the Saints that were endued with the Holie Ghost; as there have been *Adam, David, Solomon, Peter, &c.* who committed great and gross sins, and fell by God's Determinate Council, to the end they should not proudly exalt themselves by reason of God's Gifts; For which cause God suffered *David* to Fall so fearfully into Adulterie and Murther, to the end hee should learn to know his spoiled Nature, and to praise the *Miserere* for our Example, that wee also continually may live in God's Fear, may watch and praise.

How the Divil can deceive people, and beget Children.

nota

IN *Germanie* (said *Luther*) was heretofore a Noble Familie, which were born of a *Succubus*, and fell out thus:

A Gentleman had a fair young wife which died, and was also buried. Not long after, the Gentleman and his servant lying together in one Chamber, his dead wife in the night time approached into the Chamber, and leaned her self upon the Gentleman's Bed, like as if shee had been desirous to speak with him. The servant (seeing the same two or three nights one after another) asked his Master, whether hee knew, that every night a woman in white Apparel came unto his Bed? The Gentleman said, No: I sleep soundly (said hee) and see nothing. When night approached, the Gentleman considering the same, laie waking in Bed. Then the woman appeared unto him, and came hard to his Bed-side. The Gentleman demanded who shee was? Shee answered, I am your wife. Hee said, My wife is dead and buried. Shee said, True: by reason of your swearing and sins I died; but if you would take mee again, and would also abstain from swearing one particular Oath, which commonly you use, then would I be your wife again. Hee said, I am content to perform what you desire. Whereupon his dead wife remained with him, ruled his house, laie with him, ate and drank with him, and had children together. Now it fell out, that on a time the Gentleman had Guests, and his wife after supper was to fetch out of his Chest some Banqueting stuff: shee staying somewhat long, her husband (forgetting himself) was moved thereby to swear his accustomed Oath; Whereupon the woman vanished that instant. Now seeing shee returned not again, they went up into the chamber to see what was becom of her. There they found the Gown which shee wore, half lying within the Chest, and half without; but shee was never seen afterwards. This did the Divil (said *Luther*) hee can transform himself into the shape of a man or woman.

The Prince Elector of *Saxon* (*John Frederick*) having received advertisement of this strange Accident, sent thereupon presently unto mee (said *Luther*) to have my opinion, what I held of that woman, and of the children which were begotten and born of these two persons? Whereupon I wrote to his Highness, That in my opinion, neither that woman, nor those children, were not right Humane Creatures, but Divels; For the Divil casteth before the eyes a blaze, or a mist, and so deceiveth people; insomuch that one thinketh hee lieth by a right woman, and yet is no such matter; for, as *S^t Paul* saith, the Divil is strong by the Children of unbelief. But inasmuch as children

children, or Divels are conceived in such sort, the same are very horrible and fearful examples, in that Satan can plague and so torment people, as to beget Children. Like unto this is it also with that which they call the (*Nix*) in the water, who draweth people unto him, as Maids and Virgins, of whom hee begetteth (Divels) Children. The Divel can also steal Children away (as sometimes Children within the space of six weeks after their birth are lost) and other Children called (*Suppositivi*) or Changelings, laid in their places. Of the *Saxons* they were called *Killcrops*.

Of a Changed Childe at Dessaw.

Eight years since (said *Luther*) at *Dessaw*, I did see and touch such a Changed Childe, which was twelv years of Age; hee had his eies and all members like another Childe: Hee did nothing but feed, and would eat as much as two Clowns, or Threshers, were able to eat. When one touched it, then it cried out: When any evil happened in the house, then it laughed, and was joiful; But when all went well, then it cried, and was very sad. I told the Prince of *Anhalt*, If I were Prince of that Countrie, so would I venture *Homicidium* thereon, and would throw it into the River *Moldaw*. I admonished the people dwelling in that place devoutly to praie to God to take away the Divel; the same was don accordingly, and the second year after the Changeling died.

In *Saxonia*, near unto *Halberstad*, was a man that also had a *Killcrop*, who sucked the Mother and five other Women drie; and besides, devoured very much. This man was advised that hee should in his Pilgrimage at *Halberstad* make a promise of the *Killcrop* to the Virgin *Marie*, and should cause him there to be rocked. This advice the man followed, and carried the Changeling thither in a Basket. But going over a River, being upon the Bridge, another Divel that was below in the River called, and said, *Killcrop, Killcrop!* Then the Childe in the Basket (which never before spake one word) answered, Ho, ho. The Divel in the water asked further, Whither art thou going? The Childe in the Basket said, I am going towards *Hocklestad* to our loving Mother to be Rocked.

A *Killcrop*
about *Hal-*
berstad.

The man being much affrighted thereat, threw the Childe, with the Basket, over the Bridge into the water. Whereupon the two Divels flew away together, and cried, Ho, Ho, Ha, tumbling themselves one over another, and so vanished.

Such Changelings and *Killcrops* (said *Luther*) *Supponit Satan in locum verorum filiorum*; for the Divel hath this power, that hee changeth Children, and in stead thereof laieth Divels in the Cradles, which prosper not, onely they feed and suck: But such Changelings live not above eighteen or nineteen years. It oftentimes falleth out, that the Children of women in Childe-bed are changed, and Divels are laid in their stead; one of which more fowleth it self in the Excrements, then ten other Children do, so that the parents are much therewith disquieted, and the mothers in such sort are sucked out, that afterwards they are able to give suck no more. Such Changelings (said *Luther*) are also Baptized, in regard that they cannot be known the first year; but are known onely by sucking the mothers drie.

Concerning Samuel that appeared to King Saul.

IT was not the Prophet *Samuel*, which at *Saul's* request, the witch caused to appear *1 King. 28.* unto him, but it was a Spright, or an evil Spirit (said *Luther*) which hereby is proved: God commandeth in *Moses*, that the Truth should not be enquired after by the Dead, &c. Therefore it was a delusion in the shape and likeness of that man of God. Like as that Conjuror (the Abbot of *Spanheime*) brought to pass, that *Maximilian* the Emperor saw walking in his Bed-chamber, all the deceased great Heathen Emperors, and how everie one of them, in his life time, was proportioned and apparelled; among whom was *Alexander* the Great, *Julius Cesar*, also the Spouse of *Maximilian* the Emperor, which *Charls Gibbosus* took away from him.

A fear-

A fearful Historie of a Scholar who gave himself over to the Diuel.

Valerius a Student at Wittenberg.

ANno 1538, the 13 of Febr. a young Student at Wittenberg, named *Valerius*, of *Leipzig*, by my self (said *Luther*) was Absolved in the Sacristie, in the presence of the Deacons and his Tutor, *George Maior*. The same was very rude and disobedient to his Tutor. At last, being examined and asked, why hee lived so lewd and dissolute kinde of life, fearing neither God nor men? Hee thereupon confessed, That five years past hee had given himself over to the Diuel with these words, *I renounce and denie thy Faith (O Christ), and henceforward will bee entertained by another Master*. Touching these words (said *Luther*) I examined him, I reprov'd and chid him sharply, and I asked him, if hee had spoken any words more to the Diuel? Hee answered, No. Then I asked him, if hee was sorrie for it, and if now hee would return again to our Saviour Christ? Whereupon hee answered, and said, Yea, and earnestly persisted in praying. Then I laid my hand upon him, and with the rest that were by, I kneeled down, praied the Lord's Praier, and afterwards said,

Luther's dealing and prayers for a Student.

Lord God heavenlie Father, who through thy well-beloved Son hast commanded us to praie, and in thy holie Christian Church hast ordeined and instituted the Office of Preaching, that with meek spirit wee should instruct and recover again such our brethren, which through some fault might bee overtaken. And Christ thy onely Son himself saith, I am not com, but onely for the caus of sinners: Wherefore wee praie thee, for this thy servant, that thou wouldst pardon and forgive him his sins, and inclose him again in the Article of Remission of Sins, and receiv him again into the bosom of thy holie Church, for thy dear Son's sake Christ Jesus our Lord, Amen.

Publick Recantation.

Afterwards I spake these words following to the youth in the High German tongue (which hee spake after mee): I *Valerius*, confess before God and all his holie Angels, and before the Assemblie of this Church, that I did renounce and denie the Faith of my God, and gave my self over to the Diuel: The same is grievous unto mee, and I am heartily sorrie: I will henceforwards bee a professed enemy to the Diuel, and will conform my self to the will of my Lord God, and amend my self, *Amen*.

James 4.

Hereupon I admonished him to Repentance, and God's Fear, and that henceforth hee should in godlines, civilitie, and in obedience live, and should by Faith and Praier resist the Counsels of the Diuel: And when the Diuel should take hold on him with wicked cogitations, then should hee arm himself with God's Word, and presently should repair to his Tutor, or Minister, discover the same unto him, and should reject the Diuel, with his Counsels and Advices. This young Student (said *Luther*) from that time forward grew and became a very good and godlie Christian.

How wee ought to carrie our selves in time of Tribulation.

Providence in time of the Diuel's assaults.

WHen Tribulations approach, then (said *Luther*) excommunicate them in the Name of Christ Jesus, and saie, God hath forbidden mee to receiv that Coin, becaus it is minted by the Diuel; therefore wee are to reject his Coin, as being prohibited.

When heavie cogitations com upon thee, then expel them by what means thou best maiest: talk and discourt with good friends of such things as thou takest delight in. But here a man may saie, Without due cogitations, nothing that is good can be effected. Hereunto (said *Luther*) I make this answer, Wee must make a difference of cogitations. Cogitations of the Understanding do produce no Melancholie, but the cogitations of the Will caus sadness; as, when one is grieved at a thing; or when one doth sigh and complain, those are melancholie and sad cogitations, but the understanding is not melancholie.

When I (said *Luther*) write against the Pope, I am not melancholie; for then I labor with the brains and understanding, then I write with joie of heart; insomuch, that not long since Doctor *Reisenpusch* said unto mee, I much marvel that you can bee so merrie; if the case were mine, it would go near to kill mee. Whereupon I answered him, and said, Neither the Pope, nor all his shaven Retinue, can make mee sad; for I know that they are Christ's enemies; therefore I fight against him with joiful courage.

Since

Since the time that *Silvester* wrote against mee (said *Luther*) and in the beginning of his Book gave himself this Title, *The Master of the holie Palace*, and that I saw the *Bachant* wrote such stuff as constrained mee thereat to laugh and jest; I saie, since that time, I scorned him, his Master the Pope, and all his Popish Crew.

Now in this my Age I am vexed and tormented with nothing, but onely with the Tribulations and Temptations of the Diuel, who walketh with mee in my bed-chamber; hee strongly scowleth upon mee: Can hee gain nothing of mee in my heart, so fallerth hee on my head and soundly plagueth mee.

Hee oftentimes tribulateth mee touching Praying; hee striketh cogitations into my brest, as did I neglect to praie diligently: Although I know, that in one daie I praie more then all the Popish Priests and Friars, but I babble not so much. My earnest advice is (said *Luther*), that no man contemn written or described Praiers; for whoso praieeth a Psalm, the same shall bee made throughly warm.

The Diuel (said *Luther*) oftentimes objected and argued against mee the whole caus which (through God's Grace) I lead; hee objecteth also against Christ; But better it were that the Temple brake in pieces, then that Christ should therein remain obscure and hid.

Of the Diuel's kindeneses.

THe Diuel is so kinde (said *Luther*), that hee giveth Heaven to people before they sin, and after their sins, hee bringeth their Consciences into despair. But Christ dealeth quite contrarie; for hee giveth Heaven after sins committed, and maketh joyful Consciences.

The inequality of Christ, and of Satan's proceedings.

In this night past (said *Luther*) as I wakened out of my sleep, the Diuel came and intimated, that God was far from mee, and heard not my praiers; whereupon I said, Well then, so will I call and crie the louder. I will place before my sight the world's unthankfulness, and the ungodlie doings of Kings, Potentates and Princes; I will also think upon the raging Hereticks; all these will enflame my praying.

Of the Difference between the Obedience towards GOD, and towards the Diuel.

AMongst the external Obediences towards GOD and the Diuel, nothing carrieth a fairer lustre then superstition and Misbelief. People are very diligent in practising God's Worship without his Word and Command. God commandeth the Obedience of Faith and of Good Works: But the obedience towards the Diuel consisteth in Evil Works; that is, in Superstition and worshipping of Idols.

That the Diuel is a Hell-bound.

THe Hellish-hound (said *Luther*) in Greek, is called *Cerberus*, in Hebrew, *Scorphan*: Hee hath three throats, which are, Sin, the Law, and Death.

Of the Whale the Diuel.

IN *Job* are two Chapters concerning *Behemoth* the Whale, that by reason of him no man is in safetie. *Wilt thou (saith the Text) draw Leviathan out with a hook? Will hee make many supplications unto thee? will hee speak soft words unto thee?* These are colored words (said *Luther*) and figures whereby the Diuel is signified and shewed. The Whale careth for no Ship, neither doth *Behemoth*: hee careth for no Art, for no wisdom nor power. The Prince of this world regardeth these like straw or stubble: But one thing there is that shall destroye him; namely, God's Word in Faith: *The woman's Seed will do the Deed.*

The 40. 41.



CHAP. XXXVI.

OF WITCHCRAFT.

Of the power of Witchcraft against Christians.

Preachers,
most of all,
ought to take
heed.



Chosen from such evils.

Certain it is (said *Luther*) that good and godlie Christians may bee bewitched; For our souls are subiect to lies, but the same shall bee delivered. Nevertheless, the bodies must bee subiect to the murthering stabs of the Diuel. I am perswaded (said *Luther*) that my sicknesses are not alwaies natural; but that the Diuel by Witchcraft practiseth his wilfulness upon mee; but God delivereth his

Of a bewitched Maid.

The Diuel's
witching

Doctor *Spalatine* (said *Luther*) told mee, that a young Maid at *Altenburg* was lately bewitched, insomuch that shee wept tears of blood. And although shee neither saw nor knew the Witches, yet shee felt them present, and wept. The Magistrate (said *Luther*) should make haste with such Witches to punishment. The Lawyers in such Cases will have too many witnesses and proofs. I had lately a Matrimonial Cause in hand: A wicked woman by poison intended to make away her husband, insomuch that hee vomited and cast out little Vipers: When shee was put to the torture, shee refused to confesse any thing; for such Witches are altogether dumb, and contemn the Rack; the Diuel will not suffer them to speak: But such actions are sufficient proofs for them to receiv condign punishment to the example of others.

Of Witchcraft divinely explained.

Although (said *Luther*) everie sin is a falling from God's Works, whereby God abominably is provoked to wrath; yet Witchcraft, in regard of the abomination thereof, may well and rightly bee named, *Crimen laesa Majestatis Divinae*; that is, A Rebellion, and such an Abomination, as chiefly, and in the highest measure, toucheth the Divine Majestie; for as the Lawyers artificially do dispute concerning divers natures of Rebellion and mis-behaviours against the temporal Regal Majestie; (And among the rest they infer, When a man flieth out of the field from his Lord and Master, becometh treacherous, and joineth himself to the Enemy, such an one they condemn, and acknowledg him worthie of punishment to death). Even so likewise, forasmuch as Witchcraft is an abominable offence, in that one giveth himself from God (to whom hee hath promised, sworn, and vowed himself) over to the Diuel, who is God's utter enemy; so is the same well worthie of Death's punishment.

That one Witchcraft requiteth another.

Emperor *Friderick* (Father to *Maximilian*) caused a Conjurer to bee invited to dinner among some of the chiefest Courtiers. The Emperor with his Art produced, that the Conjurer got feet like an Ox, and on his hands hee had claws: The Emperor coming into the dining-room, bade the Conjurer fall to his victuals; but being ashamed, hee hid his claws under the table. At last, when hee could hide them no longer, they were discovered.

Then the Conjurer said to the Emperor, If your Imperial Majestie pleas to give mee leav, I will also shew you something. The Emperor said, Yea, I give thee leav. Whereupon the Conjurer by his sorcerie wrought, that a great tumult was raised without, just under the Emperor's window. Now as the Emperor looked out at the window

CHAP. 37. *Of Tribulation and Temptation.*

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dow to see what the matter was; then hee had on his head a great and mightie pair of Stag's horns, so that hee could not pull in his head again. Then said the Emperor to the Conjuror, Releas mee, thou hast won. I like it well (said *Luther*) that one Diuel can jeer another, whereby I gather and conclude, that one Diuel is stronger then another.



CHAP. XXXVII.
OF TRIBULATION AND TEMPTATION.

How LUTHER by the Diuel was Vexed, Tribulated, and Tempted by reason of his Doctrine, and how hee defended himself.



Hofo, without the Word of Grace and Praier, disputeth with the Diuel touching Sin and the Law, the same hath lost; therefore (said *Luther*) let him leav of betimes. For the Diuel is armed against us with *Goliath's* Sword, with his Spear and Weapons; that is, Hee hath on his side to assist him, the Testimonie of our own Consciences, which witness against us in that wee have transgressed all God's Commandements; therefore the Diuel hath a very great

The Diuel's
advantage a-
gainst us.

advantage against us.

The Diuel oftentimes assaulteth mee, and objecteth, that out of my Doctrine great offenses and much evil hath proceeded, wherewith many a time hee vehemently perplexeth mee: And although I make him this answer, That much good is also raised thereby (which by God's Grace is true), yet notwithstanding, hee is so nimble a spirit, and so craftie a Rhetorician, that master-like hee can pervert the same meerly into sin. Hee was never from the beginning so fierce and full of rage, as now hee is towards the end of the world. I feel him exceeding well.

*Luther's tribu-
lation con-
cerning his
Doctrine.*

But (said *Luther*) when I remember my self, and take hold on the Gospel, and meet him therewith, then I utterly confute him and all his Arguments; but many times I am failing therein; therefore hee objecteth, and saith, The Law is also God's Word, why then is alwaies the Gospel objected in opposition against mee? Then I saie unto him, True: the Law is also God's Word; but so far different it is from the Gospel, as Heaven is from Earth: For in the Gospel God offereth unto us his Grace; Hee will bee our God, and meerly out of Love hee presenteth unto us his onely begotten Son, who delivereth us from sin and death, hath purchased everlasting Righteousness and Life by his Passion and Resurrection; thereon do I hold, and will not make God a liar. Indeed, God also hath given the Law, but in everie respect for another use and purpose.

Wherewith
Luther con-
futech the Di-
vel's Argu-
ments.

What I teach, write, preach, and intend, the same (said *Luther*) I lead openly by the clear daie-light, not hidden in a corner: I direct and square all the same by the Gospel, by Baptism, and by the Lord's Praier. Christ standeth here, Him I cannot denie; upon the Gospel do I ground my Cause, &c. Yet notwithstanding all this, the Diuel bringeth it so near unto mee with his craftie disputing, that the sweat of anguish droppeth from mee, insomuch, as many times I feel and understand, that hee sleepeth nearer unto mee then my wife *Kate* doth; that is, hee disquieteth mee more, then shee comforteth or pleaseth mee.

*S^t Paul also
reviled for a
Rebel.*

Even thus *S^t Paul* was constrained (beeing in Tribulation and Temptation) to defend and comfort himself, when at *Philippi* both Jews and Gentiles hit him in the teeth, and said, *That hee troubled their Citie, &c.* And at *Thessalonica* they said, *These are they that turn the world upside down, they do contrarie to the Decrees of Cesar, &c.* And

*Acts 16.
Acts 17.*

Acts 24.

at Cesaria, Tertullus said, *This is a pestilent fellow that hath moved Sedition among all the Jews throughout the world, &c.* This was as much as to saie, Hee was a Rebel against the Emperor. Likewise the Diuel stirred the Jews up against Christ, accusing him falsely, That hee forbad to paie Tribute unto Cesar. Also that hee blasphemed God, in making himself the Son of God.

Therefore (said Luther) do I saie to the Diuel, Like as thou camest to confusion by Christ and S^t Paul, even so (M^r Diuel) shall it go with thee, if thou meddlest with mee.

How a Christian ought to defend himself against heauie cogitations.

The language of Holie Scripture.

The securitie of the faithfull.

AS heretofore I have said, so I saie still, That all heaviness of minde and melancholic cometh of the Diuel; For hee is the Lord of Death, *Hebrews* the 7th; specially when a man is possessed with such cogitations, as, That God is not gracious unto him; or, That God will have no Mercie upon him, &c. Therefore whosoever thou beest, that art possessed with such heauie thoughts, know for certain, that the same is a work and driving of the Diuel: For God hath sent his Son into the world, not to affright, but to comfort sinners. From hence these and the like sentences are oftentimes expressed in holie Scripture; *Rejoice: Bee joyful in the Lord. Bee not afraid, Bee not discouraged, Bee of good comfort, I have overcome the world. The sting of death is made blunt upon mee; yea, it is altogether broken in pieces, &c.*

Therefore in such Tribulations thou oughtest to bee of good courage, and to think, that now henceforward thou art not the childe of an humane creature, but of God through Faith in Christ, in whose Name thou art Baptised; therefore the spear of death cannot enter into thee; hee hath no right unto thee, much lesse can hee hurt or prejudice thee; for hee is everlastingly swallowed up through Christ.

That Tribulations are sure and certain tokens that God loveth us.

Luther's comfort for a perplexed person.

Psal. 147.

IT is better for a Christian (said Luther) to bee sorrowful then to bee secure, as the world useth to bee. Well is hee (saith the Wiseman, *Prov.* 28,) that standeth alwaies in fear; yet so, that hee knoweth hee hath in Heaven a Gracious God, for Christ's sake, as the *Psalme* saith, *The Lord's delight is in them that fear him, and put their trust in his Mercie.*

There are two sorts of Tribulations (said Luther); one, of the Spirit; another, of the Flesh. Satan tormenteth the Conscience with Lies; insomuch, as hee perverteth that which according to God's Word is well and uprightly don. But the Bodie, or the Flesh hee plagueth in another kinde.

No man ought to laie a Cross upon himself, or to make choice of a Tribulation (as is don in Popedom): but if a Cross or Tribulation cometh upon him, then let him suffer it patiently, and know, that it is good and profitable for him: For by that means wee must learn through experience, that Satan is a Liar and a Murtherer, and that heaviness of spirit cometh of the Diuel, who, out of meer hatred, wisheth that wee might not enioie so much as one hours solace or comfort. But (said Luther) bee thou of good comfort in the Lord, it will bee better; for Christ will make good his promises, where hee saith, *I live, and yee shall live.* Likewise, *I will not leav you comfortless.* And, *I will take you unto mee, so that yee shall bee where I am, &c.*

John 12. 14, 17.

Therefore do I hope, that our loving Lord God will graciously help us, and put an end to our Tribulations: In the mean time let us chear up our selvs in patience, and let us with joie and comfort carrie in our mindes, what S^t Paul delivereth, and saith, Through many troubles wee must enter into the Kingdom of Heaven. All that will live a godlie life in Christ Jesus must suffer persecution.

That blaspheming of God is two-fold.

The Diuel's clogging of praier.

LUTHER (understanding of one that was fiercely tempted and plagued in his Conscience, in that hee found not in himself *Formalem justitiam*, that is, a full, compleat Righteousness, that hee was not so Righteous, as God in the Law required of him, and that onely in praying hee alwaies felt such blaspheming against Christ) said,

said, It is a good sign; For blaspheming of God is two-fold; *One is Activa*, or Operative; When one witting and wilfully seeketh occasion to blaspheme God (as *Faber*, and *Doctor Smith* do), from which, God deliver us. The *Other* is a constrained blaspheming of God *Passiva*; When the Divil, against our wils possesseth us with such evil cogitations unawares, which wee desire to resist. With such God will have us to bee exercised, to the end wee may not lie snooring in laziness, but that wee should strive and praie against the same. By this means (said *Luther*) such cogitations at last will vanish away and cease, specially at our last end; for as then the Holie Ghost is present with his Christians, standeth by them, driveth away the ugly Divil, suppresseth him, and maketh a sweet, a quiet, and a peaceable heart and Conscience. Wherefore (said *Luther*), write unto him, that hee take, for his spiritual diseas, this my Physick; namely, that hee trouble and torment not himself about any thing, but bee of good comfort, trust in God, and hold himself on the Word: As then, the Divil of himself will cease from wakening and encreasing such blaspheming. Christian's advantage.

But what concerneth his Tribulation, in not finding a full and compleat Righteousness in himself, let him know, that no humane creature findeth the same in this life; it is altogether Angelical, which shall happen and fall unto us in the life to come. Here wee must content our selves with Christ's Righteousness, which full dearly hee purchased and merited for us with his Innocent Blood.

What one cannot hinder which is wrongfully don, hee must use patience and praie.

David (said *Luther*) was a wonderful discreet man, in that hee dared openly to teach and speak against the false-worshipping of the Jews, but hee was not able to hinder and resist the same: Hee, doubtless, saw in this corner, one, Celebrating Mass, another in that place teaching falsely (and the same were the greatest and power-fullest heap and multitude), which if by force hee could have utterly cast down and destroyed, so would hee (no doubt) have don it; but seeing hee knew not how to remedie the same, hee was compelled to entertain patience, and to compose a song thereof unto the Lord, sang, and called upon him.

Of Physick against unprofitable Cogitations.

When I (said *Luther*) am troubled with Cogitations concerning temporal or domesticke affairs, then I take a Psalm, or a sentence out of *St Paul*, and so I laie mee down to rest and sleep. But the Cogitations that come of the Divil are somewhat more chargeable unto mee, as then I must look strongly about mee, and valiantly must strive to work my self thereout. Against the plague, Melancholic.

Of the Christians victorie through the Holie Ghost.

Humane weakness (said *Luther*) must lie open to all tribulations and dangers inwardly and outwardly, to corporal and spiritual trials; yea also, must lie open to the Divil; insomuch, that if God held not over us, defended and protected us not, so could not one of us last or remain the space of an hour. Therefore the Holie Scripture giveth a very fair stile to the Holie Ghost, nameth him an Advocate and Assistant, that pleadeth our Cause, speaketh our words, standeth in our stead, and when wee are fallen, hee helpeth us up again. Thus wee keep the victorie through Faith, wee overcome the Divil and the world; yet not by our strength or abilitie, but through the strength and operation of the Holie Ghost, and by Faith. Fearful dangers of humane creatures.

That Christians must suffer.

Wee which are Baptized (said *Luther*) must to the task, and suffer *Active & Passive*, of God, who worketh and formeth us as a Potter prepareth his claie; then wee must also suffer of the world and the Divil, who in such sort do plague and torment us, that wee are made Martyrs continually.

Our Lord God vexeth all his Saints, they must all drink of the cup; for even so hee dealt with *Marie* his Mother. That which is loving and acceptable unto him, the same must suffer: And when wee strive, then wee lose. This (said *Luther*) affrighteth mee. Psal. 75.

Signs of Christian's cogitations.

It is impossible that an humane heart (without Crosses and Tribulations) should think upon God, and not forget him.

That all cannot bear equal Tribulations.

Not all (said *Luther*) are able to bear Tribulations alike; for, as if on the bodie of an humane creature all were meerly flesh without bones, then it would fall into a lump, or bunch; the bones and sinews do keep up the Flesh, &c. Even so in the Christian Congregation, som must bee able to bear a blow of the Diuel; as wee three, *Philip Melancthon*, *John Calvin*, and my self: Therefore wee praie continually in the Church; for it is Praier that must do the deed.

That David's Tribulations were much more heauie then ours are.

David's Feters.

David, doubtless, had worf Diuels then wee have, for without great Tribulations hee could not have had so great Revelations (which indeed were great and glorious). *David* made Psalms, and sang: wee also will make Psalms, and sing so well as wee can, to the honor of our Lord God, and to spight and deride the Diuel and his spouf.

How wee ought to comfort such an one that is in Tribulation, thinking hee hath sinned against the Holie Ghost, which sins will not bee forgiven.

True Repentance in Faith.

Such an one (said *Luther*) ought earnestly to bee dissuaded from entertaining those Temptations, and not to vex himself therewith, for hee is not guiltie of such sins. No Adulterer or Murtherer treadeth Christ's blood under foot; but when they are sorrie for their sins, and believ on the Son of God, then their sins are remitted; As Christ said to the Adultress, and to the Murtherer on the Cross: to the Adultress hee said, *Neither do I condemn thee, go, and sin no more.* To the Murtherer hee said, *This daie shalt thou bee with mee in Paradise.* But to the Scribes and Pharisees (who set themselves against the Righteousness of the Gospel) Christ said, *Wo bee unto you.*

John 8.

To sin against the Holie Ghost.

When one out of weakness denieth God's Word (as there are many at this time that denie it under Prince *George*) so is it no sin against the Holie Ghost. As *Peter* sinned in denying Christ, but not against the Holie Ghost. On the contrarie, *Judas* persisted in sinning, hee repented not, but remained hardned.

How Luther answered the Diuel when hee tempted and plagued him in the night season.

Answers of derision, which Luther gave to the Diuel.

When in the night times the Diuel cometh upon mee with his Temptations and Tribulations, then I give him these and the like answers, and saie, Diuel! I must now sleep; for the same is God's Command and Ordinance, to labor by daie, and to rest and sleep by night; therefore *Sancte Satan*, *Ora pro me*, for thou (Diuel) art so holie, that thou never committedst any sin; if otherwise, then go thy waie to God, and purchase Grace for thy self, and in case thou intendest to make mee good and iust, then I saie unto thee, *Medice, cura teipsum.*

Of the reason, why good and godlie people are plagued of the Diuel.

A God-fearing person (said *Luther*) is chastised, to the end hee should not bee condemned with the world; but the ungodlie, that thereby they either may confess their sins, or elf bee more hardned. The better Christian, the more tribulations; the more sins, the more fear.

Of David's Tribulations.

David's Historie, with his Tribulations.

When *David* sang this song, *Absalom my son, Absalom my son*, &c. Ah! (said *Luther*) how sorrowful and perplexed a man was hee at that time: The very words do denote, that his grief of heart was great.

The good and holie King had vehement tribulations and crosses, which altogether eclipsed and darkned God's Graces and Promises, which by God were made unto him; yea they were thereby more darkned, then advanced. They were fearful and horrible

horrible examples of Offences; insomuch, as his grief of heart was such, that hee lamented that ever hee was born. His Kingdom, indeed, was thoroughly powdred and pepper'd unto him: For although hee was anointed King, yet for eight years space hee had but onely two Tribes: And afterwards, when hee was confirmed King in *Israël*, then they rebelled against him. *Absalom* slew his brother *Amnon*, the sister by the brother was deflowred, and made a shame to the world, &c. Therefore (said *Luther*) to hold fast and sure to the Word, in time of such trials and vexations (as *David* did), O! the same is of great and inestimable value.

Of Luther's admonishing to Patience in Tribulation.

IF (said *Luther*) wee rightly considered how great the glorie of the life to com will bee (which wee expect when wee rise again from the Dead), then would wee not bee so heavie and unwilling to suffer all manner of Tribulations, which by the wicked world are put upon us.

When the Son of Man, our Lord *Jesus Christ* shall appear at the last daie to judg the Living and the Dead, and shall pronounce the sentence both over the God-fearing and ungodlie; then wee shall finde, and in our hearts bee ashamed, that so unwillingly wee suffered but a slight and small cross or tribulation; as a wrongful imprisonment, a casting into the dungeon, &c. Then wee shall saie, O, fie upon mee! in that I threw not my self down under the feet of all the ungodlie to bee trod and trampled upon, for the glorie's sake which now I see revealed, and proceedeth out of the Truth of the Promises of God's Word, and which is shewed to all those that receiv'd and believed the same; therefore *St Paul* well & truly saith, *For I reckon, that the sufferings of this present time are not worthy to be compared with the glorie which shal be reveal'd unto us, Rō. 8.*

That spiritual Tribulations are most grievous.

THE upright and true Christian Church (said *Luther*) hath not to strive with Flesh and Blood, but with evil spirits under heaven, as *St Paul* saith, *Eph. 6.* The spiritual combate is most heavie and dangerous: For flesh and blood taketh away but onely bodie, wife and children, hous, land, and what is temporal; but the spiritual evil taketh awaie the soul, everlasting life and salvation.

The greatest loss.

Let us bee of good comfort and undiscouraged (said *Luther*), all will turn to the best; for our Tribulations shall tend to God's Honor, to the profit and saving health of us, and of many people. Let us stand stedfast and endure the blow, let the Diavel rage and swell so long as hee will; for certainly hee shall run himself on the Rock.

Comfort against Melancholie.

DOCTOR *Feronimus Weller* beeing deeply plunged into Melancholie fits and humors, *Luther* said unto him, Bee of courage, you are not alone that suffereth Tribulation, I am also one, and have greater sins upon mee, then you and your father have; for I blasphemed my God fifteen years together with Celebrating that Abominable Idol the Mass, insomuch that I wish from my heart I had been at that time rather a Pandor or a Thief.

Doctor Weller.

That God helpeth out of Tribulations.

I HAVE found by my self (said *Luther*), that in my highest Tribulations (which tormented and exhausted my bodie in such sort, that I could scarcely pant and take my breath), I went dried up and pressed out like a sponge; No creature was able to comfort mee; insomuch that I said, Am I alone the man that must feel such Tribulations in the spirit? But ten years past, I beeing solitarie and alone, God comforted mee again through his holie Angels, and enabled mee to strive and fight against the Pope.

Luther's Tribulations.

That the true Church is alwaies in danger and tribulation.

WE see and learn both in Holie Scripture and also by experience, that the Church continually standeth in danger and in need, so that shee easily might fall into despair. For what did wee see and feel (before the Imperial Diet held at *Ausburg*, Anno 1530), but that the Causes in Religion and the Church had quite been extinguished?

güished? But seeing that (by God's Grace) wee are now delivered from that fear, there ariseth a greater danger and tribulation concerning Seditious Spirits, specially the *Anabaptists*, and the *Antinomians*. Therefore the Church must continually stand trembling and in danger, as is written, *If I considered not thy Law, so had my soul remained in Hell*; that is, I should have fainted and despaired.

Tribulations and hurtful Cogitations (said *Luther*) are certain signs of death; they shoot more surely at the heart, then any arrow or bullet is shot at a mark; they drie up marrow and bone; such evil cogitations plagued mee more then all my labors, which have been innumerable.

To resist cogitations with cogitations.

Psal 118.

Oftentimes (said *Luther*) I took busines in hand, thereby intending to drive away the Diuel; but all would not do, hee would neither depart nor surcease. For Satan (as a Founder of Death) hath so spoiled and fouled our nature, that wee refuse to bee comforted. Therefore hee that feeleth such diuellish cogitations and spiritual temptations, him I truly advise, that soon and quickly hee expel them. Let him think on somewhat else that is pleasant, let him take a merrie cup, let him jest or plaie, or let him take in hand som other honest and civil matter, and as much as possibly hee may, let him seriously meditate thereon. But above all things, let him use the principal and chiefeest physick, namely, let him stedfastly believ in Jesus Christ; for hee came to comfort and to revive, and will destroie the works of the Diuel. And inasmuch as all melancholie and heaue cogitations proceed from the Diuel, so must wee praie to God for his Holie Spirit, who is a stout and a courageous contemner of death and all danger: Hee is the daring Champion.

A true Christian (said *Luther*) should bee a ioiful creature; and although wee must suffer many plagues and tribulations outwardly and inwardly, both of the world and the Diuel, Let it go on, let us not bee dismaid, but call upon God and have patience; Hee is a helper in need, hee will not leav us comfortless nor helpless, nor let us stick and die in tribulations, for they are good and necessarie for us, to the end God's strength, in our weakness, may bee the stronger. Let us behold how, and in what manner, the holie Patriarchs, the Prophets and Apostles were dejected and discouraged. How should wee then go scot-free, that are poor, miserable and weak worms?

Where the Gospel is purely taught, there are alwaies persecutions and tribulations.

Christ, a Bridegroom of Blood.

THE Gospel cannot bee without persecution; for that man, who is called Christ, must taste of blood, as *Moses's* wife said to her husband, *Thou art to mee a bloodie Bridegroom*. For Antichrist is not Christ's friend, as in this our time wee finde by experience, in that the Pope so fiercely rageth and thundreth against the Gospel. If (said *Luther*) I had not been circumspect and diligent, so had the Pope devoured mee. *Nisi ego fuisset Mordax, Papa fuisset Vorax*. I am the Pope's Pearch, that have sharp pointed Fins, which hee is not able to swallow nor devour: the Pope on mee hath found a Hedg-hog to chew on.

Comfort for perplexed Consciences.

Our Lord God's working places.

THE Lord our God is a God of the humble and perplexed hearts, which are in need, in tribulation, and in danger, in whom God sheweth his Power; for if wee were strong, then should wee bee proud and haughtie. God cannot shew his Power, nor make proof thereof, but onely in our weakness: Hee will not quench the glimmering Flax, neither will Hee break in pieces the bruised Reed.

God loveth tribulations, and hee also hateth them, hee loveth them, when thereby wee are invited and stirred up to praie, and to trust in God; again, hee hateth them, when by reason thereof wee grow faint and dismaid. Therefore when wee are well, then let us sing to God a *Psalme* and praise him; but if wee bee not well and merrie, then let us call upon God, and praie; for the Lord hath pleasure in them that fear him, and wait upon his mercie.

Hee that feeleth himself weak in faith, let him alwaies have a desire to bee strong therein, for that is a nourishment which God reliseth in us with an appetite. Ah (said

(said *Luther*) how great a part and piece of Righteousness it is, when wee have a longing desire to bee Just and Righteous. Therefore faint not, but lift up and comfort thy self with God's Word, and with examples of Holie Scripture: For God, who hath holpen all the Patriarchs, the Prophets, and the Saints, will not forsake thee.

Longing after
Righteousness.
Mat. 5.

Of Faith's Tribulation.

FAith's Tribulation is the greatest and sharpest torment, for faith must overcome all other tribulations whatsoever; Now, if faith bee foiled and lieth under, then all other tribulations must needs fall upon humane creatures; but if faith holdeth up his head, if that bee sound and in health, then all other tribulations & vexations must grow sick, weak, and decreas. This tribulation of the faith was that Thorn which *S^t Paul* felt, and which pierced through flesh and spirit, through soul and bodie, &c. Such tribulations was *David* possessed with, when hee made this *Psalm*, *Lord rebuke mee not in thine anger*, &c. No doubt (said *Luther*) hee rather would have struck through and slain himself with a sword, then to have suffered and felt such fearfulness of God's wrath and indignation. I am perswaded that such confessors do far excell those Martyrs which corporally are plagued and pained, for they see daily in the world abominable Idolatrie, Offences, Heresies, Errors, the falsifying of the pure Doctrine; sins and confusion, they see, that the ungodly are fortunate, and whatsoever they take in hand, the same hath good success and prospereth according to their hearts desire; on the contrarie, they see, that the Righteous, good and godly Christians, daily are plagued, banished, hanged, drowned, and persecuted in the fiercest manner, like as sheep appointed to bee slain, insomuch that (beholding the same) their hearts might break in pieces. Therefore (said *Luther*) whoso is possessed with these and the like spiritual Trials and temptations, the same should frequent the companie of people, and in any case not to bee alone, nor to hide himself, and so to bite and torment himself with his and the Devils cogitations and possessings, for the Holie Ghost saith, *Wo to him that is alone*. When I (said *Luther*) am in melancholie, unpleasent and heavie minded, then I abandon solitariness, and repair to people and talk with them. Spiritual tribulations are far higher, greater, heavier and more dangerous, then corporal afflictions, from hence those tribulations arose, wherewith the Divil touched the conscience of *Judas*, when hee said, *I have betrayed the Innocent and Righteous blood*, &c. The same to him was the Divil's first deadly stroak.

That solitariness in Tribulations ought to bee abandoned.

IT is written of *S^t Paul*, that when hee had suffered shipwrack and great hunger fourteen daies together, hee went afterwards to his brethren, of whom beeing courteously received, hee recovered himself again, was refreshed and comforted. Even so (said *Luther*) when I am in heavie tribulations, then I rather go to my Swine-herd and Swine, then to bee or remain alone. The heart of an humane creature is like a Mill-stone in a Mill, when corn is shaken thereupon, it runneth about, rubbeth and grindeth it to Meal, but if no corn bee present, (the stone nevertheless running still about) then it rubbeth and grindeth it self thinner and becometh less and smaller; even so, the heart of an humane creature will bee occupied, if it hath not the works of its vocation in hand to bee busied therein, then cometh the Divil and shooteth thereinto tribulations, heavie cogitations and vexations, as then the heart consumeth it self with melancholie, insomuch that it must starv and famish. Many a one therewith grieveth and perplexeth himself to death, as *Syrach* saith, *Sorrow killeth many people, and melancholie consumeth marrow and bone, it produceth no profit at all*.

That heavie cogitations do sicken the bodie.

HEavie thoughts (said *Luther*) do inforce rhumes, when the soul is busied with grievous cogitations, and the heart troubled therewith, then the bodie must partake of the same. *Austine* said well, *Anima plus est ubi amat, quam ubi animat*. When cares, heavie cogitations, sorrows and passions do exceed, then they weaken the bodie, which

Thoughts and
disquietness.

which without the soul, is dead, or like a horse without one to rule it. But when the heart is at rest and quiet, then it taketh care of the bodie and giveth it what thereunto pertaineth. Therefore, wee ought to abandon and resist heave cogitations by all possible means. My greatest strife is, when I combate with the Divil with my cogitations.

That every one hath his particular Tribulations.

Nemo sua sorte contentus.

NO humane creatures life is peaceable without disquietness, every one hath his tribulations; and many an one (rather then to bee without them) will make and procure disquietness to himself; for no man is content with that which God giveth and sendeth; hath one a wife, so wisheth hee that hee had her not; a single man desireth to have a wife; a master wisheth to bee a servant; a poor man would willingly bee rich, a rich man continually coveteth more, hee cannot bee filled nor satisfied. Even so fareth it with the heart of a humane creature, which never can bee at rest. To conclude (said *Luther*) I never yet knew a troubled and perplexed man, that was right in his own wits.

Of Luther's wish and desire in his sickness.

Death is better then life.

S. Paul's tribulations.

Jerom's and other Fathers tribulations.

The use of tribulations

AH (said *Luther*) how willingly would I now die, for I am faint and over-wrought, and at this time I have a joyful and peaceable heart and conscience, I know full well, so soon as I shall bee again in health, I neither shall have peace nor rest, but sorrow, weariness and tribulations do attend mee. For could that great man, *S. Paul*, not bee freed or exempted from tribulations (who made complaint of Satans Angel that beat him with fists) how then should I poor man have peace and bee without vexations and tribulations? For through many troubles wee must enter into the Kingdom of God. How willingly would I bee instructed of *S. Paul*, (if hee were now living) what manner of tribulation his was at that time, it was not a Thorn in the flesh touching the inchaist love hee bare towards *Tecla* (as the Papiests dream) O no! (said *Luther*) it was no sin that so pierced him, I know not what it was, I am persuaded, it was something higher then despairing by reason of his sins, as in the *Psalm* such tribulations are expressed, *Thou shalt suffer him for a little while to bee of God forsaken*, &c. And in the 22. *Psalm*, *My God, my God why hast thou forsaken mee?* As would hee saie, Thou hatest mee without a cause, for in Christ was no sin. Also in the 73. *Psalm* wee read, *I was pricked in my Reins*, that is, a Spear went through my Reins.

The tribulations which *Jerom* and the other Fathers felt, were carnal and childish temptations in comparison of Satans Angel that beat *Paul* with fists (*Scholops* Thorn) when one is snared on the Gallows, then the ridiculous tribulations of *Jerom* and others are easily forgotten. If I live yet a while (said *Luther*) I will write a Book of Tribulations, without which, no man can know neither the Holie Scriptures, nor yet God's Feare and Love.

That Corporal tribulations are far lighter then the Spiritual.

Christ's tribulations in the Garden.

Hebrews 4.

WHEN Spiritual tribulations do approach, then wee breath out and saie, Cursed bee the daie wherein I was born, &c. Then wee begin to sweat. In such tribulations almost was our blessed Saviour Christ in the Garden, when hee said, *Father, let this cup pass from mee*, here the will was against the will, yet hee turned and fitted himself presently according to his Fathers Will, and was comforted by an Angel. Christ, (who in our flesh is plagued and tempted) is the best Mediator and Advocate by God in our Tribulation. Hee is President, when wee are onely Respondents, if wee will but suffer him to mediate. Bee it so, that it seemeth God is Angrie with us when wee are in Tribulation and Temptation; yet when wee repent and believ, as then wee shall see and finde, that under such anger, God's Grace and Goodness towards us lieth hid. Therefore let us patiently attend our Lord God's leasure, and constantly remain in Hope, let us not suffer our selvs at such vizards to bee offended, but let us diligently praie.

To have patience in suffering.

ON the 8th of *August*, 1529, *Luther*, together with his wife, laie sick of a Fever; then hee said, God hath touched mee sorely, and I have been impatient: But God knoweth better then wee our selvs whereto it serveth. Our Lord God doth like a Printer, who setteth the Letters backwards; wee see and feel well his Setting, but wee shall see the Print yonder, in the life to com: In the mean time wee must have patience.

A Printers
comparison.

The Tribulations of God-fearing Christians are strong and profitable. Tribulation is a right School, and an exercise for flesh and blood: who so is without Tribulation and Temptation, the same understandeth nothing. Therefore the whole *Psalter* almost in everie Vers is nothing but tribulations, and perplexities, sorrows and troubles: It is a book meerly of Tribulations.

How Tribulations may bee resisted.

WEE use to saie, (and it is very true) *Ubi Melancholicum, ibi Diabolus habet paratum Balneum*, Where a Melancholic and heavie minded brain is (that goeth about with his own heavie cogitations, therewith consuming himself) there the Di-vel of such an one hath a prepared Bath. Therefore when one is plagued with sorrow of heart, with despair, or with a worm in his Conscience, let the same earnestly hold himself on the comfort of the Divine Word. Afterward let him eat and drink, and seek the companie and fellowship of good and godlie Christian people, so will it grow better with him.

*Nota melancholy**Comfort in spiritual tribulations.*

DID Christ receiv the Thief on the Crofs (said *Luther*), and *Paul* after so many blasphemings and persecutions? So have wee no caus at all to doubt thereof. And, indeed, wee must all in that sort attain to salvation; and although wee have no caus to fear God's Wrath; yet for old *Adam's* sake wee must stand in fear; for hee cannot take such hold on the Grace and Mercie of God, as hee ought to take hold thereof; and although old *Adam* had but onely the first three words in the Creed [*I believ in God the Father*] yet were they far above his natural wit, wisdom, reach, reason and understanding.

To fear, and
not to fear.*Of Satan's Tribulations.*

THE Di-vel useth to plague and torment us in that place where wee are most tender and weak; so hee did in Paradise, hee fell not upon *Adam*, but hee assaulted *Eve*. It commonly raineth there, where it was wet enough before.

The Di-vel's
subtiltie.

When one is possessed with these cogitations; namely, that although hee calleth upon the Lord, yet hee cannot bee heard, therefore concludeth, that God hath turned the heart from him, and is angrie. These (said *Luther*) are main cogitations which wee suffer, not which wee make, for they are forced and born in and upon us. Against the same thou must arm thy self with God's Word, in which hee hath promised, that hee will hear thee. But in that thou wilt appoint persons, times and places; that is, when, through whom, and how God shall hear thee, the same is stark naught; for place, times and persons, are Accidental things, but the Substance and Essence it self is the Promise, that thou shalt bee heard; for seeing thou art Baptised, and believest in Christ, so followeth most certainly, that God heareth thee. But it is God's manner and custom to hide his love from us, insomuch that wee suffer our selvs to dream that hee heareth us not. God useth so to deal with us, as in *Moses* hee saith, That hee will dwell in the dark, and hee hath set his dwelling in the dark. Wee must see God's backside, &c. Indeed (said *Luther*) wee are cast down, but not forsaken. Who so feeleth not these cogitations, the same cannot finde nor know, what Christ can do. Therefore let us with *Job* saie, *Although hee should slay mee, yet would I put my trust in him*. My Lord Jesus Christ (said *Luther*) hath won, conquered and kept the field, therefore shall I well remain. That, and none other, is my ground and comfort in my Tribu-

How such tri-
bulations are
to bee over-
com.Luther's com-
fort in such
tribulations.

Where are
now the Syn-
ergists with
their Free-
will.

Tribulations. Through the Holie Ghost (who is in my heart) I saie, *I believ*, &c. otherwise I were not able to saie so. The Holie Ghost with his finger must write the same in our hearts, that with the mouth wee confess, and with the heart wee believ, &c. These are true signs, that wee belong to the Fellowship, Brotherhood and Congregation of Christ.

To resist evil Cogitations.

Mean people's
service tend-
eth to excel-
lent good.

I Have need oftentimes in my Tribulations (said *Luther*) to talk even with a childe, thereby to expel such cogitations as the Divil possesseth mee with: And the same is don, to the end wee may not boast, as were wee of our selvs able sufficiently to help our selvs, and to subsist; but should know, that the strength of Christ in us ought to bee extolled and praised. Therefore somtimes such an one must help mee, who in his whole bodie hath not so much Divinitie as I have in one finger, to the end I learn, that without Christ I am able to do nothing. It was said to *S^t Paul*, *My strength is strong in weakness*. This is not such a strength as striveth with raging and power, but it striveth and fighteth in weakness, in silence, and in patience; so that an afflicted heart faith, I poor sinner do believ in thee, O Christ, let it go with mee as it will. Hast thou forsaken mee, or art thou angrie with mee, yet will I be a Christian, I will still remain in that Faith, that thou (O Christ) diedst for mee, &c. Now when this remain's stedfast and unremoved, (which is the substance) then (said *Luther*) all the rest which is accidental, must bee gon and depart. Therefore, thou that art in Tribulation and spiritual Temptation, fear God, and doubt not; thou art a member washed with Christ's blood, and delivered from Satan's bands and chains; therefore eas thy corporal smart with spitual joie (said *Luther*), have patience, and thou shalt see and finde, that Christ will keep and preserv thee in thy Faith, and will deal with thee according to his good and gracious Fatherlie Will, *Amen*.

Of Luther's example, touching the profit of his Tribulations.

MY Tribulations (said *Luther*) are more necessarie for mee then meat and drink; therefore those that feel them ought to wont themselvs thereunto, and learn to bear them. If Satan in such manner had not plagued and exercised mee, then I should not have been so great an enemy unto him, neither should I have been able to do him such hurt. Tribulations do keep us from pride, and therewithal they encrease the acknowledgment of Christ, and of God's gifts and benefits. For from the time that I began to be in Tribulation, God gave mee the glorious victorie in overcoming that confounded, that maledicted and blasphemous kinde of life wherein I lived in cursed Popedom. And truly (said *Luther*) seeing that God frameth the business in such sort, that neither the Emperor nor the Pope are able to suppress mee; therefore the Divil must com and set upon mee, to the end, in my weakness, God's strength might bee known. Wee that feel our sins have no cause to fear; but those that are not sensible of their sins, they may (indeed) justly bee afraid.

To feel sins
is a good sign.

By contempt
the Divil is
driven away.

Our Tribulations and heave cogitations wherewith the Divil plagueth and tormenteth us, can by no better means bee driven away, then by spightful contemning of the Divil; for like as when one contemneth a fierce currish dog, by passing quietly by him, the dog as then not onely desisteth from biting, but also ceaseth from barking: but when one eggeth him on by striking and throwing at him, then it is to bee feared that hee will fall upon one, and bite him. Even so, when the Divil seeth that wee do not contemn but fear him, (whereby wee further and help more and more) then hee ceaseth not to torment and plague us with such tribulations and temptations.

How Luther visited and comforted a sick woman in heave Tribulation.

A Woman at *Isenach* (lying very sick, and had endured horrible *Paroxysmos*, which no Physician was able to cure nor help; for it was directly a work of the Divil, and an unnatural thing, occasioned by divelish frightings, whereby shee was pressed and transformed into the shape of a Calf; insomuch that shee fell into a faint swoounding, and thereupon had four *Paroxysmos*, each one enduring the space of three or four hours.

hours; her hands and feet crookedly bended in manner of an horn, shee was chill and cold, the tongue rough and drie; her bodie, by reason of the diseas, was swelled up on high) was visited by *Luther*, whom seeing, shee much thereat rejoiced, raised her self up, and said, Ah! my loving father in Christ, I have a heaue burthen upon mee; praie you to God for mee, and so shee fell down into her bed again. Whereupon *Luther* fetched a deep sigh, and said, God rebuke and command thee (*Satan*) that thou suffer this his diuine creature to bee in peace: then turning himself towards the standers by, hee said, Shee is plagued of the Diuel in the bodie, but the soul is safe and shall bee preserved; therefore let us give thanks to God, and praie for her, and so they all praied aloud the Lord's Praier. After which, *Luther* concluded with these words, *Lord God heauenlie Father! who hast commanded us to praie for the sick; wee beseech thee through Iesus Christ thy onely beloved Son, that thou wouldst fatherly deliver this thy seruant from her sickness, and from the bands of the Diuel. Spare, O Lord, her soul, which together with her bodie, through the shedding of thy dear Son's blood, thou hast purchased and redeemed from the power of sin, of death, and of the Diuel.* Whereupon the sick woman said, *Amen.* The night following shee took good rest, and the next daie after shee was graciously delivered from her diseas and sickness.

Of a comfortable Letter, written by Luther to Doctor Benedict Paul, whose Son lately before fell himself to death from the top of an hous.

Although it bee no where forbidden in holie Scripture to mourn and to bee grieued for the death of a Godly childe or friend (for wee have many examples of the Godly Patriarchs, Arch-fathers and Kings that pitifully have lamented and bewailed the deaths of their children, and much have perplexed themselvs) yet notwithstanding, there ought to bee a measure in sorrowing and mourning. Therefore (*Loving Doctor*) you do well and right in mourning and lamenting for the death of your Son. But let not the same exceed the measure of a Christian, in refusing your self to bee comforted, I would have you, *First*, to consider, that God gave that Son unto you, and took him from you again. *Secondly*, I would wish you to follow the example of that iust and godly man, *Job*, who when hee had lost all his children, all his wealth and substance, at last said, *Haue wee received good at the hand of the Lord, why should wee not also receiue euil? The Lord hath given, and the Lord hath taken away; blessed bee the name of the Lord, &c.*

To mourn for the dead.

Comfort

Hee rightly considered, that both good and euil cometh of the Lord; even so do you likewise, then you shall finde and see, that you have much more and greater gifts and benefits given and left of God unto you, then the euil which you now feel. But you look now onely upon the euil, namely, that your Son is dead, and in the mean time, you forget the great and glorious goodnes, benefits and treasure of God, namely, that hee hath given you the true knowledg of his word, hee giveth also unto you a good and peaceable conscience, which onely and alone iustly should overweigh and cover all euil mischances which may happen unto you, why then do you plague and torment your self with the death of your Son? But, put in case the mischance which now is happened unto you bee great and heaue, yet it is no new thing, you are not alone in that case, but you have companions which have had such mishaps. For *Abraham* found and had much more sorrow of heart concerning his Son while hee yet was living, then when hee was dead; for the Lord commanded him, that with his own hands hee should sacrifice and kill him, who was his onely and best beloved Son, in whose seed God had promised to bleas all nations on earth. How think you, was it at that time with him in his heart, when with his naked sword hee should strike off the head of his Son? How was it also (think you) with *Jacob's* tribulation, was not hee thoroughly possessed with sorrow of heart, when hee was advertized that his loving Son *Ioseph* of wilde beasts was torn in pieces? Or, what father was ever perplexed and troubled in heart like *David*, when by his Son *Absalom* (whom carefully hee brought up) hee so hatefully was persecuted and driven out of his Kingdom, yea, when in Rebellion hee so lamentably was struck through, slain, and therewithall was damned? Doubtless, *David's* heart at that time by reason of great grief might

Evil perverted manner of humane creatures.

have melted. Therefore when you rightly do behold and consider these and the like examples of such high enlightned people, so ought you to understand, that this your sorrow of heart is in the least kinde nothing comparable to theirs. Therefore know (Loving Brother) that God's mercie is greater then our tribulations, you have indeed caus to mourn, (as you think) but it is nothing elf, then Sugar mingled with Vineger, your Son is very well cared and provided for, hee liveth now with Christ; O! would to God that I had finished my course; I would not wish mee here again.

Self practice. Your suffering is onely a corporal cross. You are a good Logitian, and you teach others that Art, make use thereof your self at this time, put the same in practice, define, divide, separate and conclude, learn to distinguish that which is spiritual, and to separate the same from that which is corporal.

**Valiant speech
of Emperor
Maximilian.**

It was a fine speech of *Maximilian* the Emperor, wherewith hee comforted King *Philip* his Son, who deeply mourned for, and bewailed the death of a Godly, a faithful and an honorable man that was slain in a Battle. His words were these, Loving *Philip*, thou must bee wonted to these mischances, thou shalt lose yet many of those whom thou lovest.

Of *Luther's* comfortable praier, which hee made at his last end.

Almightie, Everlasting, merciful Lord God, Father of our loving Lord Christ Jesus, I certainly know, that all which Thou hast said, the same Thou art able to keep and perform, Thou canst not lie, Thy Word is true; In the beginning, Thou promised'st mee Thy onely begotten Son Jesus Christ, the same is come, and hath delivered mee from the Diuel, Death, Hell and Sin, and for more securitie, out of Thy gracious Will there are presented unto mee, the Holie Sacraments, the Baptisme, and the Lords Supper. Therein is offered unto mee, the Remission of sins, Everlasting life and all Celestial treasure; I have made use of them, have received them, and steadfastly in faith I have relied upon Thy Word. Wherefore, I make no doubt at all, but that I am secured and delivered from the Diuel, Death, Hell and Sin. Is this my hour, and Thy Divine Will and pleasure, so am I willing from hence to depart in joie and peace according to Thy Word, and will go into Thy Bosom.

Of *Luther's* comforts against such tribulations as concern Predestination.

To detein the
over pressed
from the Di-
vel.

Hebr. 12.

WEe ought to know, (said *Luther*) that the life of a true Christian standeth in the middst of tribulations, of melancholic, perplexities, troubles, lamentations, of death, &c. Therefore those that are disquieted and plagued of the Diuel with such heavie and dangerous cogitations, ought to bee admonished and comforted in this manner. They are God's children, and have a gracious Father in heaven, who taketh heartie care of them, as is written to the *Hebrews*, *My Son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom hee loveth hee chastneth, and scourgeth every Son whom hee receiveth.* If yee endure chastning, God dealeth with you as with Sons, for what Son is hee whom the father chastneth not? But if yee bee without chastisement (whereof all are partakers) then are yee Bastards and not Sons. Now forasmuch as those are God's children which of Satan are plagued and tormented in this world, so followeth (without all contradiction) that God careth for them as for his loving children, neither are they of him contemned nor rejected. Therefore they ought to bee cheerful and frolick in the middest of tribulations and adversities, and to bee sure and certain that God loveth them. But, (said *Luther*) here such a perplexed person may object and saie, I hear you well, but what saie you to the sentence of *S^t Paul*, where hee saith, *Those which are justified by faith have peace with God, &c.* Answer, True it is, (said *Luther*) they have peace in faith, but the same peace is invisable and surpasseth all humane conceit. Insomuch that beeing even in death (feeling no life at all) wee must nevertheless believ that wee live, but in the flesh wee feel lamenting, and sorrowing, and bewailing, as *David* complaineth, where hee saith, *I have no rest in my bones, &c.* Christ himself felt no peace on the cross. Moreover, if upright Christians (which are justified by faith) should feel no tribulations, adversities, nor vexations, to what end and purpose then are so many rich comforts preached touching the promises of the Gospel of Grace? As where Christ saith,

Rom. 5.
How the same
sentence of
Saint Paul
ought to bee
understood.

faith, *To the poor is the Gospel preached.* Likewise, *Fear not thou little flock.* Also, *Receive the weak Brethren, and let one comfort another, or comfort yee your selves together, &c.* Therefore seeing that upright Christians alwaies do feel Tribulations, sorrows and perplexities; therefore wee are charged by the chiefest and first Commandement of God, to raise up and to comfort those that stick in mourning and sorrow of heart: and again, they that are in such Tribulations should suffer themselves to be comforted; or at least, should put an end and measure to the same; should give more credit to God's Word, then to their cogitations, to Satan's possellings, and to his incorporated darts.

How wee may overcome the Tribulations touching Predestination.

VHen an humane creature will begin to dispute touching the divine Predestination, so raiseth hee and kindleth in his breast (said *Luther*) an unquenchable fire. For the more hee disputeth, the deeper hee plungeth himselfe thereinto, and at last hee must despair. The same disputation is so odious in the sight of God, that in opposition thereof, hee hath against it ordained and instituted the holie Baptism, his All-saving Word, and the most venerable Sacrament of the Lord's Supper, as most sure and certain pawns and signs on which wee ought stedfastly to stand and depend; yea, that wee should boast, brag, and saie, I am baptised, I believ in Jesus Christ, I have received the holie Sacrament, &c. Therefore what is it to mee, or what need I to dispute, whether I be Predestinated or not?

To abstain
from search-
ing.

God (said *Luther*) hath laid for us a sure foundation, on which wee ought to take fast footing, namely Jesus Christ; through him wee must climb up to heaven: hee onely and alone is the waie and the door to com to the Father. But if (in the Devil's name) wee will presumptuously begin to build above at the hous top, and contemn the foundation and Ground, then most certainly wee shall get a tumbling cast, and fall.

Of *Luther's* comfort which hee wrote and sent to *Philip Melancthon*, who laie very sick, and of the Devil was sorely tempted touching his own unworthiness in the sight of God. His lines were these following:

Indignus sum, sed dignus fui, *Creari à Deo, Creatore meo.
Doceri de filio Dei & spiritu sancto.
Cui ministerium verbi credatur.
Qui in tantis malis versarer.
Cui praeipperentur ista credere.
Cui sub aeterna ira maledictione interminaretur, nè ullo modo de his dubitarem.*

Memor igitur ero operum tuorum, & meditabor in factis manuum tuarum. Facta super Dominum tuam curam, & ipse faciet ac te enutriet. Viriliter agite, & confortetur cor vestrum omnes, qui speratis in Deum.

That is,

Although I am unworthie, yet nevertheless I have been wor-
thie, *First, In that I am Created of God my Creator.
Second, In that I am taught of his Son and the Holie Ghost.
Third, In that I am trusted with the Office of Preaching.
Fourth, In that I am in such Tribulations.
Fifth, In beeing earnestly commanded to believ the same.
Sixth, In that I am sorely threatned (under pain of God's Wrath, Displeasure, and everlasting Damnation) in any case not to make doubt thereof.*

Therefore, O Lord, I will remember thy works, and meditate upon the Acts of thy hand. Cast thy care and sorrow upon the Lord, hee will make all well, and will take care of thee. Bee of good comfort and undiscouraged, all yee that wait upon the Lord.

How those are to be comforted that are in tribulation concerning Faith.

First, (said *Luther*) they must take heed that they be not alone, but continually among the people with whom they may hold discours touching the Psalms and holie Scripture.

I.
Christian like
exercise and
fellowship.

2. *Secondly*, the chiefeſt Phyſick for that diſeaſe (but very hard and difficult it is to bee don) is, that they firmly hold, ſuch cogitations not to bee theirs, but that moſt ſure and certain they com of the Diſel, therefore they muſt uſe the higheſt diligence to turn their hearts upon other thoughts, and beat out ſuch cogitations; for, if (in meaning to overcom ſuch temptations, or to expect a good iſſue thereof) they ſubſiſt therein, if they drag themſelves therewith, and enter combate with the ſame. Then ſhall they certainly finde themſelves thereby further drawn thereinto; yea, they ſhall finde, that ſuch cogitations in their Breasts will encreaſe, until they get the foil and utterly bee overthrown. Therefore if ſuch cogitations fall into thee, (whoſoever thou art) let them fall out again. For, if (with ſuch thoughts) thou wilt diſpute touching God and everlaſting Salvation, then thou ſhalt finde it a very hard and difficult matter to deſiſt therefrom or to contemn it. But, to the end thou maiſt the ſooner expel ſuch cogitations and poſſeſſings of the Diſel, I adviſe thee (ſaid *Luther*) to hear and receive the words of ſome God-fearing man, as a voice ſounding from heaven; for, in that ſort, I my ſelf have oftentimes been reſreſhed and comforted with the words of *Philip Melancthon*, hee ſaying unto mee, Sir! what I ſaie, you muſt receive not as my words, but as the word of God, who through mee ſpeaketh unto you. This (ſaid *Luther*) I took and believed, that it was God's voice from heaven, there I felt well, what this is, *Thy Word hath quickned mee*, *Pſalm 119*.
- Not to ſubſiſt in the Diſel's poſſeſſings.
- Such tribulations had and ſuffered Chriſt, when hee ſaid to the Diſel, *Thou ſhalt not tempt the Lord thy God*, with thoſe words hee beat and overcame the Diſel, and therewithall hee taught us, that wee ſhould and could overcom him alſo in that manner. For ſuch cogitations are nothing elſe, but the Diſel's tribulations and poſſeſſings, although wee think not ſo.
- Chriſt's tribulations, and wherewith hee overcame them for our good.
3. *Thirdly*, wee muſt diligently praie, and believe that God can and will help us, as moſt certainly hee doth help, when wee believe.
- Praier.
4. *Fourthly*, when Satan will not leave off nor deſiſt from tempting thee, then bear with patience ſuch deferring, let go neither hand nor foot, nor do thou faint, (thinking) as if there would bee no end therewith, but hold out courageouſly and attend God's leiſure, and know, what the Diſel cannot accompliſh and win by thoſe his aſſaults, by his ſwift and ſudden power and craftie policie, the ſame hee thinketh to effect and gain by his continuing, inſiſting, and by his holding on in vexing and tempting thee, thereby to make thee faint and wearie, as in the *Pſalm* is noted; *They preſſed mee oftentimes, but were not able*, &c. But bee thou fully aſſured, that in this ſport and paſſtime with the Diſel, God (with all his holie Angels) taketh delight and joie, and aſſure thy ſelf alſo, that the end and iſſue thereof will bee bleſſed and happie, which thou certainly ſhalt both feel and finde. Above all things (ſaid *Luther*) I truly warn and adviſe thee, (whoſoever thou art) that thou takeſt diligent heed, and beware of that Diſpute concerning Predeſtination, for thereby thou wilt bee brought to ſuch a paſſe, that thou wilt nothing regard God's Word nor the Sacraments, thou wilt hold Chriſt rather to bee a horrible Tyrant or a Tormentor, then a Saviour; yea, the ſame will utterly bereave thee of the office and uſe of Chriſt, it will make thee to forget God; to conclude, that Diſpute will produce, that blaſpheming of God in thee will get the upper hand and bee encreaſed.
- To have patience, and to wait upon God.
- The conſequence of ſuch cogitations.
- Sufficient preſervation.
- Therefore, to arm thy ſelf againſt this Diſpute, take hold on God's Word, in which, God hath revealed himſelf unto thee, and wherein thou acknowledgeſt the great benefits of Chriſt; that for thy ſake hee came from heaven, for thy good was made man and thy brother; yea, thy fleſh and blood, that hee took from thee all thy ſins and loaded them upon himſelf, made ſatisfaction for them, and with his bitter death and paſſion made payment for thee to the Father, aroſe again from the dead, overcame Death, Diſel and Hell, and by his aſcending into heaven took them captive, and all this for thy good. Hereby thou maiſt perfectly ſee and know, that the ſame is a great and unſpeakable love which God the Father beareth towards thee, in that hee ſpared not his onely begotten Son, but gave him unto death for thee. Therefore ſuffer not thy ſelf to bee led away from him by no cogitations or temptations whatſoever, but remain thou by Chriſt lying at the breaſt in the mothers Boſom, or hanging on the Croſs.
- That

That wee ought not to Dispute of Predestination.

Dispute not in any case (said *Luther*) of Predestination. But if thou wilt needs dispute touching the same, then, I truly advise thee, to begin first at the wounds of Christ, as then, all that Disputation will cease and have an end therewith. Again, if nevertheless thou wilt needs proceed therein and Dispute much thereof, then, Christ, his Word and Sacraments must give place and be gone. When I am in such cogitations, then I altogether forget what God, and Christ is; yea, as then I hold him to be a Tyrant and a Tormentor, as then, that (*Laudate*) ceaseth, and *Blaspheme* goeth on; for, all treasure lieth hid in Christ Jesus, but without Christ they are altogether locked up. Therefore, picture thou Christ well in thy heart, and as then Predestination already is in work, that is, thou art already Predestinated to salvation, for God foresaw before, that Christ his Son should suffer, not for the Righteous but for the sake of sinners. Whoso (said *Luther*) believeth that, the same (undoubtedly) is an acceptable and loving child of God. Therefore, in this Article we must consider, that God is upright and just, Hee neither lieth nor deceiveth, Hee hath freely given and presented unto thee His only begotten Son with all his wealth, Hee hath given thee the Baptisme, the Sacrament of the bodie and blood of his well-beloved Son, Hee hath given thee all manner of gifts both temporal and eternal, &c. When in this manner thou considerest the great and inutterable benefits which God the heavenly Father for Christ's sake hath given unto thee, meerly out of grace and mercie without all thy merits and deserts, without thy good works or worthiness; then Predestination is full of comfort unto thee. But if thou losest Christ, then all is gone what is in heaven and on earth. Therefore we ought short and roundly to abandon and shun this Argument of Predestination, and to give no place thereunto.

Sure uncon-
tradicted Pre-
destination.

Of the profit of the sentences touching Predestination.

The sentences concerning Predestination (which to look upon are, as if they affrighted us) should justly accomplish this, namely, to demonstrate unto us the weakness of our strength and abilitie, and should exhort us to prayer, &c. When (said *Luther*) we make this use thereof, as then we are Predestinated to everlasting salvation. But, here some man may argue and saie, who is Predestinated, the same pleaseth God; *David* was Predestinated, therefore hee did not unjustly nor sinne, &c. *Answer*, It belongeth not unto us to censure according to Predestination, but according to God's Word which is revealed, and forbiddeth evil actions. The fault must not be imposed upon God, but upon the creature, the creature must be in fault, not God, for the promises are universal given to all humane creatures none excepted. Now, if God would have all mankind to be saved, it is not the fault of our Lord God (who promiseth and would also perform what hee promiseth) that some are lost, but the fault is their own, in that they will not believe God's promises nor rely thereupon.

Against pre-
suming of own
strength.

Hee hath suf-
ficiently de-
clared him-
self by his
own Words

Of tribulations in cogitations touching Predestination.

In disputing concerning Predestination, it is profitable and best, to begin below at Christ, as then we both hear and finde the Father; for, all those that (in this dispute) have begun at the top, have broke their necks. I have been well and thoroughly plagued and tormented with such cogitations of Predestination; namely, I would needs know, how God intended to deal with mee, &c. But at last (God be praised) I quite and clean left and contemned them, I swang my self and took hold again on God's revealed Will and on his Word, higher I was not able to bring it, for an humane creature can never search out the celestial Will of God, the same God hideth for the sake of the Devil, to the end, the craftie Spirit may be deceived and put to confusion, the revealed Will of God the Devil hath learned of us; But God reserveth his secret Will to himself and hideth the same. It is sufficient for us to learn and know Christ in his humanitie, in which the Father hath revealed himself. But we, like fools, regard not the revealed Word and Will of the Father in Christ, but we will grabble

and search after God's secrets which are hid, and which God hath not commanded us to know; therefore such are served well and rightly, as thereupon plunge themselves into despair.

Of Christ's Tribulations.

Christ suffered both in his youth time, and also in his older age.

CH R I S T (said *Luther*), on the Tenth daie came again into *Jerusalem*, and on the Fourteenth daie hee was slaughtered and killed. His cogitations and tribulations then were concerning the sins of the whole world, concerning God's Wrath and Death (of which, all Kings and great Princes ought to stand in fear): But when Christ was in his youth, hee wept; then his tribulations were concerning his labor and pains, which hee knew and saw would bee spent in vain upon his own Nation the Jews, and thereover hee bitterly wept, becauf they refused to know the time of their Visitation, but went on in securenese until destruction over-reached them, and lamentably beat them into splinters.

Wee also (said *Luther*) at this time do weep and bewail over the plagues and punishments which are coming upon us in *Germanie*, but wee conceal the caus thereof, namely, Sin, which well deserveth the same. Therefore, let us lead our lives no more against the command of our sweet Saviour J E S U S C H R I S T; for our deliverance cost him dearly, and was bloodie bitter unto him.

It was truly a fearful case that such punishment went and passed upon his own Nation and Citie, where his Church, his Priests and Rulers were. What is *Babylon*, or *Nineveh*, or *Rome* in comparison of *Jerusalem*? What may wee think in *Germanie*, how it will go with us?

That wee ought to shun solitarines.

The corner Brethren.

THe Papists and Anabaptists do teach (said *Luther*), That if wee intend to know Christ, and to keep our hearts pure, then wee should covet to bee solitarie and alone, and not among much fellowship; a man should bee a *Nicolas* brother, &c. The same (said *Luther*) is a divellish perswasion directly against the First and Second Table of God's Commandments: for the First Table requireth Faith and Fear, the same hee will have preached in the first Commandement. Wee must preach thereof among the people, and not creep into corners. The Second Table likewise teacheth, That we should do good to our Neighbors; therefore we should use their companie and fellowship. The same Allegation is also against Matrimonie, against Houf and Temporal Government. Wee see that our Saviour Christ (when hee was here on earth) led no such solitarie kinde of life, he was not much alone, there was alwaies a tumult of manie people about him; hee was never alone but when hee praied. God will have that wee go to Church, and with other Christians to hear his Word, and receiv the Sacraments.

Of what hurt cometh of Solitarines.

Against those that withdrew themselves from people.

More and greater sins are committed when people are alone, then when they keep themselves to fellowship. When *Eve* in Paradise walked alone, then the Divel utterly mis-led and deceived her. Moreover, where corners and solitarie places are, there commonly are committed murthers, robberies, adulteries and all other sins; for where solitarines is, there the Divel hath place and occasion to lead people into sin, blasphemie and confusion. But whosoever is among people, and in honest companie, the same is ashamed to sin, or at least hee hath no place nor opportunitie thereunto. More then so, our Saviour Christ promised, and said, *That where two or three bee gathered together in my Name, there will I bee in the midst of them.*

David's good daies.

When King *David* was idle and alone, and went not out to the Wars, then hee fell into Adulterie and Murther. I have my self found, that I never fell into more sin then when I was alone. God hath created mankinde to fellowship, and not to solitarines, which with this strong Argument is approved; God in the Creation of the World Created Man and Woman, to the end, that the Man of the Woman should have a Fellow. Solitarines inviteth Melancholie, and one beeing alone hath offensive, hea-vie and evil cogitations. To conclude, when one is alone, so hath hee strange thoughts, and

and construeth a thing alwaies in the worst sens, &c. Melancholie is an instrument of the Diuel, through which hee accomplisheth manie things: the deeper one is plunged into Melancholie, and hangeth on his cogitations, the more the Diuel gaineth to work upon him; for thereby hee hath access unto us. Therefore praie diligently, and when thou art sorrowful, then have conversation with godlie people, and comfort thy self with God's Word.

Of the sorrow of heart and bloodie sweat of our Saviour Christ Jesus in the Garden.

WEe finde in no Histories of Nations (said Luther) that an humane creature was ever possessed with such sorrow as to sweat blood, therefore this Historie is wonderful; no man can understand or conceiv what this bloodie sweat is. And it is more wonderful, that the Lord of Grace and of Wrath, of Life and of Death, should bee so weak and made so sorrowful as to bee constrained to seek for solace and comfort of poor and miserable sinners, and to saie, Ah, loving Disciples, sleep not, wake a little yet, and talk one with another, that so at least I may hear, som people are about mee. Here the Psalm was rightly hit home, which saith, *Minuisti eum paululum ab Angelis, &c. Thou hast made him a little lower then the Angels, &c.* Ah, (said Luther) that bloodie sweat was squeezed and pressed out of our blessed sweet Saviour Christ Jesus, through the immeasurable heauie burthen which laie on his Innocent back, namely, the sins of the universal world, against which (doubtless) hee praied, *Domine, ne in furore tuo arguas me, nec in ira tua corripas me: O Lord, rebuke mee not in thine anger, neither chasten mee in thy hot displeasure,* which words (doubtless) hee enlarged with deep lamentation.

The state of
Christ's
Agonie

How wee ought to defend our selvs against tribulation.

IN every temptation (said Luther) wee must take diligent heed, that wee give no place to musing cogitations; if wee do, then followeth soon a fall thereupon, and wee tumble into sin. For where the Serpent bringeth the head into a hole, there it creepeth certainly after with the whole bodie, as then there is no resistance. Therefore wee are bidden to make use of this.

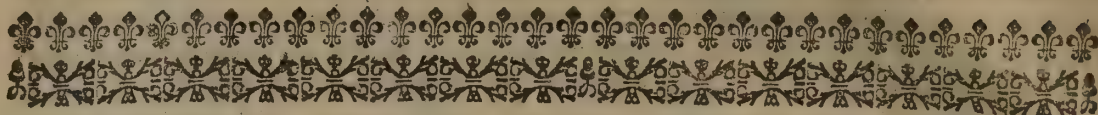
Principiis obsta, sero medicina paratur.

And the Apostle St Peter also admonisheth us, to resist the Diuel in faith, who like a roaring Lion goeth about, seeking whom hee may devour. Thus ought wee to carrie our selvs in tribulations. True it is (said Luther) first wee ought to bee affrighted by reason of our sins, but wee must not continually staie and remain in these affrightments, but wee ought to turn our selvs again to God's Grace, otherwise, wee exceed and lean too much on both sides, for commonly out of excessive ioie proceedeth secureness, and again, excessive and great fear produceth despair, both which God (under pain of highest punishment) expressely hath forbidden; namely, that wee should not despair of him, and that wee should not bee secure in our selvs.

Of the profit and fruit of tribulation.

ANNO, 1541. Luther (remembring his spiritual tribulations, having for the space of fourteen daies neither eaten, drunk, nor slept,) said, At that time I disputed much with our Lord God out of passion and impatiencie, I hit God in the teeth concerning his promises, &c. Then God taught mee rightly to understand the scripture; for, if it went with us according to our wills, then wee should not borrow much of God's Word. God will not have us to bee impatient, therefore every where in Scripture hee chargeth, that wee should hope and wait, as the Psalm saith, *I wait upon the Lord from one morning watch to another, or until evening;* for, although God helpeth not suddenly, yet hee giveth us Grace and abilitie to bear tribulation. From hence Job saith, *Although God should slaie mee, yet will I trust in him,* as would hee saie, Although it seemeth, as hast thou (O God) turned thy face away from mee, yet will I not believ, that thou art mineemie.

Luther's back
of anguish.



C H A P. XXXVIII.

Of LUTHER'S Adversaries that wrote against him.

Of Cocleus, Chaplain to George Prince of Saxon.



Uch discours in *Luther's* presence was had, of the great, insolent and shameless boldness of *Cocleus*, who alwaies boasted and bragged of his disputations, when as at *Auspurg*, hee was alwaies scoffed at and derided by *Eckius*, whereupon *Luther* said, *Cocleus* made the Papists themselvs to blush for shame, in hearing his lies. But concerning the little Book which hee caused to go out in Print after the Imperial Diet, the same putteth mee in minde of many passages which fell out at *Auspurg*, Anno 1530. And also of things which in future time shall bee brought to light. For, seeing hee will not forget the same, so will wee Protestants well remember them. Henceforward, I will no more answer any Book of *Cocleus* which hee shall write against mee, and that will vex him so much the more; for, if I should continue in answering his foolish fopperies, then hee would grow haughtie and proud, hee shall fail of that honor which hee seeketh by and through my writings.

Of Cocleus his seven heads against Luther.

Apt speech of
the Emperor.

Cocleus (said *Luther*) in a Book, named mee a beast with seven heads, whereupon *Luther* said, I like every thing very well with seven heads, but it is a great shame, that seven heads are not able to make one neck or throat. The Emperor concerning that Book did use to saie, If *Luther* have seven heads, hee will bee invincible, seeing, that hitherto hee (having had but one) could as yet never bee overcom.

Of Emser.

Emser's kna-
vish manners.

I Never thought (said *Luther*) that *Emser* had been so venomous an evil as now I see hee is, hee knoweth better then hee writeth, as I well discern in his new testament, where of necessitie hee was constrained to use my translation, and hee did use it. But to reserv Prince *George's* favour (who had conceived a Preface thereupon) hee now and then altered a word against his own conscience, but that master whom hee serveth, the same will also paie him his wages.

Of Emperor Charles his censure concerning Doctor Eck and Faber.

Popish Pa-
trones.

THE Emperor (said *Luther*) in my hearing spake these words, My brother holdeth very much with *Faber* and *Eck*, yea hee greatly esteemeth of them, but doth hee think, that they should defend and maintain the Christian faith? Yea, surely the one every daie is drunk, the other is a haunter of whores, and a meer Ideot. Hee censured (said *Luther*) like a wise and an understanding Prince.

Touching the Writings of the Papists against Luther:

Diat ribe of
Erasmus Roter-
dam.

OF all the books which the Adversaries wrote against mee (said *Luther*) I have read none quite through, save onely the little book of *Erasmus Roterodamus* [*Diat ribe*] concerning Free-will, and the same I read also in such sort, that oftentimes I intended to throw it under the bench. For all that wrote against mee, gave mee ample cauf so to do, and to esteem of them no otherwise; for when I had read onely one or two leavs in any of their books, the remainder was fit for nothing but to bee presented to *Pilate*, therewith to wipe his breech, to the end their lies too sorely might not press and trouble mee.

of

Of Meuchlerus.

THE Book against Prince *George* caused not so much anger as my two little books; the One, against the Emperor's Edict; the Other, a Warning to my loving *Dutchmen*. The same Prince *George* could not endure, and for that cause he wrote to my Master, the Prince Elector: afterwards he prepared against mee, first *Meuchlerus*, and then *Cocleus*: but I trust I shall hit the right Master. In this my book I am very milde (said *Luther*) I proceed modestly therein; but at last, I will answer them thoroughly: I will heav those unhallowed Priests out of the Saddle: I will powder their Mass-offerings in such sort, that they shall not know whether they have a Sacrament or not upon the Altar.

Of Doctor Eck.

ECK (said *Luther*) hath many fine natural gifts. It was not his earnest meaning and intent to hold on the Pope's side; but hee held with both parties, onely that for his bellie's sake hee more hypocrited or flattered the Pope: for hee is meerly a swine: hee would (for gain of monie) take part with Turks and Tartarians; for when at *Auspurg* hee could not get and obtain a *Prebendarie*, which was sold to another for 400 Florins, hee said, I know Popedom full well. If *Luther* had not dealt too hardly with mee, so would I this hour join with him: Hee is a Neutralist (said *Luther*) and carrieth on both shoulders, yet hee hangeth more towards the Pope's side; but such people are the worst, and do the greatest mischief. They of *Athens* (wise and understanding people) punished with loss of life such fellows as on both sides sought praise and honor. Eck in Disputing, and in Collations, is well spoken and eloquent; hee is jocund, merrie, and altogether life; but in Preaching, and in Writing, hee is exceeding cold. Not long since hee said, Hee would wish that all Friers and Nuns ran out of the Monasteries; whenas notwithstanding, hee and his like do maintein and defend Popedom, and would kill and murder such Priests as marrie honest women; wherewith they approve apparantly, that openly they maintein the Divil's Doctrine.

Neutralist.

Doctor Eck, a bellie servant.

Of Sadoletus.

SADOLETUS, (said *Luther*) who fifteen years had been the Pope's Secretarie, a very wittie and learned man, wrote in most courteous manner to *Philip Melancthon*, but exceeding craftily, according to the Italian custom; to the end (through a *Cardinal-late*) they might have brought him on their side, which was don by the Pope's directions; for the good Gentleman, M^r Pope, is much perplexed, hee knoweth not how to fall upon us.

Sadoletus.

Sadoletus his Comments upon the 51 Psalm.

The same *Sadoletus*, by reason of his expert and swift brain, was made a Cardinal by the Pope, to the end hee should write against us; but in him was no understanding of Holie Scripture, as clearly is to be seen in his Commentarie upon the 51 Psalm; in which hee bringeth strange and impertinent things. Ah Lord God (said *Luther*)! help thou; Let thy good Spirit lead us upon the right waie, Amen.

The Papists are proud and unlearned people in the Holie Scriptures, they are able to govern and rule no Church at all, nor to execute any Office; for they understand nothing, they read and write nothing sincerely; but stiffly do sit in the Government, they call and crie, The Decrees and Conclusions of the Fathers must not be put in any doubt: what they have acknowledged and finally concluded, the same ought not to be disputed, &c. Therefore the Pope (as hee that is full of Divels) defendeth his Tyrannie, and holdeth strongly thereover, as wee see in his Decrees, C. *Si Papa*. 40. Dist. There it is clearly written, When although the Pope did lead the whole world into Hell, yet no humane creature must presume to question him for the same, nor once must dare to ask, why, or wherefore hee did it?

The ignorance of the Papists is God's Word.

This (said *Luther*) is most fearful and abominable, that for the sake of his usurped Autoritie wee should lose our souls, which Christ with his pretious blood so dearly earned and delivered. Christ saith, *Who cometh unto mee, him will I in no wise cast out*, &c. Against this the Pope saith, Thus do I command, thus will I have it shortly

This sheweth, that hee is the true Antichrist.

John 6.

and

and roundly. Rather then my command shall bee neglected, yee all shall bee made away and lost: Yet notwithstanding all this, and more, our Princes do fall down before him, worship him, and kifs his feet; therefore wee ought to withstand and resist him, to beat him down with God's Word and Praier.

Of Faber.

Anno 1544,
Doctor Faber's
diuellish
speech.

DOCTOR Faber Bishop of Vienna made a Sermon at Spire, at the Imperial Diet, wherein hee openly spake these words, Rather then I would receiv the Protestants Faith, I would believ the *Alcoran* of the Turks. Whereupon Luther said, I fear alas, hee hath prophesied like *Calaphas*, and that hee, with the rest of his Adherents, will bee forced to receiv the Turkish Faith, before they attain to the acknowledgment of the truth.

Of Lemnius.

CONCERNING the confounded writings and fictions of *Lemnius*, Luther said, behold how the Divil in every place setteth upon us, wee are the mark at which all darts are shot and directed, wee must wont our selvs thereunto, hee hath alwaies such wretches in store, specially, among the Papists, through whom hee tormenteth and falleth upon us; the Divil doth not this to the Turks, hee letteth them alone, but seeing wee preach Christ cleerly and purely, therefore hee persecuteth us most fiercely like a roaring Lion, wherefore let us not mourn nor bee dismaied, specially seeing Christ faith, *If yee were of the world, so would the world love her own.* But think not to have better, then that which the hous father hath had. Yee see (said Luther) how that trencher-licker, *Lemnius*, slandereth us, speaketh and writeth all evil of us, hee extollet the Popish Bishops our Adversaries, and styleth them holie, but henceforward wee will not allow thereof here in this School, for they seek after our blood and hate us bitterly. The Bishops (if they pleased) might bee profitable to *Germanie*, but they are not, for they have sworn to the Pope, and although they confess our Doctrine to bee upright and condemn their own, yet they can and will not endure it, becaus wee began it not with their advice, insomuch that they are becom such people, as *S^t Paul* nameth them, *Titus 3. Autocatacriti*, who have censured and condemned themselvs, they have none other caus to bee against us, then that wee are poor, weak and sillie people, but they are great, rich and powerful.

In this sort
do now the
Adiaphorists,
the Glossers,
Declarers,
Dippers and
Grazers.

Preachers and
Shepherds of
the souls ought
not to bee si-
lent at fals do-
ctrine.
Wee must not
endure to hear
the enemies of
the Gospel
extolled.

Yee know, that *Solomon* saith, *Whoso giveth the ungodly right, and condemneth the Righteous, the same both are an abomination to the Lord*: wee are here to resist the Papists and the evil, wee must not bee silent, wee must name the Pope, the Antichrist, hee that refuseth to do so, let him draw from hence towards *Rome*, and run with him to the hangman.

The temporal Princes are not deceived in such sort as the Popish Bishops are; therefore they are despairing ungodly wretches. I am perswaded (said Luther) that here are among us at *Wittemberg* many spies, but wee regard them not. If they pleas to hear or see us, wee shall bee well content therewith; but in that they will presume to smite us on the lips, and highly will extol our enemies, the same wee will not endure. It is enough that thou *Lemnius*, as a Villain and a Traitor, art permitted to bee here among us, but wee will not endure, that with thy Books and writings thou extollest the Popish Bishops, who are enemies to Christ and his Gospel, and who with the sword do track after our lives, and with lies would murther our souls; but whoso praiseth and extollet them, let him for a recompence have that which *Solomon* speaketh of; namely, *Let the ungodly perish and go to wrack.* This admonition gave Luther openly in the Church on Trinitie Sundaie, and afterwards hee read his printed Commission against the confounded Book and blasphemie of *Simon Lemnius*. Such Books as *Witzell*, *Telpell*, *Lemnius*, and such like do write, make mee nothing at all to regard them. Wee should have no dealing with such poisoned back-biters and slanderers, they are most detestable and hurtful, they appear not openly upon the plain, neither do they com right in our sight, but out of a poisoned hate, they scandalize, blaspheme and scorn every thing most bitterly. They boast highly of the Fathers, but (said Luther)

wee

wee have but onely one Father which is heaven, hee is above all fathers, their piecings and patchings are nothing worth, and although they write much out of an evil and blasphemous hate, yet wee know that their writings are altogether lies. I read no book of such fellows, (said *Luther*) they write directly against their own consciences. *Cocleus* argued, consequented and foamed in this manner, The Article of the holie Trinitie is no where written expressly in holie Scripture, yet notwithstanding it is believed; therefore (said hee) wee ought also to believ Traditions and Ordinances of men without God's Word, &c. *Witzell* is stult full of errors and blasphemies without all measure and ceasing, yet the wretch is suffered to live. Hee taught, whoso once is converted, the same can sin no more, let him do what hee will, all is upright and good. Even thus and no otherwise it went with *S^t Paul*, who also was constrained to hear such blasphemers saie; (When hee taught, that without the works of the Law wee are saved, onely by faith in *Christ*) then said the blasphemers, let us do evil and sin merrily, that good may com of it, &c. Let us therefore praie against their blaspheming.

Of ungodly preferment.

Mention beeing once again made of that fals and perjured man *Witzell*, that hee was called to *Leyptzick*, and there preferred, *Luther* said, *Witzell* blasphemeth meerly out of malice against his own conscience, hee is a wonderful mischievous fellow. As hee was condemned to die, and should have been executed, hee was saved at my intercession, and was honorably entertained, and now hee requiteth mee. But have patience, the wicked wretch (who hath condemned himself) is not worthie to bee answered, for hee himself knoweth, hee maintaineth an evil caus, but surely hee will have his Judg, wee ought not to regard such a mischievous companion, but rather wee ought to contemn him. The Papists will gain nothing at all with their railing and blaspheming. Therefore, when they blaspheme, then ought wee to praie, to bee silent, and not to carrie wood to the fire.

Requital of
such as are
begged from
the gallows.

I am glad (said *Luther*) that hee is there at *Leyptzick*, like as were hee taken in a mouf-trap, for hee is full of very evil opinions and cogitations, when they break out, then hee will get his paiment, such poison hee sucked from *Campanus*, who wrote a blasphemous book under this title; Against all that were and are in the world since the Apostles time, &c. Hee took (said *Luther*) very much at one bit; but hee hath lost the general prais. *Witzell* holdeth behinde the hill, therefore his preachings are so cold; yea, colder then Ice, hee dareth not break out and saie, what hee hath in his heart, hee goeth like a shakled Hare, hee feareth the censure of the hearers, his mouth is tied and bound, his words captivated, as in a Dungeon. The words of an Artificial and eloquent man should move others, and pierce the hearts. But they that teach nothing uprightly nor pure, are like half *Grecians*, or half learned, such grown Doctors are Dunce-like bold and presumptuous, as *Carlestad* is with his *Tonto*, out of which hee made *Autos*.

Witzell's Divi-
nitie.

Another concerning Witzell.

When *Witzell's* Book (tituled *Tesserotheca*) was brought to *Luther* (in which hee would reconcile and make an agreement touching the controversies between the Pope and *Luther*, meerly out of pride and presumption) *Luther* said, If *Witzell* can bring the Pope to that pass, then will I condescend and yield to more on our part then they desire; but these propositions are hammered and made rather out of fear, then out of any devotion or good will. For, it may bee, those of *Leyptzick* are enclined to court them of *Vienna* with these propositions, as those that hate the Gospel, for the Gospel is no Doctrine for *Vsurers*.

Witzell's book
to reconcile
the Pope and
Luther.

Of the abominable presumption of the Papists, exercised upon the Emperor at Costnitz.

Sigismund the Emperor by the Papists was in manner captivated, they had him in their power, and was constrained to do what they pleased, hee was by them compelled to put on and to wear a Deacons coat, and in the time of *Christmass* to read the Gospel

Emperor *Si-*
gismund, the
Pope's priso-
ner at *Costnitz*.

King *Uladislaus*.

Gospel to the Pope, insomuch that everie Emperor is a Deacon of the Romish Church; but the Romish King is a Sub-deacon, hee must read the Epistles before the Pope, so that both Emperor and King are the Pope's Maf servants. The Emperor (after hee performed this Cerimonie or Dutie to the Pope) had never any good success against the Turks, nor in *Germanie*. The Kingdom of *Bohemia* is fallen, which before was a very fair Kingdom. They lamentably made away that good and just King *Uladislaus*, and elected another King. At last, when King *Matthias* died, then that Kingdom had an end.

Of *Latomus*.

Deut. 32.

Papist's ground.

Latomus (said *Luther*) was the best among all my Adversaries that wrote against mee: His head, his ground and point was this, *What is received of the Church, the same ought not to be rejected*. This ground and Argument (said *Luther*) hath a seeming, like as the Jews cried, *Wee are God's people*, &c. Even so the Papists crie likewise, *The Church, the Church cannot Err*. This was the highest Argument wherewith the Prophets and Apostles fought, as *Moses* saith, *They moved mee to jealousy with that which was not God, and I will provoke them to anger with a foolish Nation*. *S^t Paul* also saith, *That is a Jew (who is hid inwardly) and of God's Nation*. Likewise *Isaiah* saith, *And the Gentiles shall hope upon his Name*.

Therefore the Papists argue in this manner, *It is impossible (saie they) that God should forsake his Church*, for hee saith, *I am daily with you unto the world's end*, &c. Hereunto (said *Luther*) wee must answer, and saie, That *Vobiscum* [with you] must well, thoroughly and uprightly bee distinguished; namely, which is that True Church whereof Christ then spake? Whether Christ did mean thereby the perplexed, the broken and contrite hearts, or, whether hee meant the Romish Curtifans and Sodomitical Knaves.

Of a *Converted Papist*.

Upright dealing in matters of Controversie.

Philip *Melancthon* shewing *Luther* a Letter which hee had received from *Ausburg*, whereby hee was advertised, that a very learned Divine (a Papist) in that Citie was Converted, and had received the Gospel: Whereupon *Luther* said, I like those best that do not fall off suddenly, but do ponder the case with considerate discretion, do compare together the Writings and Arguments of both parties, and laie them on the gold ballance, and in God's fear do search after the upright Truth: out of such, fit people are made able to subsist in Controversie, as then they are enabled for the Combate. Such a man was *S^t Paul*, who at the first was a strict Pharisee and holie-worker, who stiff and earnestly held over and defended the Law; but afterwards hee taught and preached Christ in the best and purest manner against the whole Nation of the Jews.



CHAP. XXXIX.

Of certain PAPISTS fearful and sudden Deaths.

LUTHER'S Discours of certain Papists fearful and sudden Deaths.

Bishop of Trier.



NO man (said *Luther*) regardeth the wonderful signs of God which daily are shewen. Let us but consider how (after the Coronation of *Charles* the Emperor, Anno 1531) pitifully the Bishop of *Trier* died in horrible fears and frightings, onely in drinking one draught. *Grafse Casimire* of *Baden* (said *Luther*) died a sudden death at the Imperial Diet at *Ausburg*, where hee made a deep vow to die in the Wars against mee.

It is also well to bee noted, that within these few years, most part of the contemners and

persecutors of the Gospel (who despightfully spake against God's Word here in *Germanie*) have had fearful and sudden deaths. The Chancellor of *Trier* (who said, *They must bee very idle people that do receiv the Gospel, &c.*) died suddenly in speaking those words.

An excellling famous Papist (the last week, on *Bartholomew* daie, 1538) most pitifully died in despair at *Mentz*; and when hee laie at his last gasp, hee spake these abominable words; *Diuel! there thou hast the soul.* Popish Prebendaries.

The *Venetians* General (who laid siege against *Padua*) was mortally wounded with a shot, and as he was near his death, hee spake abominable blasphemous words against God's Mother at *Putana*, hee railed at her with shameless words, hee scoffed grievously at *S^t Peter* with words unfitting to bee uttered to modest ears. And another Italian at the same time (as hee was striving with death) said, *My goods I bequeath to the world, my bodie to the worms, my soul to the Diuel.* These are fearful blasphemings which that Nation much do use. *Erasme Rotterdame* (said *Luther*) knoweth them and their doings full well. Italians.

One named *Urbane*, in the Citie of *Magdeburg*, fell from the Gospel, and, as void of all God's fear and shame, hee uttered blasphemous words against the Gospel; hee bound himself under a Curse, and said, *If I receiv the Protestant Faith again, then I praie God that the thunder may destroe mee.* Even the same daie came a fearful tempest of Thunder and Lightning. Hee calling his words to minde, ran into the Church and caused the bells to bee rung, thereby to drive the tempest over, and kneeling before the Altar, hee was struck by the tempest into a trance or swoond. Now after they had cooled and refreshed him, hee was led homewards between two men; but in going, hee was struck again (between those that led him) in at the crown of the head, and out again at his Privie parts, scalding him fearfully, burned and consumed him to death. These (said *Luther*) are fearful signs of God's just punishments against the contemners and persecuters of the Gospel, and his holie Word. A fearful historie of a Blasphemer.

Anno 1526, a Frier in the Pulpit gave *S^t Paul* the lie, and said, Wee ought not to believ *S^t Paul*, becauf hee said, *Rejoice with them that rejoice, &c.* At that instant (uttering those words) hee fell down stark dead at *Hildesheim* in the Pulpit. A Popish Minister also at *Kunwald*, on *Trinitie* Sundaie, was struck to death by thunder; for hee made a Vow against the Gospel, to oppose the same, and said, *If the Gospel bee God's Word, so should the thunder destroe him.* God forgetting desperate wretches.

Such examples (said *Luther*) ought wee diligently to mark and consider; for they are both fearful and comfortable: fearful to the ungodlie contemners of God's Word; but comfortable to God-fearing, that do honor and love the Gospel.

CHAP. XL.

Of FRIERS, of their Lives and good Daies.

Of the Papist's Fasting.



IN Popedom (said *Luther*) everie thing is don without trouble; their Fasting is more easie unto them then our eating is to us. To one Fasting-daie, belonged three daies of devouring. Everie Frier (to his Evening Collation) hath two quarts of beer, a quart of wine, spice-cakes, or bread prepared with spice and salt, the better to relish their drink. Thus went these poor fasting Brethren; they grew so pale and wan, that they were like to the fierie Angels. The Frier's fasting.

Pp

That

That the state of Friers striveth directly against God's Creation.

Frier's Cha-
stie.

GOD in the beginning made but onely one humane creature, (which was a wife Council) afterwards hee Created also a Woman, then came the mischief. The Friers follow'd God's first Council, for they live alone without marrying, wherefore (according to their rule and judgments) it had been good, nay better, that God had remained by his first Determination and Council; namely, that onely but one man had lived. But (said *Luther*) if the Emperor would Act a work worthie of all temporal and immortal laud and praise, then should hee utterly root out the Order of the *Capuchines*, and for an everlasting remembrance of their Abominations should cauf their books to remain in safe custodie. For the same is the worst and most poisoned Sect. The *Austine* and *Bernardine* Friers are no waie comparable to these confounded Lice.

Of the great multitude of Monasteries.

The original
of consuming
spiritual li-
vings.

THE Electorate of *Saxonie* (said *Luther*) hath had twelv *Capuchine* and *Minorite*, five Preacher or *Pauliner* and *Carmelite*, and four *Austin* Frier Monasteries. These were but beggerlie Monasteries, which of themselves are dusted away. Whereupon an Englishman (who at that time was of *Luther* much beloved) said, In *England* (which is not many Dutch-miles long and broad) are twentie and seven beggerlie Monasteries. To conclude, (said *Luther*) the Spiritual Livings are Maledicted; for their original proceedeth from Whoring Rents and Incom, and from Idolatrie; therefore they return again to Whores; as they came, so they go; evil gotten, evil spent. Livings which are honestly gained, are therewith by them also devoured. Therefore I advise you (who are neither Church nor School-servants, nor poor people of families, to whom onely they belong) to take heed that yee meddle not with such Spiritual Livings.

Of the privileges of Friers.

Friers Privi-
leges.

THE Friers (said *Luther*) have had great privileges of the Pope, insomuch as they were thereupon so haughtie and prond, that they disdained the regard of Bishops; they were onely and alone under the Pope, and subject to the Rule of none besides. For as the Bishop of *Mersburg* had a Controversie with the *Benedict* Friers, the Pope refused either to meddle therewith, or to mediate the strife; but when the Cause came before him, hee wrote to the Bishop thus, The Romish Stool is not able to endure the clamor of the Friers; therefore hee should humble himself, and bee at peace with them.

Of the Graie Friers, and of Franciscus.

Franciscus.

FRANCISCUS (said *Luther*) was an Italian, born in the Citie *Assis*, no doubt an honest and a just man. Hee little thought that such superstition and mis-believing should proceed out of his life. There have been so many of those Graie Friers, that they offered to send fortie thousand of them against the Turks, and yet the Monasteries sufficiently should bee provided of that Order.

The *Franciscan* and Graie Friers came up under Emperor *Frederick* the Second, at which time *S^t Elisabeth* was Canonized and brought into the number of Saints, in the year 1207. *Franciscus* drove his game Eighteen years; as, two years under Emperor *Philip*, four years under Emperor *Otto*, and twelv years under Emperor *Frederick* the Second. After his death hee appeared to the Pope in a dream, held a Cup in his hand, and filled the same with blood that ran out of his side. Is not this (think yee) a fine and proper piece of Government, that began with Dreams and with Lies? Therefore the Pope is not God's Image, but his Ape: Hee will bee both God and Emperor, as Pope *Innocens* the Third said, I will either take the Crown from Emperor *Philip*, or hee shall take the same from mee. O! (said *Luther*) such histories ought diligently to bee described, to the end the posteritie may know upon what grounds Popedom was and is erected, built and founded; namely, upon meer Lies and Fables. If I were younger, I would write a Chronicle of the Popes.

of

Of the Pillars of Popedom.

THE Pope's Kingdom standeth upon Laws, Decrees, and upon Jurisdictions; that is, meerly upon Superstition, Mis-believing and Idolatry. The Bare-foot Friers have been the chiefest and powerfulest helpers and supporters of the Pope. The *Do-minicasters* and preaching Friers are the boasting and glorious *Atlants*, they hunted after honor out of the shame and confusion of others: they thoroughly burned their fingers on Doctor *Reuchlin*; manie of them have undertaken themselves against mee, and have driven strange pranks, but all to their own hurt and prejudice. In the Council now approaching, they, doubtless, will presume on their clamoring and crying, and (as heretofore they have don) will saie, What is the Bible or Scripture? wee ought to hearken and to bee obedient to the Church and Councils; (as if the Church had nothing to do with the Bible and holie Scripture) therewith (said *Luther*) will they presume to out-crie us.

Preaching
Bare-foot Fri-
ers, the up-
holders of the
Pope's Backs

The Prophets in such sort were also dealt withall, they were rejected and reproved as beeing in the wrong, which plainly wee see in *Jeremiah 29* (when hee spake against *Zephaniah* the Priest) *The Lord hath made thee a Priest in the stead of Jehoiada the Priest, that yee should bee Officers in the house of the Lord, for every man that is mad, and maketh himself a Prophet, that thou shouldst put him in prison, and in the stocks. Now therefore why hast thou not reproved Jeremiah of Anathoth, which maketh himself a Prophet to you?*

Out of this sentence (said *Luther*) it is evident, that the Priests were placed in the highest Office, and abused their power against the godlie and upright Prophets; therefore it must go and bee don in such sort, that the ungodlie shall tread the godlie under feet, and under the color of godliness shall suppress them; but happie is hee that is not offended therewith.

Priests office;
the highest.

If (said *Luther*) the Pope should go about to hunt away the begging Friers, then hee would prepare a fine game and sport; for hee hath enabled them, hath made them fat, and harbored them in his bosom: Hee hath given unto them the greatest and most powerful Princes to bee their Protectors. Now if hee should offer to drive them away, then all would combine against the Pope, would instigate the Princes against him. For divers Kings and Princes, yea, the Emperor himself, have Friers to their Confessors; they would finely persuade them. The Friers were the Pope's Columns, they carried him like as the Rats carrie their King. I (said *Luther*) was our Lord God's Quicksilver which hee threw into the Fish-pond; that is, which hee cast among the Friers. The *Capuchines* properly are the Lice which the Divil set on Adam's skin; the black spot which they have on their back, is, *Simulatio pœnitentia*. The Preaching Friers are the Fleas which continually have bitten one another.

To nourish
Serpents in the
Bosom.

A Frier is evil every kinde of waie, whether in the Monasterie, or out of it. For as *Aristotle* giveth an example touching fire, that burneth whether it bee in *Ethiopia*, or in *Germanie*: Even so is it likewise with the Friers, *Significans naturam non mutari circumstantiis loci aut temporis*, that is, *Nature is not changed by any circumstances of time or place.*

Of the Frier's ignorance in good Arts.

IN *Italie* was a particular Order of Friers, called *Fratres ignorantia*, that is, Brethren of ignorance: These were forced to take solemn Oaths, that they would neither know, learn, nor understand any thing at all; but should answer all Questions with *Nescio*. Truly (said *Luther*) all Friers are well worthie of that Title, for they onely read and babble out the words, but they regard not to understand them: they saie, Although wee understand not the words, yet the Holie Ghost understandeth them, and the Divil flieth away. This was the Friers highest Argument, who are enemies to all good Arts and learning; for the Pope and Cardinals conclude thus, Should these Brethren studie and bee learned, so would they master us, &c. Therefore, *Sac-cum per neccum*, that is, *Hang a bag or sack about their necks*, and send them begging through Cities, Towns, and Countries.

Som of these
were made
preachers.

Of the Covetousness and Deceit of the Capuchine Friers.

The Friers
contemning of
monie.

AN honest Matron here in *Wittemberg* complained of the Covetousness and Deceit of the *Capuchine* Friers, one of which had perswaded her Father upon his death-bed to bequeath something to their Monasterie. And as, by reason of her Father's charge and command, shee had given to the Guardian 400 Florins to the use of the Monasterie. Hee constrained her to make a deep Vow, and to swear, that shee would discover the same to no humane Creature; insomuch that the same Frier kept that monie to himself, which course hee usually took, to the great hurt and damage of all the Children and Orphans in that Citie. At last, by command from the Magistrate, shee was compelled to discover how the Frier had dealt with her. Many such and the like examples have been found, yet no creature dared to complain thereof: there was no end or measure in robbing, filching and stealing by those insatiable monie diseased wretches.

That the life of Friers is of equal value with holie Baptism.

New young
Friers are
compelled to
alter their
Christian
names.

WHen a Frier receiveth his Order and Profession, then hee changeth his name; for the Papists allege, that as then hee is as newly again Baptised; wherewith they evidently shew and believ, that they held such Order and Profession of equal value, nay, higher then Christ's holie Baptism. Fie on the maledicted wretches (said *Luther*) how dare they presume to compare humane toies and fopperies with God's most venerable Sacraments, and so with feet to tread and trample upon the Blood of Christ. Therefore the life of Friers is an ungodlie state and calling, and both in life and doctrine directly against God, and his Word; for there is no studying in Monasteries, but a darkning of the Holie Scripture; no Frier studieth therein, except happily some one have the special grace to read the Holie Scripture as I had.

Chrysostom's sentence touching
Friers.

Chrysostom saith, A King glittereth, and hath a repute by his Crown; but a Frier by his external virtues, (hee should have said) by his hypocrisie. A King, a Prince, or Potentate (said *Luther*) goeth daily about with high and excellent virtues wherewith they are (or should bee) adorned; but the best Frier hath onely his own self-chosen works, which hee acteth at his convenient times and leasure.

How two Friers, a Capuchine, and a Preaching Frier, preached the one against the other.

Pride under
mean habit.

LUTHER took in his hand a young Sparrow, and said, Thou Bare-foot Frier with thy graie coat, thou art the most mischievous bird. I would wish that some one would write a Declamation of a passage that happened at *Erfurt*, in the time of my beeing there in the Monasterie, namely, a Preaching Frier and a Bare-foot wandred together into the Countrie to beg for the Brethren, and to gather Alms. These two plaied upon one another with unprofitable words in their Sermons. The Bare-foot Frier preaching first, said, Loving Countrie people, and good friends! Take heed of that bird the Swallow, for it is white within, but upon the back it is black; it is an evil bird, alwaies cherping, but profitable for nothing; and when it is angred, so is it altogether mad; it pricketh the Kine, and when it fouleth, so maketh it people blinde, as in the book of *Tobit* yee read thereof. This Bare-foot Frier hereby intended to paint out the preaching Friers that wear on the outside black coats, inward they wear white Bandillions. Now as in that afternoon the Preaching Frier came into the Pulpit, hee plaied likewise upon the Bare-foot Frier, and said, Indeed (loving friends!) I neither may nor can well defend the Swallow, but the graie Sparrow is far a worse and more hurtful bird then the Swallow; for hee robbeth, stealeth, and devoureth all hee can get, as, Oats, Barlie, Wheat, Rie, Apples, Pears, Peas, Cherries, &c. moreover hee is also a lustful and lecherous bird; his greatest Art is to crie, *Scrip, scrip*, &c. Here-with (said *Luther*) one begger endeavor'd to hinder another, a good *Rhetoricus* were here necessarie to amplifie and enlarge this passage, and to explain it: But the Bare-foot Frier ought with better colors to have painted out the Preaching Frier, for they are the haughtiest Buzzards and right Epicures that go on in particular pride. Again, the Begging or Bare-

Bare-foot Friers (under the color of sanctitie and humilitie) are more proud and haughtie then Kings or Princes, and most of all have imagined and devised lies.

Not long since King *Ferdinand* came into a Monasterie where then I was, in which Monasterie, with very fair letters, were written on the wall as followeth:

M. N. M. G. M. M. M. M.

The King stood looking upon these letters, musing what they might signifie; whereupon his Secretarie said, If your Majestie would give mee leav, and not bee displeased, I perswade my self I can shew what these letters mean. The King gave him leav, and said, It should bee no prejudice to him. Then the Secretarie said, *Mentitur Nausea* (who was the Bishop of *Vienna*), *Mentitur Gallus* (hee was the King's Court Preacher), *Mentiuatur Majores, Minores* (those were the Bare-foot Friers), *Minotaurii* (those were particular Friers that dwell in the *Alps*). The King hearing this, hee bit his lip, pass'd it over, and went away. This (said *Luther*) was very Court-like expounded by the Secretarie.

A brief description of the ungodlie.

I would wish (said *Luther*) that the Field Monasteries and Foundations might remain, for the maintenance of poor persons and Church-servants (as from the first beginning of my writing I have alwaies shewed) for out of such Monasteries and Foundations, expert and fit people may bee taken and chosen for Church-officers, for Temporal and House-government.

To make use of Field-monasteries.

At the first (said *Luther*) the *Franciscan* and *Graie* Friers boasted, that they lived according to the Gospel of Christ, whenas they taught nothing at all of Faith, of Hope, Love, nor of true and upright good Works, but onely of base, cold and self-chosen external operations, of feigned povertie and chastitie, &c.

Friers foundations are vain.

Of Widows.

Saint Paul condemned such Widows as break their first faith, *1 Tim. 5*. Which sentence the Fathers (yea, *S^t Austin* himself) drew and signified upon the vows of Friers, whenas notwithstanding the text cleerly speaketh of Widows that were maintained and nourished by common Alms. Ah God, (said *Luther*) how soon and lightly do they fall which are bewitched with superstition and misbelief, and follow the opinions of the multitude, like as when Wood or Straw beeing rowled in the water stirreth up gravel and mire, even so likewise goeth it in the Church.

Saint Paul's speech of widows.

Of Saint BERNARD.

Saint Bernard (said *Luther*) was the best Frier, whom I love above all the rest; yet, hee dared to saie, It were a sign of damnation, if one remained not in the Monasterie, hee had under him three hundred Friers, among all which not one was damned if his opinion were true? *Sed vix credo*. After his death, one wrote much ungodliness; namely, that before *S^t Bernard's* death, no soul was saved. *S^t Bernard* lived in dangerous times under Emperor *Henrie* the fourth and fifth, under Emperor *Conrade*, and *Lotharius*; hee was an experienced and practised Frier, but hee gave an evil example. The Friers, specially the *Minorites* and *Franciscans*, had the best and easiest daies through hypocrisie, they touched no monie, yet they were the richest, and lived in great quietness. The maledicted life Friers began betimes, when people under the color of pietie abandoned Temporal dealing, this was and is very hateful, and produceth much loathing; but the state and calling of a true Christian (which God ordained and founded) consisteth in three *Hierarchies*, namely, in Domestick, in Temporal, and Church-Government.

Saint Bernard the best Frier, yet not altogether pure.

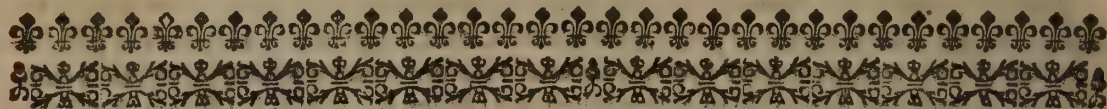
That a Friers life is a denying of Christ.

Who so voweth to lead a Monasterie life (said *Luther*) the same intendeth to lead a better life then another humane creature, and with his life, not onely to help himself, but also other people. This is nothing elf, then directly to denie Christ, and to tread under foot his precious merits, which is an apparant blaspheming of God; fie upon thee thou envious Divil.

To cast up Works.

Of the Crowning of Nuns, and the Matrimonileſs Monasterie kinde of life.

THe unmarried life is a great hypocrisie and wickedneſs, inſomuch that under ſuch color the Fathers of the Church were deceived; *Auſtin*, who although hee lived in the good and acceptable time, yet hee was deceived through the Crowning of Monasterie Nuns and Virgins, and although hee gave them leav to marrie, yet hee ſaid, they ſinned in marrying and did unright againſt God. Afterwards when the time of wrath and blindeneſs came, and the truth was hunted away, and lying got the upper hand, then the Generation of poor women kinde was contemned under the color of great holineſs, which in truth was meer hypocrisie. But Chriſt with one onely ſentence confuteth all their arguments; namely, God created them Male and Female. The holie Fathers wrote very impertinently of matrimonie. *S^t Jeronimus* wrote of a married man, who (in the time of Pope *Damaſus*) had had twelv wives, and took one wife that had had nine husbands, but hee, out-living her, went with her to the Grave, had a Garland upon his head, Triumphant, as having got the Victorie.



C H A P. XLI.

OF CARDINALS AND BISHOPS.

Of the Cardinal of Saltzburg.



Own confeſſion.

IN the year, 1530, (ſaid *Luther*) *Philip Melancthon* at *Auſpurg* was ſix whole hours together with that ſwift brained Cardinal of *Saltzburg*, and among other diſcourſes, hee had much ſpeech with him about Religion; in the end the Cardinal ſaid unto him, *Domine Philippe*, wee Priests were never yet good; wee know that your Doctrin is right, but yee ought to know again, that never yet any man was able to overcome the Priests, neither will yee bee the firſt. This Cardinal (ſaid *Luther*) was the Son of a horſe-rider in *Auſpurg*, whoſe father had been of an antient and good deſcent and familie in that place, but by reaſon of povertie hee came to bee a ſervant. This was the firſt Cardinal in *Germanie*, and through his ſiſters preferment grew well acquainted in Emperor *Maximilians* Court, and afterwards in a Legation was ſent to the Pope to *Rome*, and was made Coadjutor of the Biſhoprick of *Saltzburg*. This Cardinal (ſeeing on a Sundaie, a great multitude of people in this Citie running to hear the preaching of the Goſpel) ſaid, What ſhall wee ſhepherds do, how go our ſheep on in error, well I know no remedie? *Luther* (beeing hereof advertiſed) ſaid, This Cardinal one daie will finde, that God will cauſe his guiltie conſcience to bee ſtinged, hee better loveth his Cardinals Hat, then the Divine Truth, hee feareth the loſs of it and of his Biſhoprick, hee believeth not, that God is able to put down the mightie from their ſeat, and to exalt the humble and meek, hee is of a cowardly diſpoſition, hee cannot long hold out, his conſcience pricketh him too too forely. The Papiſts differ among themſelves, they cannot agree in their own Pedleries. For *Anno*, 1530, In the proceeding at *Auſpurg*, they made no mention (no not ſo much as one word was ſpoken) of the Article of the Pope's Primacie, or Vicarage of *S^t Peter*, which was wont to bee the chiefeſt Article of whole Popedom. Wee ought (ſaid *Luther*) to ſet upon ſuch an evil, ſuch an ungodly and insolent creature, wee ought to preach, to teach, and to write againſt him. If God ſpare mee life and health but onely one half year, ſo will I fetch a dance with that bride over block and ſtone. I would wiſh that the Lawyers alſo appeared in the Game, ſo would I throughly tug and teach them, what *Subiectum juris* is. I acknowledg *Fus* is altogether a fair Spouſe, ſo long as ſhee remaineth in her own bed; but when ſhee ſtrideth into

into the bed of another, (and will rule Divinitie in the Church) then shee becometh a great strumpet and a whore, therefore *Jus* must stand uncovered before Divinitie. *Luther* (still continuing his discours touching this Cardinal and other Bishops) said, I never read such fundamental and fearful examples of hearts hardning as even in them; they far surpass the Jews, *Pharaoh*, and others; in a word, they are next neighbors to the Divil, my heart panteth and quaketh when I think on them. At the Imperial Diet at *Worms*, I prophesied unto them, that the time would com when willingly they would receiv the acknowledged Truth, but they should then fail thereof, in regard that meerly out of wickedness they now condemned the same. This prophesie (alas) I have out-lived, they confess that our Doctrine is upright and true, but the hardened wretches do it to provide for the bellies want; therefore I now prophesie unto them, that they shall go to ground and bee destroyed, but I shall not live to see the same. This Cardinal of *Salzburg* (said *Luther*) is not a *frater ignorantia*, sed *frater Malitia*; that is, not a Brother of ignorance, but a Brother of Malice, hee is a great Epicure, hee causeth himself to bee led, hee listneth what people saie, hee maketh a shew of amitie and meekness, but hee is not in earnest, hee can artificially fit and prepare himself to peoples humors, like the *Italians*, who give good words out of fals hearts; *Luther* deeply sighing over him, said, Loving Lord and Saviour Christ, give mee life and strength, that I may shave the Crown of this Prelate, for hee is a craftie derider of thy name, hee is an off-scummed knave, hee sticketh not to boast, that very few of his *Stratagems* have failed him. When lately (said *Luther*) I wrote exceeding harsh and fiercely to this Cardinal, and with grievous words touched him with scoffing and scorning. Then hee confessed, that in causes of Religion hee was in the wrong, therein hee would give place to *Luther*, and suffer himself by him to bee taxed; but in other Temporal and State cases hee would yield nothing at all unto him. I see (said *Luther*) I must rowl him better up. Ah, Lord God, wee ought with Thee not to dallie nor to abuse Thy name, sufficient it is, that wee have sinned against Thee, wee ought therefore to repent and bee sorrie for our sins, surely this Cardinal hath no conscience at all, hee is like that Souldier which lately came unto mee, whom I admonished to desist from his wicked kinde of life; hee answered mee, and said, If I should think thereon, then should I never go to the Wars again; even so is it with this Cardinal. The good and godlie Princess Electrix of *Saxonie* lately asked mee (said *Luther*), If yet any hope were to bee had of this Cardinals conversion? I answered, I believ not, however it would bee a great joie unto mee, if in time hee recalled himself, were won and repented; but there is little hope thereof, I would rather believ and hope the same in *Pilate*, in *Herod* and *Dioclesian* who sinned openly; the Princess replied and said, God is Almighty and merciful, who had received *Judas* again, if hee had repented. *Luther* answered, True, gracious Madam, God would also receiv Satan to mercie, if from his heart hee could saie, God bee merciful to mee a sinner. But alas, of this Cardinal there is no hope, for hee opposeth the acknowledged truth; few daies since hee caused thirteen Christians lamentably to bee slain, for receiving of the Communion in both kinds. True it is, God is Almighty and merciful, Hee can do more then wee are able to think; but Hee will do no more then what Hee hath concluded to do, as *S^t Paul* saith, *Whom hee Predestinated, them hee also called, &c.* When our Lord God saith, I will not do this or that, then it is time for us to bee gon, and to set our hearts at rest, as God said to *Samuel*, *Why mournest thou for Saul whom I have rejected?* Therefore (said *Luther*) all my hope is gon touching this Cardinal, I commit the case to God, Hee will swaie the same. This Cardinal (said *Luther*) wrote oftentimes very friendly unto mee, thinking to greas my lips, insomuch as I gave him literal advice to take a wife, but in the mean time hee intended with smooth words to deceiv mee; but at the Imperial Diet at *Ausburg* I learned to know him right, yet nevertheless hee still pretended great friendship towards mee, and in causes of weight would alwaies make choice of mee to bee an Umpire. After my departure from the Diet, hee assembled the Citizens together, and uttered unto them these words, Loving people, bee obedient unto mee, and receiv the Sacrament in one kinde, so will I not onely bee a gracious Lord unto you, but alsoa Father, a Brother and a Friend, and I will procure
from

This is called,
Feed my sheep,
Joh. 21.

Luther's wit-
ness of the
Cardinal of
Salzburg.

Truthe's
power.

The Incom of
the pope's Bi-
shops at Rome.

Office of an
upright Bi-
shop.

from the Emperor great priveleges for you. But in case you refuse to bee obedient herein, so will I bee your utter enemie; I will bring you and your Citie into utmost confusion. Were not these words (said *Luther*) rather of a *Rapfacis*, or of the Turkish Emperor, then of a Prelate.

I will leav this Testimonie behinde mee (said *Luther*) touching this Cardinal, namely, excepting *Nero* and *Caligula*, hee is the greatest Knave that ever came on Earth. Hee sought wonderfully to ensnare mee; insomuch that if our Lord God in special manner had not preserved mee, hee had taken mee Captive. Anno 1525, hee sent one of his Doctors unto mee with a present of two hundred Hungarian Duckets, which hee caused to bee given to *Kate* my wife; but I refused to receiv them, and charged my wife not to meddle therewith; for (God bee praised) I never had the name to bee a Monie-taker.

Of other Popish Bishops.

THe Bishop of *Wurtzburg* maketh a shew as if hee held almost with us; for hee suffereth the Singing-men in the Quire to marrie Nuns. Hee lately advised a Prebend also secretly to take a wife, saying, That Matrimonie was justifiable, if it were celebrated privately, and that som God-fearing witnesses there by.

The Bishop of *Cameris* (said *Luther*) opposed and confuted the Pope's Primacie, hee said short and roundly, That the universal Church stood not upon a particular (or upon the Romish) Church; hee proved the same thus, The Church is able to stand and remain in and upon one onely single peson, as in the time of Christ the Church was and stood in and upon onely *Marie* the mother of Christ, and upon the Malefactor on the Cross. Moreover that Bishop maintained, and said, Like as the Apostles fell, even so their Successors might fall likewise, and those which came in their places; therefore (said hee) the Church standeth not upon a certain place, nor is it directed to an orderly Succession. This Bishop (said *Luther*) spake the truth undantedly, and thereby hee gained the love and fear almost of all the rest; But if now any Bishop among them should saie so much to this Tyrant the Pope, so should hee surely die.

The Bishops which are now at *Rome* under the Pope (said *Luther*) are poor snakes; they are Lords onely but by name and title; they are faine to go on foot, and in case any of them have an hors to ride on, so must hee keep and maintein the same by another Office; for the Pope hath innumerable many of Tablers or Commoners, that are faine to buie their privileges with many thousands of Duckets, to the end they afterwards may have exspectations of Bishopricks or Prebendaries in *Germanie* and other Countries. One of his Tablers must paie for an Exspectant at the least three thousand Duckets. So that the Pope's Kingdom is meerly a desolation and tearing in pieces the Domestick, the Temporal and Church Government. It is far more mischievous then any othertyrannie which proceedeth and breaketh through by force; For the Pope teareth in pieces all divine ordinances with deceit and lies. The Bishops in *Italie*, in *France*, *England* and in *Spain*; commonly are Counsellors to those Kings, by reason they are poor: But in *Germanie* the Bishops are rich and powerful, and absolutely do rule and govern.

The Popish Bishops do execute nothing what their Offices and places do require. Our comfort (said *Luther*) is this, They are not the true Church; for the same standeth in need of such as diligently drive the Office of Preaching, of Baptizing and Administring the Sacrament of the Lord's Supper; therefore they are not upright nor true Bishops, in regard they are not according as *St Paul* defineth and describeth a Bishop, *Tit. 1*, namely, *One that holdeth fast the faithful Word as hee hath been taught, that hee may bee able by sound Doctrine both to exhort and to convince the gainsaiers*. For the Church standeth in need of the Doctrine, *first*, Of the Law, what wee are bound to do. *Secondly*, Shee hath need of the Doctrine of Justification and Sanctification, how wee are justified and sanctified before God; namely, so far as the Holie Ghost worketh in us; for hee must bee the onely Master. *Thirdly*, Shee standeth in need of Praier, and of Thanksgiving, to the end wee may continually grow and encreas in the true Faith, upright Confession, and in good Works.

Luther

Luther in his Discourse remembred the Bishop of *Brandenburg*, with whom hee stood Godfather on Easter daie, 1544. The same Bishop of his own accord gave himself to the Gospel, and fiercely spake against Popedom, against the Mass, the Canon, and against the Offering *Ex opere operato*, when the Priest in Elevating the Oblate saith, God! I offer to thee, *Hac dona, hac munera, & hac sacrosancta*, whenas hee eateth nothing but a bare piece of bread; for hee uttereth these words before hee consecrated. Would to God (said *Luther*) wee had more of such good and godlie Bishops. God hath given us also certain Universities; as, *Wittemberg*, *Leyptzig*, *Rostock*, *Copenhagen*, *Konnigsberg* and *Erfurt*, wee expect *Mentz* also will com in, of *Coln* wee have no hope.

Godly partnership.

Luther (continuing this his Discourse) wished happines and God's blessing to Doctor *Celarius*, and to Doctor *Anthonye Lauterbach* in their Bishopricks, (naming them Bishops) they (said *Luther*) are upright Bishops, and have a greater Charge and Superattendens then *S^t Austin* had; for *Hippo* was not so big as *Dresden*. If *S^t Austin* had been troubled with such affairs as now the Shrovetide Vizardlie Papistical Bishops are, then hee neither could have written great books, nor preached. To conclude, the Popish Bishops are the pestilence and poison of the Church and Policie; they are the disturbers of both Governments. I intend with all diligent endeavors (said *Luther*) to help, that the small Foundations and Bishopricks may remain, to the end that Preachers and Ministers from thence may bee chosen: as for the great Bishopricks, the same (do I what I can) will bee Temporal. If wee should suffer all to go down, from whence then should wee have Preachers and servants; for the Common *Plebs* or people neither will nor shall maintein us, neither are wee able to maintein our selvs; therefore let us preserv this means. And I now intend (said *Luther*) for that end and purpose to make a request to the Princes of the Empire in my book of the Church: The Bishop of *Eysbach* freely and openly said to the Emperour in my hearing (said *Luther*), That the course of the Gospel ought not to bee hindered. The Bishop of *Meissen* (at the daie of Assemblie held at *Leyptzig*) earnestly advised, That the marrying of Priests might bee decreed and established, and that the Sacrament might bee Administred *Sub utraque specie*, that is, *Under both kinds*. If this were don (said *Luther*), then had wee sufficient. That Matrimonile life of Priests began not above five hundred years since; namely, in the time of Bishop *Ulrich*, and they labored about it at least one hundred years before they swaied it. And when the Bishop of *Erfurt* began to put it in execution, they slew him.

Christian and Antichristian Bishops.

How far Bishops are to bee endured.

ANno 1534, the 15th of *Maie* (beeing Ascention daie) *Luther* dined with the Prince Elector of *Saxon*, and after dinner they consulted and concluded, that the Bishops might bee suffered to remain by their Auctoritie, if they abjured the Pope, led godlie lives, furthered the Gospel, and were obedient to the Prince. As then (said *Luther*) wee would give and appropriate unto them the Jurisdiction and Power to Ordain Servants of the Church. But *Philip Melancthon* advised the contrarie, and said, There will bee danger therein, when they examine. Whereupon *Luther* replied, and said, Our Bishops first must hold examination, and afterwards with laying upon them the hands, Ordain: Such a Bishop (said *Luther*) am I now.

Of the word [Bishop] from whence it came, and what it is called.

THE Office and Charge of a Bishop (said *Luther*) is great; it is a matter of high importance, for one to have committed to his custodie and care a Herd, not of Goats or Swine, not of Silver or Gold, but the Herd and Sheep of Christ. In the High Germane tongue, I can finde no word that plainly and properly giveth this word [Bishop] as for the Greek word *ἐπισκοπεῖν*, the same is, *To have regard, to have a care, or, diligently to mark*; from hence Ministers and Preachers are named, *Careers* or *Sorrowers* for the Souls, *Stewards* and *Shepherds*. It is originally not unfitly Translated [Bishop] [Bysheep] who alwaies ought to bee *By the Sheep*, continually to look unto them, &c.

This fair and glorious name and title by the Papists is shamefully abused and spoiled;

ed; for it is made not onely a name of temporal honor and dignitie, but also it is made sprighting of a masked Tyrant. Like as also this word *Spiritual* is abused, and *Spiritual Livings* have the name of *Tribute*, Fie on this abominable abuse. In the time of *Feronymus* Bishops were named onely Priests and Deacons, as his Epistle to *Evagrius* sheweth. At that time were neither Cardinals, Primates, nor Patriarchs; but Bishops, Elders and Priests, Shepherds of Souls, or Ministers and Deacons: But now they are grown to such a swarm, that the Church, the Spouse of Christ, is altered and changed, and is becom the Stews of the Pope, which onely hath an external vizard and seeming, but inwardly shee is without God's Word.

1 Peter 5.

The Predecessor, to the Successors.

Good consciences of shepherds of the souls, and of the hearers.

S^t Peter (said Luther) saw well in the Spirit the ungodlie doings of his Successors and Lieutenants, which would do every thing by constraint, unwillingly, and for the sake of lucre and gain. Wherefore hee left them a sound lesson of exhortation, thereby to warn them, where hee saith, *The Elders which are among you I exhort, who are also an Elder, and a witness of the sufferings of Christ, and also a partaker of the glorie that shall bee revealed. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready minde.* Who doth this?

With this sentence (said Luther) hee striketh Popedom down, as with a fierce and powerful Thunder-clap; for they drive onely filthy lucre, and aim at honor, monie and wealth.

To conclude, that Bishop, that Priest, Preacher or Minister, which in his conscience hath this witness, which concordeth with that sentence of S^t Peter, the same may well bee joifull and glad, and merrily may attend upon Christ the Arch-shepherd, may justly boast and saie, Here I stand and preach, called thereunto of God, who hath ordained and sent mee. In like manner, the hearers of such an one may surely believ and saie, Here I sit, and I hear not an humane creature speak, but God himself, &c. In such sort the Church standeth truly and uprightly.

On the River *Ryne* in former time was a Bishop, who locked up in a Barn many poor people that came unto him for Relief and Alms: Afterwards hee caused the Barn to bee set on fire, and hearing the poor people lamentably crying, hee said, Harken how my Rats and Mice do pipe and crie. The same Bishop himself afterwards was devoured by great Mice; for not beeing able in his Palace to defend himself from the Mice, hee caused a stonie Turret to bee built in the mid'st of the River *Ryne*, in which hee dwelled; yet nevertheless the Mice followed after him, swam through the *Ryne*, ran up the Turret, and devoured him.

Of the negligence of Bishops.

NO Popish Bishop or Priest (in the space of one hundred years hitherto) hath taken any earnest care for the poor, nor how Schools and Churches might bee provided for with Baptism, and the Office of Preaching; for they are troubled with God's Anger and Hate.

Of the Bishop of Brandenburg.

WHEN first I began to write against Indulgences, in the year 1517, I sent a letter (said Luther) to the Bishop of *Brandenburg*, and desired him to resist *Tetzel*; whereupon hee answered, and wrote unto mee, that I should not meddle with those things, but if I did proceed therein, then I should finde work enough; for I touched the caus of the Church. Here (said Luther) the corporal Diavel himself spake out of that Bishop.

Of the Ordination of Bishops in Popedom.

WHEN a Bishop is made in Popedom, then the Diavel presently possesseth him; for hee must make a Vow to the Pope, that hee will strive, rage, and swell against the Protestant Doctrine, will serv the Pope, and bee obedient unto him; wherewith hee maketh a Vow directly to serv the Diavel, who immediately possesseth him.



CHAP. XLII.

OF THE POPE'S SPIRITUAL LAWS.

LUTHER'S Discours of the Pope's Spiritual Laws.

He Pope's Decret (said *Luther*) is stark naught : hee that hammered it was an Ass ; for it hath three parts, *Distinctiones, Causas, & Consecrationes*. It is a thing raked together like a beggars coat, patched up with divers rags. In the Introduction hee describeth how a Bishop should bee qualified, and live, (out of *S^t Paul's* Epistle to *Titus*) namely, *A Bishop (saith hee) must bee blameless, must lead a good life and Conversation, not self-willed, not soon angrie, &c.* Then hee speaketh touching *Bigamie* ; that is, to have two wives one after another. And when one taketh a maid to wife, and findeth her not a maid, the same shall have no hope to bee made a Priest. It is therefore a dangerous thing to take a wife in Popedom, and to live in hope (when shee died) to bee a Priest. But the *Decretals* do govern the world, for therein are contained Law-businesse, how they should go to Law one with another and live at debate ; nothing concerning the Church-government is taught therein, but altogether of temporal causes and policie, which serv for ruling and government. The Pope's Laws and Decrets are beggarlie stuff, they are robbed and stolen out of the Temporal or Imperial Laws.

Antichristian ordinances.

I would wish (said *Luther*) that those of our part might read the Pope's Decrets, to the end they might see the great impietie, ungodlie doings and wickednesses of the Pope and of his Church. In the beginning thereof, now and then, are wholsom, good and upright Canons therein ; but afterwards, very ungodlie things do follow. Therein are two *Cuncta's*, inso much that the Pope thereby discovered himself to bee the Antichrist ; so it goeth (said *Luther*) when Christ is not present, but hideth himself. I read *Dinum*, or the Decret which confirmed mee, and gave mee occasion to write against the Pope. Everie Divine should read the Pope's Decrets ; yet with discretion and taking diligent heed, and make a difference between that which is good, and evil, according to *S^t Paul's* rule, *Trie or prove all things, hold fast that which is good, &c.* But wee ought to remain onely by the Gospel, and simply to believ the same.

1 Thes. 5.

Of the impietie of the Pope's Decrets, and of his Tyrannie.

IN the Pope's Decrets many foul and Divellish Canons are contained ; the Church therewith in particular manner is plagued and fouled ; for the Pope, void of all shame, presumeth therein to saie, Whofo believed and observed not his Decrees, it were in vain for such an one to believ in Christ, or to give credit to the four Evangelists. Is not this (said *Luther*) the Divil himself, and the utmost ruine and poison of the Church ? Likewise the Pope saith in his Decree, Although hee led people into hell, yet they ought to follow him ; whenas on the contrarie his Office is to comfort the broken and sorrowful hearts, and to lead them to Christ. Fie upon this maledicted villain, must hee teach the consciences to despair in that sort ?

The Popish Keies.

Ca. 1. Pap. Dist. 4.

Whofo readeth his Decrees (said *Luther*) shall oftentimes finde, that an Article is proved out of Holie Scripture with fair sentences : But when hee hath cited everie fit part of Scripture, then hee argueth against them, and saith, The Romish Church hath otherwise concluded, and so, like a hell-hound, dareth presume to make God's Word subject to humane creatures.

Even so likewise doth *Thomas Aquinas*, who in his books disputeth *pro & contra*, and when hee citeth a place in Scripture, then at last hee concludeth thus, and saith, *Aristotle*

in

The certaintie
of Popish Writ-
ters.

in sexto libro Ethicorum holdeth the contrarie. Here (said *Luther*) the Holie Scripture must give place to *Aristotle* the Heathen Writer. Such abominable darkness the world will not acknowledg, but contemn the Truth, and fall into horrible Errors; therefore let us make good use of the time, for it will not alwaies remain as now it is.

Of Decrets and Decretals.

IN the Decretals the Pope domineereth and triumpheth like a Victor or Conqueror; there hee is on his dunghill in possession, where hee lightneth and thundreth with these words, *Wee Acknowledg, wee Censure, and by Divine Command wee Judg; wee have power to Command and to Conclude; all other ought to bee obedient unto us.* All the world must know, that no humane creature ought to censure the Pope, but hee onely and alone hath power to Judg and censure the whole universal world. But in the Decret the Pope onely striveth and contesteth. I am persuaded (said *Luther*) that in the Pope's Spiritual Laws it is written above one thousand times, that the Pope neither may nor can bee censured by any man whatsoever.

Of the Spiritual Law, and what it is.

THE Spiritual Law of the Pope (as all Lawyers do witness) is a filthie Book that stinketh of monie. Take out of it Covetousness and Ambition, there remaineth nothing therein of its own proper substance, yet it hath a great lustre; for all unhappiness must begin *in nomine Domini*. Like as all righteousness and saving health is, onely, *in the name of the Lord*. Even so, under the color and cover of God's Name, all Idolatrie and Superstition cometh. Therefore the second Commandement followeth fitly upon the first, and saith, *Thou shalt not take the Name of the Lord thy God in vain.*

What Gratianus sought in the Decrets.

Against filthie
Temporizers.

GRatianus the Lawyer (said *Luther*) who collected the Decrets together, endeavored with highest diligence to concord and agree the Canons together, to make an union, and to finde a means to separate the good from the evil. The good man meant well, but the issue thereof was naught; for it proceeded thus, Hee rejected that which was good, and justified that which was evil; and undertaking that which was impossible, hee was amazed and affrighted through the Glosses which saie, This, and this wee must not hold, for it striveth against the Pope; all histories witnessing, that the Pope alwaies would needs bee a Lord and Master over the Holie Scripture and God's Word. And although hee was therein resisted by many of his own Bishops, yet they could neither prevail nor preserv any thing against him, by reason of God's Wrath to punish the world's ingratitude, and the contemning of his Word. In this sort, *Gratianus* out of a good zeal undertook to concord the sentences of the Councils, to purge and to cleane the good and Christian-like Canons from the evil and ungodlie.

Of the Pope's Decrets and Chancerie.

Much marvel (said *Luther*) that in so great a Book of the Pope's Decrets, nothing at all is handled concerning Faith. The Fathers also (*Ecclesiastici scriptores*) wrote likewise very cold things concerning the Doctrine of Faith. *Luther* reading in the Decret, (how Emperor *Lodowick*, Nephew to *Charls* the Great, should have given power to the Pope over all Kingdoms and Dominions) said, I hold for certain that the Pope's Chancerie and Decret is a Cabbinet full of lies; for hee hath drawn all his privilege out of a custome.

Of the Imperial, and of the Spiritual Laws.

THE Imperial Laws (said *Luther*) are nothing elf, then what humane sens, wit, wisdom, reason and understanding delivereth and teacheth, but the Spiritual Laws of the Pope, are such as hee fancieth and dreameth. I would give my left hand (said *Luther*) on condition the Papists were compelled to hold and observ their Canons, I verily believ, they then would crie and clamor more over them, then over *Luther*.

That

That in the Pope's Books nothing of Christ is written.

IN all the Books (containing the Pope's Spiritual Laws and Rights) is not written so much as one word that teacheth what or who Christ is. May not this man (the Pope) bee called rather the Diuel in hell, then the shepherd of the Church? Truly (said *Luther*) I receiv great comfort so often as I think hereon. After the Pope ceased to bee a Pastor in the Church, then hee became a servant of and for the Bellie, as all his Acts and Books do shew, in which hee handleth nothing at all of Divine causes, but onely of and for the bellie. Hee alwaies aimed at three things; *First*, to strengthen and preserv his Government and Dominion. *Secondly*, to sow discord, and again to make amitie between Kings and Princes when hee pleased, and so often as hee saw, that thereby his Kingdom might bee strengthened and confirmed, wherein hee discovered himself to bee an apparant villain. But specially, in the *third* place, the Diuel in him (as his creature) can deal closely, in that hee, as a good and upright Father (as hee falsly boasteth of himself) will bee held and esteemed to make those Princes at an union again, between whom before hee had made discord; but hee doth not the same until such time as hee seeth it will and must bee hopeful and profitable for his dominion and power. But (said *Luther*) whoso perverteth and falsifieth the truth of God's word, the same dealeth not like a shepherd of Christ's Church, but like an Antichrist and adversarie of God.

That no man, in so long a time hitherto, hath marked the Pope's ungodlie Decrees.

WE ought to know (said *Luther*) that the upright and true Church, never had the same Title and name in the world, but alwaies shee hath been without name, from hence shee is not visible nor seen, but believed; as in the Creed wee confess and saie, *I believ in the holie Catholick Church, &c.* Wee do not saie, I see her, for commonly shee is perplexed and covered with the Crofs. Behold these the Pope's abominable Decrets, *capite, cuncta. 9. q. 3. c. Si papa. Dist. 40.* Behold also, *Capite ad Apostolica, de appellat. in 6.* No Emperor, no King, Prince nor Divine never marked the same, insomuch as I greatly wonder at such their blindness, in that they have not discerned so great, so gros and horrible lies of the Pope, who therein (like a shameless Diuel) bragged and boasted, that the Holie Scriptures have their power and authoritie from the Romish Church, and for her fundamental ground, produceth this sentence out of Scripture, *Tu es Petrus, &c.*

Presumption.

CHAP. XLIII.

LUTHER'S discours of Cerimonies.

Of Cerimonies.



Houfholder (said *Luther*) instructeth his servants and familie in this manner, and saith unto them, Deal uprightly and honestly, bee diligent in that which I will and command you, &c. And in doing so, as then yee may eat, yee may drink, and yee may clothe your selvs as yee like and pleas. Even so, our Lord God regardeth not what wee eat, drink, or wherewith wee clothe our selvs, all such things (beeing Cerimonies, *Adiaphora*, or middle things) hee leaveth freely unto us, onely that wee ground nothing thereon, in meaning, as were the same needful or necessarie to salvation.

Luther's considerate directions to Doctor Nicolas Houseman,
concerning Cerimonies.Hurtful peace-
makers.

I Hold it not to bee sufficiently good and secure, (said *Luther*) that those of our partie do assemble together, to settle an uniform agreement touching Cerimonies in the Church; for although the same bee intended and don out of good meaning and zeal, yet it is a matter that giveth an evil example, as from the beginning all Councils of the Church do approve, insomuch that in the Council which the Apostles held at *Ierusalem*, they handled more touching Ordinances, works and Cerimonies, then concerning Faith. And in the later Councils following, they disputed and concluded at no time concerning Faith, but alwaies touching opinions and unprofitable things, of Cerimonies and Ordinances in the Church; so that the very name (Council) is so suspicious and hateful to mee, as the name (*Free-Will*). If one Church refuseth, or is unwilling, to follow another in external things, what profit then is it through Decrees and Councils to force and command them, where out immediately are made Laws and Snarés of the Souls. Wherefore said *Luther*) if one Church willingly will not follow another in Cerimonies, then let every one hold and swaie their customs for themselves; onely that the union in Spirit, in Faith, and in the pure Word may remain whole and unfinged.

Of Luther's consideration and opinion to the Church servants at Northausen.

Against dis-
eased ques-
tions.

Reverend Loving Sirs and friends! Wee see (alas) what allarms and tumults Satan awakeneth and prepareth every where in Churches, insomuch as there are almost so many opinions and weenings (when every one will rule) as there are heads or brains of Church-servants. It soundeth in my ears, that certain questions are raised among you concerning very base things of no value, but that the Doctrine still is pure among you, thereof you have a good report. Yet nevertheless, like as yee know, how the gross Commonaltie regard not much the wholsom Doctrine; even so, they easily may take occasion to finde fault and to blaspheme also the chiefest Articles of faith, (specially by you, where still Papists are, which stir up bitterness, carrie wood to the fire, and out of a little spark do kindle and prepare a great flame) &c. Wherefore I desire, and for Christ's sake I praie you, (in whom wee live, in whom wee boast, and in whose Spirit wee are) to acknowledg and move the Grace of God (in which hee made us one, and in which hitherto hee hath preserved us in the true and wholsom Doctrine and chiefest Articles) and as *S^t Paul* saith, *To give to no man a block of offence in external mean things and Cerimonies*. But that my Christ and your Christ bee (one) among us, whose blood and death wee justly ought to prefer and higher to esteem then our cogitations, yea then the Devil's tribulations and temptations: the same our Lord Christ keep, preserv and accomplish that work in you as hee hath begun until yen daie, and until the deliverance of our hope, Amen.

Of the Feast of John the Baptist.

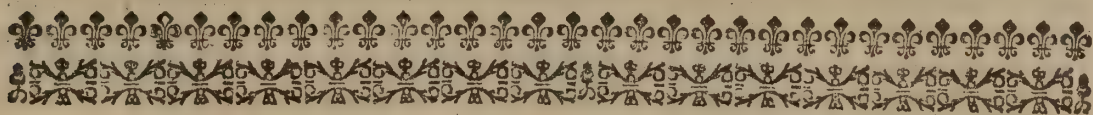
Math. 11.

THe Feast of *John* the Baptist (said *Luther*) wee ought to retain, at whom the New Testament began, for it is written, *All the Prophets and the Law prophesied until John*, &c. Wee ought to observ the same also for the sake of the fair Song (which in Popedom wee also read but not understood) of *Zacharias*, which indeed is a most excellent Song, as is shewed in the Preface that *S^t Luke* made, where hee saith, *And Zacharias was full of the Holie Ghost*, &c.

Use of Ceri-
monies.

Wee that are preachers and ministers should watch and look, that Cerimonies bee observed in such sort, that people bee made thereby neither too rude nor too holie. Whoso intendeth to prepare a Cerimonie, (said *Luther*) bee it never so small, the same must fasten the sword with both hands; that is, hee must do like *Erasmus Roterodamus*, who scorneth and derideth Cerimonies, becaus they bee ridiculous in his wisdom. But if a man should ask *Erasmus*, if hee taketh our Lord God to bee a fool, in commanding ridiculous things, as the Circumcision, Sacrificing, and the slaughtering of *Isaac*, &c. I would fain hear as then (said *Luther*) what his profound wisdom

dom would answer thereunto? I (*Martin Luther*) saie to thee *Erasmus Roterodamus*, How if God bee pleased with such foolish things which thou scoffest at and deridest? This argument thou shalt never bee able to solv, much less to answer or confute with all the wisdom thou hast, which onely thou groundest and spinnest upon and out of thy humane and natural wit, sens, reason and understanding, which contemneth all Divine causes, I saie unto thee, thou knowest not the *Principium*, that is the fast and sure ground; namely, that wee ought to press and to relie upon God's Word and to bee obedient thereunto. The Article of Justification through Christ, must onely and alone do the deed, otherwise our cogitations do alwaies remain in natural wisdom and understanding. If such things bee acceptable and pleasing to God, wilt thou then presume to oppose or deride them? Hath not our Lord God commanded more ridiculous things then these above named? This argument, *God commandeth*, stoppeth thy mouth, and the mouthes of all such as thou art. It is a matter impossible, (said *Luther*) that a God-fearing and faithful person should write so many Books, as *Erasmus Roterodamus* hath written, and not to sprinkle thereinto so much as on vers or line of Christ.



CHAP. XLIV.

Luther's discours of Seducers and Sectaries that opposed him.

Of Carlstad.



Carlstad (said *Luther*) opposed mee meerly out of ambition, for hee flattered himself, that on earth was not a more learned man then hee, and although in his writings hee imitated mee, yet hee drew strange colors thereupon; hee onely would bee the man, and truly I willingly would have left the honor unto him, so far forth as it had not been against God. For (I praise my God) I was never so presumptuous, as to think my self wiser then another man. When at the first I wrote against Indulgences, I intended but onely to reject and oppose the same, and I thought then, that afterwards, others would have com and have accomplished what I therein began.

Of Campanus and his seducements.

WEE ought (said *Luther*) utterly to contemn and to reject that maledicted scum and villian *Campanus*, and not to esteem him so much worthie as to write against him, for thereby hee becometh more audacious and insolent. Let us but onely despise him, whereby hee soonest will bee smothered and suppressed; for hee will not atchiev much with his seducing autoritie. Whereupon *Philip Melancthon* said to *Luther*, My opinion of *Campanus* is, that hee is worthie to bee apprehended and hanged on the Gallows, and so have I written to his Master. Hee is plunged and fallen into horrible errors, beeing as yet young and unexperienced, hee thinketh himself a better *Grecian* then either *Luther* or Doctor *Pommer*: the reason of his presumption is, hee never yet felt any combate, neither hath hee wraстled with the Diuel, therefore hee boasteth that hee is altogether sure and certain of the caus, and saith, that hee is able to discourf more cleer and plainly of Christ's Dietie or God-head, then *S^t John* the Evangelist himself. Hee condemneth *Luther*, becaus hee teacheth that Faith is yet weak in the Godly, and daily must grow and encreas, must proceed in weakness, in combating, and continually must bee made stronger. But *Campanus* saith, A Christian must bee compleat, Holie and Righteous, and must not err. In such sort said *Melancthon*, seduceth hee poor people. Whereupon *Luther* said, *Campanus* describeth a

Young unex-
perienced and
unpractised
Divines.

Christian not rightly ; for true it is, a Christian is sanctified and Holie, yet nevertheless hee is a poor sinner, plagued, and subject with and to evil concupiscence and lust, whereof also *Paul* himself complaineth ; but *Campanus* will make out of people altogether blocks and stones, as should they neither feel nor bee sensible of evil inclinations and desires, like as the *Stoicks* allude. If (said *Luther*) I could bee made such a creature, so would I not give a rush for any preaching, nor for the Sacraments.

The despairing wretches *Erasmus Roterodamus*, and *Carlstad* do boast and brag of all their things, whenas God's causes at the first proceed but weakly. I (said *Luther*) for the space of these twentie years together have built upon God's Word, and have had many a bitter combate touching the same, and yet I finde still labor and travel enough thereby. From hence the Prophet *Habakkuk* saith, *Thou didst walk through the Sea with thine horses, through the heap of great waters.*

Why George Witzel fell from the Gospel again.

Witzel's error concerning the Godhead in Christ.

George Witzel was a ring-leader of the Rebellion in *Thuringia*, and therefore was taken captive, and should have been beheaded : Then I interceded for him (said *Luther*) and begged his life ; and when afterwards hee came to *Wittemberg*, I set him over the parish at *Niemeck* for a Minister, (which place I now have conferred upon *Conrade Cordatus*) but afterwards hee hung himself on *Campanus*, who wrote together, and baked both one cake ; they opposed the Article of the Godhead in Christ. Whereupon *John* Prince Elector of *Saxon* caused him to bee cast into prison, (of which wee Divines knew nothing) then *Witzel* fell off from us, and joined with the Pope again, and now hee is becom our bitter enemy, but hee shall get his allotted part.

Of Doctor Eisleben.

Doctor *Eisleben* (said *Luther*) is puffed up with pride, presumption and vanitie ; hee seeketh to rule and govern with his cold cogitations, would willingly bee exalted and made a great Lord, dis-regarding and contemning in the mean time the affairs of the Gospel. Whereupon *Philip Melancthon* said, This complaint hath alwaies been ; for great and weightie businesses have little holpen, but much hindred ; yet God hindereth, frustrateth and resisteth many of their intentions with less weakness.

Now are many more.

Who would have thought (said *Luther*) of that mischievous Sect the *Antinomians*, the Assaulters of the Law ? I have outlived and endured three abominable tempests, *Munster*, the *Antinomians*, and the *Anabaptists*. Now seeing they are stilled and gon, others do approach, infomuch that there will bee no end in writing. I desire no longer to live ; for there is no hope more of peace. Ancient *Bernard* said well, Wee should preach of four particulars, of Virtues and Vices, of Rewards and Threatnings. Doctor *Eisleben* flattereth that his *Oportet* will do the deed ; for hee saith, This and that *must*, *must* bee don away, it is powdered too much, wee will none of it. But (said *Luther*) hee *must* swallow down that [*must*] again. I will in such sort powder it to his appetite, that hee shall spew it up again. Whereupon *Philip Melancthon* made this Verse,

*Orator quoties miserandum pertat, oportet ;
Ipse sui fastus non bene portat onus.*

Luther's considerable Providence.

Anno 1539, the 19th of *April*, *Luther* earnestly charged Doctor *Ambrose Bernd*, that hee (as a Master) should admonish the Universitie, and warn them to take heed of Factions, and not to induce Schisms or Separations ; but should observ the ordered Directions. Hee gave charge also that Doctor *Eisleben* should not bee chosen Dean, to the end his pride, his presumption and disobedience thereby might not bee confirmed and strengthened ; for hee is a very shameless and proud enemy of the Church, of Schools, and of us all ; wee should (in so doing) harbor a serpent in our bosoms, which wee ought not to feed and nourish with milk, but with earth ; and except hee uprightly and truly repenteth, converteth and bettereth himself, so shall hee of us utterly bee rejected. Thus much (said *Luther*) would I have you signifie to your Facultists, and to tell them, if they refuse to hearken unto you herein, then will I publickly preach against them.

That

That poisoned Doctrine of the *Antinomians* proceedeth mildely, flesh and blood relisheth it well, it is sweet, it maketh people rude and secure, it will produce much mischief.

Of Doctor Jacob Schenck.

Jacob Schenck (said Luther) in his Epistle to the Ministers, rejecteth utterly the preaching of the Law, as beeing nothing necessarie; for (saith hee) the same is already well known to humane natural reason, sens and understanding. But the Gospel (which surpasseth all the understanding of humane wit and wisdom, sens and reason) ought to be preached in most sweet and amiable manner; therefore Christ also commanded Peter, and said, *Feed, feed, feed my sheep, &c.* Neither were it to be advised, that a Preacher, for the sakes of a few ungodlie people, should lighten and thunder with the Law, and in the mean time should neglect the great multitude, and suffer them to stand idle. The ungodlie (said Schenck) ought in private to be reproved, and their mis-doings discovered to the Magistrates, &c.

These monstrous Errors (said Luther) must wee hear yet in our life time. The Prince Elector (without my knowledg) caused Schenck to be instituted, by reason hee saw Satan's Game plaid and driven among the Papists, and to the end one might sing and plaie one upon another. It may be (said Luther) all this is don against future offences, to the honor of Christ, and of the Gospel.

Anno 1538, the 18 of September, Luther (having notice that the preaching of Jacob Schenck everie where was extolled and praised) said, O! how acceptable were these sayings and reports to mee, if with his preaching hee brought not in such sweet mouthed, smooth and stately words (of which St Paul complaineth to the Romans) whereby the hearers most of all are deceived. They are like to the winde Cecias, which bloweth so mildely and still, so soft and warm, that thereby the blossoms of trees and other herbs and flowers are enticed to spring forth to their destruction. Even so likewise doth the Devil, who when hee preacheth Christ in his Ministers, even then hee intendeth therein to destroy Christ; and although hee speaketh the truth, yet even therewith hee lieth. An honest man may well go up the stairs, when a knave lieth hid behinde them: for the devil can well endure that Christ sitteth upon the tongue, when in the mean time hee lieth hid thereunder; insomuch that the people's ears are tickled and enflamed with what they willingly hear: But (said Luther) such smooth rattling lasteth not long; for Satan through the Gospel will pervert the Gospel, in regard presumptuous and secure spirits acknowledg not their sins. And where no matter or tinder is to make it apt to catch, there Christ hath no room or place wherein hee may work; for hee onely is com to them that are of perplexed, broken hearts and spirits, as hee saith, *To the poor is the Gospel preached.* And in the Prophet Isaiah, God saith, *I behold the miserable, and him that is of a broken spirit, and that feareth my Word.* But these contemners of the Law (said Luther) are haughtie and proud spirits; like as the people in Popedom under the Traditions of the Law were far from observing the Law, the same beeing altogether strange unto them. Therefore the preaching of the Law is a preparative for the Gospel, and it giveth matter unto Christ to work upon, who is the onely work-master of Faith.

Sweet mouth-
ed Preachers,
the greatest de-
ceivers.

Matth. 11.

Of the Doctrine of the Antinomians touching different kindes of Repentance.

THe 15 of April, 1539, certain Positions (printed at *Leyptzig*) were sent to Luther, which Hamer had made, wherein hee sharply disputed, mainteining that the Law concerned the Christians nothing at all: hee divided also repentance into three parts, and said, The Jews had one kinde of Repentance, the Gentiles another kinde, and another the Christians had. Whereupon Luther said, Who ever thought that such impertinent and gross spirits should com: for this is a compleat mischievous Error, to distinguish Repentance according to the different persons, when as there is onely one kinde of Repentance given to all mankind, seeing that all (the one so well as the other) have angered and offended one onely God, whether Jews, Gentiles or Christians: Therefore it is a gross, an abominable and apparent Error: Like as if

Hamer's pro-
positions.

men had another kinde of Faith and Repentance, then the women had; the Princes another kinde, then the subjects; the masters, then the servants; the rich another kinde then the poor, &c. Insomuch, that therewith they make God a respecter of persons. *Hamer* (said *Luther*) that poor snake, distinguisheth Repentance wrongfully, against God and his Word, hee saith, Wee Christians have another kinde of Repentance then the Jews or Gentiles. As though the Prophets had not taught uprightly of Repentance, and if the Repentance of the *Ninivites* had not been upright and true; from whence at last would follow; If wee preached not Repentance out of the Law, that then Christ was not under the Law, whenas Hee was for our sakes under the Curs of the Law.

All Heresies
go against
Christ.

To conclude, Satan cannot rest nor bee idle; hee stirreth up many sorts of Errors which altogether do oppose Christ, (as a God) who was made Man. All Heresies that have been, either have opposed Christ's *Dietie* or *Humanitie*; either they have denied his Operation and Strength, or som circumstances; insomuch as the *Antinomians* in opposing the Law, do denie Christ, who was under the Law. They think there are no other sins then the crucifying of Christ; as were it not a sin against the first Commandment to crucifie Christ again. I do not saie (said *Luther*) that wee should not preach Repentance to those which already are Justified by Faith; but this I saie (and prels hard thereupon), That wee ought earnestly to affright the impenitent, stiff-necked and hardned sinners, and through the preaching of the Law to bring them to the acknowledgment of their sins; for when wee neither acknowledg nor confesse our sins, then Christ and his Gospel can have no place in us. And where no sin is, or will bee, there can bee no Remission of sins. But the *Antinomians* will bring Christ in among the impenitent sinners that have no conscience, neither do know how their nature is spoiled and evil. Truly (said *Luther*), there Christ hath neither room nor place.

Of Bucer's Argument concerning the Sacrament, 1531.

THe ungodlie (saith *Bucer*) do not receiv the Bodie and Blood of Christ, for they do not believ; therefore the Bodie and Blood of Christ neither Corporally nor Spiritually are not in the Sacrament. It is an Argument (said *Luther*) like this, The ungodlie believ not the Law, therefore there is no Law; or, the ungodlie believ not God's Word, therefore God's Word is nothing, &c. If this consequence were of value and concluding, then no humane creature should bee damned, yea every thing might bee excused and solved: But (said *Luther*) it is a very foolish thing to argue and conclude, concerning the ungodliness of the ungodlie upon God's Truth; for this will follow, The ungodlie cannot receiv Christ corporally, therefore they cannot receiv him spiritually. In this sort ungodlie people are struck with blindness and conceits.

Of the Antinomians, and the Errors of Arrius.

ANno 1538, the 13 of September, a fierce Disputation was held five hours long, in which *Luther* powerfully laid himself against the new Doctrine. Hee interrupted those that rejected the Law through the Gospel, and that would abolish the Law, would flatter the people to evil, who (besides that) were too secure. These (said *Luther*) will I resist to my last end, and should I thereover lose my life.

The spirit of
Arrius glim-
mereth now in
som.

Touching the heresie of *Arrius*, *Peter*, Bishop of *Alexandria* (marking the same long before) said, The same is strange, and against Christ's honor; for hee that denieth the God-head in Christ, the same certainly taketh away Christ's honor. *Arrius* (said *Luther*) began in that sort; *First*, hee denied, that Christ was God, and said, Hee was a creature, yet compleat. But when the good and Godly true Catholick Bishops resisted him, then *Secondly* hee said, Christ was the most compleatest creature, (yea also above the Angels) through whom all things were made. *Thirdly*, hee alledged Christ was God, but onely by name. *Fourthly*, hee affirmed, Christ was very God, of very God, Light of Light. Hee taught so finically touching Christ with his errors, that many people fell unto him and held of his opinion. That dilicate Bishop of *Millan*, *Auxentius*, was also by these errors deceived, against whom *Hillarie* wrote an Epistle.

But

But when the good Christian Bishops were not yet satisfied touching these Allegations of *Arrius*, then in the *Fifth* place hee said, Christ was not born of the Father equal God, but was made with the Father of one substance, would not admit otherwise, but that hee was made. As they began the strife touching that *Homoousion*, against which *Hillarie* laid himself, the contents of whose book which hee wrote against him was, That Christ is natural God, of one equal substance with the Father. Afterwards, *S^t Jeronimus* set himself against the same, hee would have wished that the word (*Homoousion*) had been left out of the *Symbolum* of *Athanasius* and the confession of Faith, becaus it was written no where in the Bible and Holie Scripture, and said, That people, in speaking (concerning the Father) Hee was born, yet Hee could not bee born, although it stood so in the Scripture, yet it was pertinent, and in such sort rightly spoken of him.

Hereticks must not bee permitted to make Glosses.

Against the word-strivers, whenas *Res ipsa* is there.

The Heresies of *Arrius* (said *Luther*) continued very long, above three hundred years; they reach to the reign of *Augustus Cesar*, and of Pope *Gregorie*. They were in highest swaie and flourished under Emperor *Constantine*; under Emperor *Domitian* they tyrannized; under *Fovianus*, *Valentinianus* and *Gratianus* they somewhat decreased. They endured the times of seven Emperors, and until the *Goths* came. The great Turk to this daie (said *Luther*) is an *Arrian*; howsoever in his Oath hee extolleth the four Evangelists. Hee holdeth also, that God is a Creator of Heaven and Earth: likewise the Resurrection of the Dead. But hee boasteth of his *Mahomet*, as beeing the highest Prophet. In *Constantinople* hee causeth Christ openly to bee preached, yet so, that they meddle not with his *Mahomet*, who (they hold) is a wonderful humane creature.

Turkish holiness.

Of the Hereticks the Abelists.

THE *Abelists* (said *Luther*) took their name of *Abel*; the same in outward shew were the chiefeft Teachers under the Sun; for *first*, they held that all which were of their Sect should bee in the state of Matrimonic, and have wives. *Secondly*, that they should dwell together, and yet should abstain from Carnal Copulation; should diligently encrease their hous-keeping with wealth and maintenance. *Thirdly*, they should make choice of others, and of stranger's children to inherit their Livings. Truly (said *Luther*) it was a sociable and a strange Heresie. Thus the state of Matrimonic, as God's Ordinance, alwaies hath been opposed.

Abelists.

Of Luther's Censure of Erasmus Roterodamus.

THE picture of *Erasmus Roterodamus* beeing brought before *Luther*, hee said, *Erasmus* (as his picture sheweth) is a craftie and a subtil man; hee derideth both God and true Religion; hee useth finical words; as, The loving Lord Christ, The worthis saving Word, The holie Sacraments, &c. but in truth hee holdeth them for very cold things. Hee is possessed with a scoffing spirit and courage; his words are smooth and nimble, as in his *Moria* and *Julio* is to bee seen. In teaching hee is very chill, nothing worth; hee can talk, but his words are made, but not grown. When hee preacheth, it soundeth like a patch't kettle, it is altogether cold doings.

The proverb of the world, and at Court, Good words, evil turns.

Cicero saith, there is no better art to move and touch people's hearts, then when first it goeth to thine own heart. Do but behold what in his *Paraphrasis* hee writeth and babbleth upon that excellent *Psalme*, *Well is hee that feareth the Lord*, &c. And also upon the second *Psalme*. Hee mentioneth not with one word the Article, how wee are Justified before God, which is the highest and chiefeft Article. Hee nameth Christ but onely for the sake of the Prebendarie, yet hee regardeth him not. Will not Christ bee a King (thinketh *Erasmus*) so let him bee a begger, it is to him all one: Hee did mock and scoff at Popedom a while since, but now hee slippeth his neck out of the halter.

The qualitie of speaking and preaching.

I truly advise all those (said *Luther*) who earnestly do affect the honor of Christ and the Gospel, that they would bee enemies to *Erasmus Roterodamus*, for hee is a devastator of Religion. Do but read onely his Dialogue *De Peregrinatione*, where you will see how hee derideth and flowteth the whole Religion, and at last concludeth out

Sharp words of that man of God, which are not pleasing to all, as before our eyes Of is witnessed.

of single abominations, that hee rejecteth Religion, *Cum tamen Dialecticè, ex puris particularibus nihil sequatur.* For it followeth not, this *John* is a knave, therefore all *Johns* are knaves; or this learned man is a wicked villain, therefore they are all villains. But *Erasmus* concludeth thus, som Religions are ungodly, therefore all Religions are ungodly. Here (said *Luther*) wee have great need of Logick, it is an necessarie Art; but wee have no need at all of such Sophistical deceits and knaveries as *Erasmus Roterodamus* produceth, and others somtimes have in schools, *Nullus & nemo mordent se in sacco.*

This is, to
paint one out
in his right
colors.

Erasmus (said *Luther*) is no *Græcus*, but a *Graculus*, hee imitateth others and flouteth them, hee dealeth slackly and lazily with Christ our Saviour, insomuch that although Christ had been but onely an humane creature, yet had hee been worthie of greater honor then *Erasmus* attributeth unto him; for indeed, hee well deserved the same at our hands who did all goodness for us, and no evil, shed his innocent blood to redeem us from everlasting death and damnation. If (said *Luther*) *Erasmus Roterodamus* remained in his Art, so were hee a man, but in that hee will bee wise in every matter, hee much deceiveth himself, it is said, Whoso will bee wise in God, the same must bee a fool to the world; this *Erasmus* considereth not, hee will have a finger in every mans dish.

Flouting doth
not the deed.

Erasmus can do nothing but cavil and flout, hee cannot confute. If (said *Luther*) I were a Papist, so would I easily overcom and beat him. For although hee flouteth the Pope with his Ceremonies, yet hee neither hath confuted nor overcom him; no enimie is beaten nor overcom with mocking, jeering and flouting.

That the arguments of Epicures is like the advice of Caiaphas.

Epicures Ar-
gumens,
which now are
very common.

I Hate *Erasmus* from my heart (said *Luther*), for hee useth and carrieth even the same argument which *Caiaphas* advised, when hee said, *It is expedient that one man should die for the people.* Even so saith *Erasmus* and all Epicures, It is expedient and better that the Gospel go down, or bee not preached, then that whole *Germanie*, with all the Princes, should go together by the ears, and that all Christendom should bee moved. St *John* the Evangelist by reason of his advice, became an utter enimie to *Caiaphas*. In like manner, Christ gave *Caiaphas* such a blow, as (I fear) everlastingly hee wil feel, when hee said to *Pilate*, *Hee that delivered mee unto thee, the same hath the greater sin, &c.* *Luther* (with great and earnest zeal of heart) said to Doctor *Jonas* and to *Pommer*, I charge you in my will and testament, that you hate and loath *Erasmus* that viper. I regard not his words, indeed they are well adorned, but they are meerly Democritical Epicurian things, for hee speaketh of every matter doubtfully with diligence and of set purpose, his words are wavering, or (as wee use to saie) screwed words which hee may construe as hee pleaseth, which be seemeth not a Christian, yea such words (equivocating) be seem no honest humane creature. For behold what poison hee spitteth out in his *Colloquies* under fained persons, and finely applieth himself according to the humor of the youth, thereby to infect them. So soon (said *Luther*) it shall please God to help mee on my legs again, so will I write against him and cut his Throat, I will put on and use against him the sentence of *Isaiah*, concerning the eggs of the *Basilisk*, the same are fitly dressed for *Erasmus's* tooth. Afterwards, *Luther* (lying in his bed) made these two verses of *Erasmus Roterodamus*.

Luther's last
Will.

Now it is
held for an
Art, yea even
by Divines.

*Qui Satanam non odit, amet tua carmina Erasme;
Atque idem jungat furias, & mulgeat Orcum.*

Worldly
promptness.

The first daie of April, 1526, *Luther* lying sick in bed, spent almost the whole daie in reading the Preface of *Erasmus Roterodamus* upon the New Testament, and beeing much therewith mooved, hee said, Although this Snake bee slipperie, so that wee cannot well fasten it, yet nevertheless, wee and our Church will condemn him with his writings and books; and although many worldly wise people will thereat bee displeased with us and offended, yet it is better for us to leav them, then to denie Christ our Saviour.

Erasmus made very base and lazie Prefaces, (howsoever hee softned them) for in a manner hee made no difference between Christ and *Solon* the wise heathen Lawyer. After-

Afterwards also hee contemned St Paul and St John, as his Preface upon the Epistle to the Romans and John witnesseth; as were the same stark naught; for hee saith, *The Epistle to the Romans was neither pertinent nor qualified for these times, and that it is more troublesome and heavie then profitable, &c.* is not this a fair credit and praise for the master of that book? Fie on thee, thou maledicted wretch. Erasmus (said Luther) is a right *Momus*, hee derideth every thing, inso much that his equivocated books may be read of the Turks. For when one thinketh hee hath said much, so hath hee said nothing at all; therefore by reason of his screwed words, hee can be caught neither by us nor the Papist, except such his wavering and screwed words be abolished, which both in the Holie Scripture and in the Imperial Laws are forbidden; for they write thus, *Whoso useth doubtful, dark, uncertain words, the same shall be construed and understood against him that speaketh them.*

Erasmus's censure concerning the Epistle of Saint Paul to the Romans.

Nota bene.

Of Erasmus's picture.

AS Erasmus's picture was presented to himself, hee said, Look I like this picture? so am I the greatest knave that liveth. Own censure

Of Erasmus's Catechism.

ERASMUS (said Luther) was stained and poisoned at Rome and at Venice with Epicurism. Hee extolleth the Arrians more then the Papists. Hee dared to saie, Christ was named God but onely once in St John; as Thomas said unto him, *My Lord and my God.* But among all his clipped darts, I can endure none less then his Catechism, wherein hee teacheth nothing certain; hee onely maketh young people to err and despair. His chiefest Doctrine is, wee must carrie our selves according to the time, and (as the proverb goeth) wee must hang the cloak according to the winde; hee onely looked to himself, and to have good and easie daies, and so hee died like an Epicure, without any one servant or comfort of God. Evil talk and fellowship.

Erasmus an enemy of CHRIST.

THIS (said Luther) do I leav behinde mee in my Will and Testament, whereunto I call you for witnesses. I hold Erasmus Roterodamus for Christ's most bitter enemy; in his Catechism is not one word that saith, Do this, or, Do not this; hee onely therein maketh the Consciences to err. Hee wrote a book against mee [*Hyperaspiste*] wherein hee intended to defend his book concerning *Free-will*, against which I wrote in my book touching *Servile-will*, the same as yet hee hath not confuted, neither shall hee ever be able to confute it; for I am certain and sure, that what I wrote therein touching that particular is the unchangeable Truth of God. But if God liveth in heaven, then Erasmus one daie shall know and feel what hee hath don. Luther's testimony of Erasmus.

Erasmus is an enemy to true Religion, a particular adversarie and enemy to Christ, a compleat picture and image of an Epicure, and of Lucian.

This have I (Martin Luther) written with mine own hand, to thee my beloved son John, and through thee to all my children, and to the holie Christian Church.

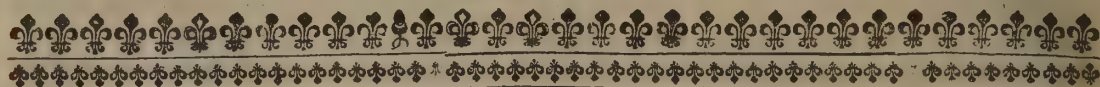
Sensibus hac imis (res est non parva) reponas.

That wee may not receive fals Teachers and Hereticks again, without the acknowledgment of their offences, and publick Recantation.

ANNO 1540, Luther said, Although the Pope threw away his three-fold Crown, and departed from his Romish Stool, and forsook his Primacie, and publickly should confesse that hee hath erred, and devasted the Church, and shed innocent blood; yet wee could not receive him again as a member of the Christian Church, but must hold him directly for the right Antichrist.

As Doctor Eisleben at Wittemberg had stained the Universitie with the Antinemican Heresie, afterward being sorrie for it, hee would willingly have been reconciled with Luther, and for that end, both himself and his wife (weeping bitterly) instantly craved of Luther that hee would receive him again into his wonted favor. The Prince Elector of Brandenburg wrote also earnestly, and made intercession for him; yet not-with-

withstanding all this, *Luther* answered, and said, If hee will make his publick Confession in this manner following, (namely, I Doctor *George Eisleben* do confesse, that I have fooled and don wrong to those of *Witembrg*, who teach rightly, and by mee they were unjustly reprov'd; I am heartily sorrie for the same, and do praie for God's sake, they would forgive mee) hee may bee received again, otherwise wee will accept of no Revocation which hee may construe hereafter as hee pleaseth, it must bee spoken plainly: Whereupon hee made his Confession *de verbo ad verbum* in the same manner, and thereupon hee was of *Luther* embraced and received again.



CHAP. XLV.

Of CHRISTIANS, and a Christian life.

LUTHER'S Discours of Christians, and a Christian life.

A Christian's
Right.



O bee a Christian (said *Luther*) is, to have the Gospel, and to believ in Christ; the same produceth the Remission of sins, and God's Grace: But it proceedeth onely from the Holie Ghost; hee worketh it through the Word without our addition or co-operation. It is God's own proper work, our strength and Free-will doth nothing thereunto; the same onely suffereth and permitteth it self to bee prepared and fitted by the Holie Spirit, as a piece of earth or claie by the Potter is made and prepared into a vessel.

Of the worshipping of Christians.

A Christian's worshipping (said *Luther*) is not the external hypocritical vizard which the spirituallles Friars do wear and shew when they chastise their bodies, torment and make themselvs faint with strict kinde of lives, with fasting, watching, finging, with wearing shirts of hair, and scourging themselvs with rods, &c. Of such worshipping God knoweth nothing, neither desireth nor demandeth hee the same of us; but the right worshipping of a Christian is, when God's Word is taught diligently, clearly, purely and unfalsified: As then the hearts are rightly instructed, that they know what and how they ought to believ, and how they ought to love their Neighbors.

Christian's
Faith.

Faith is the upright and true worshipping of God, and therewith hee is best pleased; but it proceedeth not out of our wills, strength or addition, but onely from the Holie Ghost, hee worketh the same through the word of mouth in our hearts, when, and where hee will, if wee diligently attend upon the preaching of the Divine Word.

From whence
Faith cometh.

Therefore Christ extolleth the faith of the Canaanitish woman, hee saith not, *Shee is a dog*: but faith, *It is not good to take the children's bread and give it unto dogs*. The words which Christ spake to that woman (said *Luther*) were not spoken in earnest, as by his words following hee plainly sheweth in that place.

That Christi-
ans are acce-
ptable to God.

It is a great blindeness of people's hearts that they cannot accept of that treasure of Grace presented unto them; for such people wee are, that although wee are baptized, have Christ with all his pretious gifts, Faith, the Sacraments, his Word, (all which wee confesse to bee holie) yet wee can neither saie nor think, that wee our selvs are holie: wee think that to bee too much to saie, Wee are holie, whenas notwithstanding the name [*Christian*] is far more glorious and greater then the name [*Holie*].

What natural
wir nameth
Holie.

Wee fools can call and name consecrated Robes, dead Bones, and such trumperie, Holie, but wee cannot think nor believ that a Christian is holie; the reason is, wee gaze upon the outward vizard, wee speculate and look after such a seeming Saint or Righteous person as leadeth a strict kinde of life, &c. From hence proceedeth this vain opinion in Popedom, that they call the dead, [*Saints*], which Error *Zuinglius* encrea-

encreaseth and strengtheneth. Humane wit and wisdom hath regard to the holie-workers, that whoso doth good works, the same is just and righteous before God. But wee (said *Luther*) will remain in *justitia relationis non qualitatis*, that is, *That God esteemeth us just and righteous for the sake of Christ, who clotheth us with his righteousness, &c.*

Of a Christian's best kinde of dying.

NO better dying (said *Luther*) then as *S^t Stephen* died, who said, *Lord receiv my spirit.* That wee laie aside the register of our sins and deserts, and die relying onely upon God's meer Grace and Mercie.

A Christian's Death.

How and when wee do best of all.

WE never do better and holier, then when wee know not what, or how much wee do; that is, when wee think wee do least. In like manner, wee never do more wisely, then when wee think wee have don and do most foolishly; for strength is strong in weakness. *Idè est passio optima actio*, Suffering is the best work and action. Wee never do worst, then when wee think and know wee have don much; for impossible it is, but that at som time or other wee should take delight in our own doings and actions, and as then (in so doing) wee utterly stain and spoil our actions and works; wee honor and praise not God so purely as wee ought, according to that sentence, *Strength in weakness is strong*; as wee see by the examples of *Jonas*, *Elias*, and of all the high excellling Saints.

Christian simplicitie.

That upright Christians must bee plagued of the world and the Diavel.

Philip Melancthon (said *Luther*) hath a good Conscience, therefore hee taketh a matter near to heart. Christ well and thoroughly exercised and practised his forefathers; for that which belongeth to Christ, the same must feel the serpent's sting in the heel. Also, no doubt the Mother of our Lord was a poor maid, therefore shee was betrothed to a Carpenter, who also was poor.

Wherefore (said *Luther*) let us bee merrie and contented in povertie and trouble, and remember that wee have a rich master, who neither will nor can leav us without help and comfort, and in so doing, wee have peaceable and good Consciences, let it go with us as God pleaseth. The ungodlie do want this peace in their hearts, as *Isaiah* saith, *Isaiah 48.* *They are as the waves of the sea; neither have the covetous throats and usurers any peace of conscience.*



CHAP. XLVI.

Of HYPOCRITES and Fals-brethren.

That the greatest mischief proceedeth from Fals-brethren.



Care nothing at all (said *Luther*) for one that is an openemie of the Church, as there are the Papiests and Tyrants with their power and persecutions; I regard them not; for by them the true Church cannot receiv hurt and prejudice, neither are they able to hinder God's Word; yea, the Church through their raging and persecution rather encreaseth, as *Tertullian* saith, *Sanguine Christianorum rigatur Ecclesia*. But it is the inward evil of Fals-brethren that will mischief and devaste the Church, insomuch as it will bee a lamentable sight to see. Wee see *Judas* betrayed Christ, the fals Apostles confused and falsified the Gospel: These, and the like, are the right companions through whom the Diavel rageth and spoileth the Church.

What

What an Hypocrite is.

Mischievous
flatterie.

I know not well (said *Luther*) how to give this word, *Hypocrita*, in High Dutch; for hypocrite is too milde and soft a name for such an one, it is almost as much as, *Sycophanta*, a wicked villain, who for his own private gain and profit mischieveth others, such hypocrites were the servants and Courtiers of King *Saul*, who for their Bellies sake, spake against Righteous *David*, they back-bite him in the Kings presence, whereby the Land was stained and fouled. *Hypocrita* is not onely an hypocrite or a flatterer that pretendeth love towards one and speaketh that which tickleth the ears; but also, that therewithall deceiveth and produceth mischief, and the same hee doth under the color of holiness, as the examples do cleerly shew in the 23 of *Matthew*, that *Hypocrita*, is a mischievous deceiver. For *S^t Jeronymus* saith, Fained holiness is a double evil. Therefore *Hypocrisis*, is called falseness, *Hypocrita*, a childe of perdition, a fals despairing villain.

With what sort of people Christians are most fiercely to strive.

This they will
not do, they
deceiv people
with good
words.

THE greatest and fiercest strife which Christians have, is with fals Brethren. If (said *Luther*) a fals Brother would openly confesse and saie, I am a *Pilate*, an *Herod*, a *Caiaphas* or an *Annas*, that is, if hee would put off the name of a believing Christian, and profess himself an open enemy to Christ, Then wee would with patience suffer and endure all the evil that such an one were able to work against us. But insomuch as (in the mean time) they will carrie the names of Christians, will bee held and praised for upright Christians, the same wee neither may, can, nor will endure, in that they speak and act, what belongeth not to Christians. For this rule and government over the conscience, wee Divines take properly unto us, and saie, It is ours through the word, wee will not suffer our selvs to bee bereaved of it, by no means whatsoever.

That fals Brethren are sprung up in the stead of Monks and Friers.

Fals Bre-
thren.

John 1.

FORASMUCH (said *Luther*) as wee have hooted and hollowed away the Friers and Priests by and through the preaching of the Gospel and Gods Word, therefore the fals Brethren do now plague us in such sort, that this sentence must prove true on our hearers, as is written, *Hee came unto his own, and his own received him not.*

Of Judas Iscariot, the example and picture of all fals Brethren.

*Judas with his
successors.*

MUCH marvel (said *Luther*) that nothing is written of the villainie which *Judas* did to Christ. I am perswaded, hee did it for the most part with the tongue; for Christ, not in vain, complaineth of him in the 41 *Psalm*. Doubtless hee went to the High Priest and Elders, and spake grievously against Christ, no doubt hee said, I Baptize also, but now I see, the same is frivolous and nothing worth, &c. Moreover, hee was a Thief, hee thought to make som great gain in betraying Christ, (as also *George Witzell* and *Crotus* came to us, thinking by our means to bee made great Lords) hee was a wicked despairing villain; hee Glided upon Christ. If hee had not been so wicked a wretch, Christ would have forgiven him, as hee forgave *Peter*, who fell also, but out of weakness, *Judas* out of wickedness. Like as the Apostles could not hinder the Jews at *Ierusalem* from crucifying Christ; even as little can wee help, when Gods punishments proceed, as wee see on the Traitor *Judas*; our Lord God suffered *Judas* and the other Jews to run on their course, and seemeth to bee so weak and simple as could hee not swaie nor hinder them, but afterwards hee cometh and paith them soundly.

Whereto Judas serveth as an Apostle, and is profitable.

To distinguish
the office and
person.

Judas (said *Luther*) was as necessarie among the Apostles, as any other three of them. For hee solveth and confuteth many Arguments and places against the Hereticks, (the Donatists) as first, the chiefeest Article of Justification, who allege; no man can Baptize, but hee that hath the Holie Ghost. This argument *Judas* confuteth, hee was an Apostle, and one of the twelv. Therefore what hee did in his office, the same

was

was good and right, but when hee plaid the Theef and stole, then hee did wrong and sinned. Therefore wee must separate and distinguish his person from his office, for Christ commanded him not to steal, but to execute his office, as to Preach, to Baptise, &c. *Judas* likewise confuteth, what som do object against us, who allege and saie, There are among you Protestants many wicked wretches, fals Brethren and unchristianlike offenders; here against standeth *Judas* and saith, I was also an Apostle, I behaved and carried my self (as an understanding worldly wise Companion and Politician) much better then the other, my fellow-Apostles did; no man thought that such mischief had lain hid in mee. *Judas* (said *Luther*) at the Lords last Supper was directly the Pope, who also hath got hold on the purf, is a covetous wretch, a Theif and a Bellie-god, hee will also speak in the prail of Christ, *Sed revera nihil habet, nisi tantum nomen, quod dicitur, Judas*, in truth hee is a right *Iscariot*.

That Judas is a pattern of Christ's enemies and of his Word.

IN that *Judas* hanged himself, burst in pieces, and his Bowels fell out; the same is an example and picture, how all those shall bee destroyed, that persecute Christ, his Word, and Christians. For even as it went with their Leader and Captain *Judas*, (in that hee betraied Christ) even so will it go likewise with all Christ's other enemies. The Jews, justly ought to have made a looking-glass out of their Nephew *Judas*, and have considered, that they in like manner should bee destroyed. In this word (Bellie and Bowels) an Allegorie or Mysterie lieth hid (said *Luther*) for the Bellie signifieth the whole Kingdom of the Jews, the same shall also fall away and bee destroyed, inso-much, that nothing thereof shall remain. Also that the Bowels fell out, thereby was shewed, that the children and posteritie of Jews, yea also, that the whole Jewish Generation should bee spoiled and go to ground. Thereby was also signified, that where God's word cometh, there people are worf thereby and more hardned. Of this, *Judas* to us is a fearful example and looking-glass, hee himself preached the Gospel, wrought great miracles, was also the chief among the Apostles, yet notwithstanding, hee betraied Christ, and sacrificed him upon the Butchers shambles. In like manner, the Nation of the Jews were nothing more bettered nor Righteous, although they heard the Gospel preached by *John* the Baptist, by Christ himself and by all the Apostles; yet at last they crucified the Lord of life, and slew all the Apostles. Thus they remained hardned in their sins, to the end they might by the *Romans* bee utterly spoiled and destroyed. This was a wonderful thing, (said *Luther*) that through the Gospel (which justly should have softened, won, and called them to repentance) they should even thereby bee more hardened, worf and wicked. But like as it is with the Sun, the same shineth upon som wet or slimie piece of mire which is altogether soft and full of water, but through the heat and warmth of the Sun, the moistness therein is dried up, so that the mire becometh as hard as a stone, but one the contrarie, the Sun shineth upon a piece of wax, which is so hard, that it must by force bee beaten in pieces; yet when the wax feeleth the heat of the Sun, then becometh soft, consumeth, melteth and runneth. Even so, som people are, who by preaching of the Divine Word grow worfe and more hardened, to such the Word is a favour of death unto death, (as *St Paul* saith) but good and godlie hearts thereby are converted to God and saved, to those the Gospel is a favour of life unto everlasting life; yea it is God's strength which maketh us to bee saved. Thirdly wee learn also by these examples, that the enemies of Christ do not ceas from their Tyrannie, until they utterly bee thrown down to the ground. For on them all abomination, warnings or works of wonder are lost and in vain, as was seen on *Sodom* and *Gommorra*, on *Pharao*, also on the *Babylonian* Empire, on *Jerusalem*, &c.

Perverting for
Converting.

Adversopera-
tion of God's
Word.

Rom. I.

How Christians are preserved against the Devil and Tyrants.

I May compare the state of a Christian (said *Luther*) to a Goof which they use to tie up over a Wolvs pit, thereby to catch wolvs. About which pit, many hungrie and ravening wolvs are standing that willingly would devour the Goof, but shee is preserved by life, and the Wolvs which leap at the Goof, fall into the pit,

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are

are taken, knocked down and destroyed. Even so, wee that are Christians are preserved by the sweet loving Angels, so that the Divels, (those ravening wolves) the tyrants and persecutors neither can nor must spoil and destroy us.

That Hereticks and Sectaries are necessarie for true Christians.

Doctor Eck,
the Pope's de-
fendor.

WEE little know (said *Luther*) how good and necessarie it is for us to have Adversaries, and that Hereticks do hold up their heads against us. For if *Cerintus* had not been, then *S^t John* the Evangelist had never written his Gospel; but when *Cerintus* opposed the God-head in our Lord Christ, then *John* was constrained to write, and saie, *In principio erat verbum*, and made the distinction *trium personarum* so cleer, that it could not bee cleerer made. Likewise when I (said *Luther*) began to write *Contra Indulgentias* and against the Pope, then Doctor *Eck* laid himself against mee, who wakened mee up out of my drowziness. I would wish from my heart, that the same man converted himself, and might bee turned upon the right waie again, yea on that condition I would give one of my fingers; but in case hee will needs remain where hee is, then I would wish hee were made Pope, for hee hath well deserved it, in that hitherto hee hath been constrained to take upon him the whole Burthen, pains and labor of Popedom with disputing and writing against mee, howsoever in som mea su rethey have rewarded him, for hee hath got an yearly pension of seven hundred Florins, which hee receiveth onely out of the Parish at *Ingolstat*. But hee justly deserved to bee Pope, for besides him, they have none that dare fall upon mee, hee raised my first cogitations against the Pope, and brought mee so far, as otherwise I never should have com. Therefore when Hereticks and other adversaries think and intend to do us great hurt and hinderance, so must they on the contrarie serv and bee profitable for us.

That fals Teachers do great mischief in the world.

Seducers of
people.

A Liar (said *Luther*) is far worse, and doth greater mischief, then a murtherer on the high waie; for a liar and fals teacher deceiveth people, seduceth souls and destroyeth them under the color of God's Word; such a liar and murtherer was *Judas*, like his father the Divil. It was a great matter that *Judas* should sit at the Table with Christ, and not blush for shame, when Christ said, *One of you shall betraie mee*, &c. The other Disciples thought nothing less then that *Judas* should betraie Christ: each one was rather affraid of himself, thinking Christ meant him; for Christ trusted *Judas* with the purse, and whole administration of the house-keeping; from whence hee was held in great repute by the Apostles.

That the manner and nature of an Hypocrite is like unto a Scorpion.

A Scorpion (said *Luther*) thinketh when but onely his head lieth hid and is thrust under a leaf, then hee cannot bee seen: Even so the Hypocrites and fals Saints do think when they have snatched up one or two good works, as then all their sins therewith are covered and hid.

Of Fals-Christians.

• *Judas in Epist.*

FALS Christians that boast of the Gospel, and yet do bring no good fruits, are like the clouds without rain, wherewith the whole element is overshadowed, gloomie and darkned, and yet no rain falleth from them to fructifie the ground: Even so, many Christians pretend great sanctitie and holiness, but they have neither Faith towards God, nor Love towards their Neighbor.

Of the Armor and Weapons of Christians.

Job saith, *The life of an humane creature is a Warfare upon earth*. An humane creature specially a Christian, must bee a souldier, ever striving and fighting with the enemy. And *S^t Paul* describeth the weapons of a Christian, *Ephes. 6*.

Two sorts of
weapons for a
Christian.

But there are two sorts of weapons wherewith hee must bee armed; the one in Greek, is called, *φυλακτήρια*, that is, such armor or weapons wherewith the heart is preserved:

CHAP. 46. Of Hypocrites and Fals-brethren.

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preserved : the other is called, ἀμυνήεις, that is, such weapons and shot wherewith the enemy is beaten and overcome.

The Armor and Weapons which serve and belong to the preserving of the heart are these:

The Girdle of Truth; that is, the Acknowledgment of the pure Doctrine of the Gospel, which is upright, not an hypocritical or a feigned acknowledgment. Armor, wherewith to preserve the Heart.

Second, *The breast-plate of Righteousness*; but here is not meant the Righteousness of a good Conscience, (although the same be also needful; for it is written, *Enter not into judgment with thy servant*, &c. And also St Paul saith, *I know nothing of my self, yet I am not therefore justified*;) but it is the Righteousness of Faith, and of the Remission of Sins, which Paul meaneth in that place, touching which Moses spake, *Gen. 15, Abraham believed God, and that was imputed unto him for Righteousness*.

Thirdly, *The Shoes* wherewith the feet are shod, are the works of the Vocation, whereby wee ought to remain, and not to go further, nor to break out beyond the appointed mark.

Fourthly, *The shield of Faith*: Hereunto pertain the Fables of *Perseus*, who holdeth in his hand the head of *Gorgon*, whoso looked thereon, the same died immediately that hour. And like as *Perseus* held and threw *Gorgon's* head before his enemies, and thereby got the victorie: Even so a Christian must likewise hold and cast the Son of God (as *Gorgon's* head) before all the evil instigations and crafts of the Devil, as then most certainly hee shall prevail and get the victorie.

Fifthly, *The Helmet of Salvation*; that is, The hope of everlasting life, as St Paul expoundeth it. But ἀμυνήεις, Weapons wherewith a Christian beateth and overcome the enemy, are these, two-fold:

The Sword of the Spirit, 1 Thes. 5. that is, God's Word, and Prayer: For like as the Lion at nothing more sorely is affrighted, then at the crowing of a Cock: Even so the Devil can be overcome and vanquished with nothing else, then with God's Word, and with Prayer: Of this Christ himself hath given us an example.

Of comparing the life of a Christian.

Our life (said Luther) is like unto the sailing of a ship; for like as the Marriners in the ship have before them the Port or Haven, towards which they direct their course to attain thereunto, where they shall be secure from all danger. Even so the promise of everlasting life is made unto us; that wee in the same (as in a safe Port or Haven) should rest calmly and secure. But seeing the ship wherein wee are carried is weak; and on the contrary, great, powerful, dangerous and tempestuous windes, waves and weathers do beat into and upon us, and willingly would overwhelm us; therefore wee have truly need of an understanding, of an experienced Patron and Pilot, who with his counsel and advice in such sort might rule and govern the ship, that it run not on a rock, or utterly sink and go down. The life of a Christian is like the sailing of a ship.

Now our Patron or Pilot is God alone, who not onely will, but also can govern and preserve the ship, to the end, when although it be blown and driven to and fro, and assaulted by tempestuous storms and waves, that yet notwithstanding it may come to the Port or Haven whole, without hurt and unbroken. And God (our Pilot and Patron) hath promised that hee will stand by us, when wee diligently praise and call upon Him for help and Government, for defence and protection. And so long as wee have and keep this Patron and Pilot, so long are wee safe and free from danger and shipwrack, insomuch that the horrible windes and waves are not able to hurt and overwhelm us. But when in the time of greatest danger, wee that are in the ship wilfully do cast our Patron or Pilot over-board out of the ship (who with his presence, advice and counsel could and would willingly preserve us). In this case, the ship needs must be spoiled, and wee overwhelmed. And wee see clearly that such shipwrack is occasioned and made, not through fault and negligence of the Patron or Pilot, but out of wilfulness of us that are in the ship. God is a Christians pilot.

This comparison, similitude or picture sheweth what is the cause of our unhappinesses and miseries, and from whence they proceed. Cause of our mishaps.

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of

Of the enemies of God fearing Christians.

The professed
enemies of a
Christian.

Upright and true Christians (said *Luther*) have three sorts of enemies; namely, Tyrants, Hereticks, and Fals-brethren. This I prove with that which is out of Divinitie commonly known: For the preaching of the Word is of God the Father, God the Son, and of God the Holie Ghost, these Three are touched and assaulted. *First*, the Tyrants run against the Person of God the Father, and oppose his power; Hereticks and Sectaries, do set themselves against the Wisdom of God the Son; but Fals-brethren and Hypocrites do strive against the goodness of God the Holie Ghost.

O how many
such are now.

According to the Grammar I affirm it thus: The *first*, (the Tyrants) are Evil; the *second*, (Hereticks and falsifiers of the Doctrine) are Worst; but the *third* (the Fals-brethren) are Worst of all, and most dangerous. The Tyrants, indeed, are wicked, yet they take away but onely Life and Livings. The Sectaries and Hereticks do trouble and confuse the hearts with fals Doctrine, which is far worst (howsoever, they also through rebellion do take life away). But the Fals-brethren are the worst of all the rest. A fals brother is a right *Judas*, who eateth bread with Christ, that is, heareth his Word, talketh much of Christ, (as also doubtless, *Judas* made many fair and glorious sermons with great lustre and repute) yet nevertheless out of meer wickedness hee treadeth Christ under feet. Such sins which are committed in a wilful and witting kinde, are irremissible, inasmuch as they are not acknowledged nor confessed.

Fals teachers
and Brethren
have great re-
pute.

Let no man wonder or bee offended (said *Luther*) that Doctor *Jacob Schenck* is so highly applauded by the great multitude, yea also, by chief people, in regard hee is talkative, and full of words; for the same in truth are but of small value, they are onely words and nothing more. Truly the world is wonderful inconstant, they alwaies desire novelties, and seek after that which is strange and unaccustomed.

S. Pauls sor-
row of heart.

It went even so with *S^t Paul*, as here and there hee complaineth in his Epistles of the pride and haughtiness of Fals-brethren, and that the great multitude of the world fell and hearkened unto them: they were held for living Saints, in high honor, with great admiration; read the whole Chapter, *1 Cor. 4*, where hee mainteineth and extollereth his Doctrine, and *Timothie's* fidelitie in life and conversation, against the puffed up and swelled Fals-brethren, who placed God's Kingdom onely upon windie words, as consisted the same in talking and prating. Now if this betel *S^t Paul* that pretious vessel of God, then is it no marvel that the like happeneth now unto us.

That the world acknowledgeth not upright Christians.

Upright Chri-
stians are un-
known.

Matth. 28.
John 17.

Like as Christ was of the world unknown, even so are wee Christians (which onely depend on him) unknown and not seen in the world; for the world seeth not the Faith, neither do they know us that believ in Christ, who alwaies most certainly is in and among us, as hee saith, *I am with you alway, even unto the end of the world*. And also hee saith, *I have given unto them the glorie which thou gavest unto mee, that they may bee one, even as wee are one, I in them, and they in mee, that they may bee made perfect in one, &c.*

Of a Christian's propertie.

Unthankful-
ness intoller-
able.

THe propertie of a good Christian (said *Luther*) is, that in the highest and greatest weakness, hee bee strongest; in the greatest foolishness, hee bee wisest; the one, hee comprehendeth with humane sens and reason; the other, with Faith.

That fals Brethren, inward and secret enemies are the worst.

Ingratitude (said *Luther*) is a very irksom thing, which hitherto no humane creature (except *Scipio* the Roman) could tolerate or overcome; yet our Lord God can endure more then wee. If I should have had dealing with the Jews, then patience would have failed mee, I never had been able so long to endure their stubbornness. The Prophets alway were poor contemned people; not onely plagued and persecuted of outward and open, but also of inward and secret enemies, and for the most part of their own people. That which the Pope doth against us, the same is nothing in com-

pare

CHAP. 47. 48. *Of Sophistrie and of Offences.*

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pare of that which *Jeckle* and *Grickle* do; they procure unto us sorrow of heart; these are the golden friends, but so it must bee, therefore *Moses* well and truly said, *Thou art indeed a wonderful God.*

Of Fals Christians.

IT is more secure to bee an Epicure then a fals Brother. The Pope (said *Luther*) is far worf then the Turk; and so are fals Brethren.



CHAP. XLVII.

OF SOPHISTRIE.

LUTHER'S Discours of Sophistrie.



We ought with all diligence (said *Luther*) well and throughly to consider what the world is; for it is governed meerly through weenings and opinions; insomuch that upright and true Religion is and must bee termed Sophistrie, Hypocrisie or external seeming civilitie and tyrannie. Wee ought therefore diligently to take heed and beware of Sophistrie, which not onely consisteth in doubtful and uncertain words and speech, which may bee construed and screwed as one pleaseth, but also in each profession, in all high Arts (as in Religion) it covereth and cloketh it self with the fair name of Holie Scripture, it must altogether bee God's Word, and as spoken from Heaven. Such persons are unworthie of prais that can pervert everie thing, can screw, contemn and reject the meanings and opinions of others; and like the Philosopher *Carneades*, can dispute *in utramque partem*, and yet conclude nothing certainly. These (in plain English) are knavish tricks and Sophistical inventions. But a fine and expert brain, and an honest disposition that seeketh after Truth, and hath lust and love to that which is plain and upright, the same is worthie of all honor and prais.



CHAP. XLVIII.

OF OFFENSES.

LUTHER'S Discours of Offenses.



Offenses in the Church are far more abominable then by the Heathen; for when Christians digress and fall from their kinde, as then they are far worf and more ungodlie then the Heathen; therefore the Prophet *Jeremiah* complaineth in the 4 Chap. of his *Lamentations*, and saith, *The punishment of the iniquitie of the daughter of my people, is greater then the punishment of the sin of Sodom, &c.* And *Ezekiel* saith, *Thou hast justified Sodom with thine abominations.* And Christ saith, *It will bee more tolerable for Sodom at the daie of Judgmet, then with thee:* But so it must bee; *Hee came unto his own, and his own received him not.* Truly this maketh the good and godlie altogether faint, unfitted, and out of heart, insomuch as they rather desire death, as to this daie with sorrow of heart wee finde, that many of ours do give offence to others. Wee ought diligently to prais to God against offences, to the end his Name may bee hallowed. From hence *S^t Paul* saith, *Also of our own selves shall men*

D. Mart. Lutheri Colloquia.

arise, speaking pervers things, to draw away Disciples after them. Therefore the Church hath no external esteem nor succession, it inheriteth not.

Of the offences which David erected.

David's example is full of offences, that so holie a man chosen of God, should fall into such great abominable sins and blasphemies; whenas before, hee was very fortunate and happie, of whom all the bordering Kingdoms were afraid, for God was with him.

That offences are twofold.

David's offences.

There are (said Luther) two sorts of offences, the one is, *Acceptum*, the other *Datum*. *Acceptum* is, when one is offended at that which is don well and uprightly; as although Christ in truth did all and every thing (what hee spake and acted) according to God's Word, Will and Commandement, yet notwithstanding, the Jews thereat took offence, they thought hee did unrightly, the same is called an accepted offence, a fals opinion, which is stark naught. Even so, the Pope with his crew taketh offence, in that I teach (said Luther) concerning Christian freedom, that Christians through Christ are freed from the Law, &c. I reprov them and finde fault with their Doctrine for their own good, if they will acknowledg it; if not, let them chuse and rage on. S^t Paul saith, I will anger and vex them, not to their fall or damnation, but to their rising again and salvation of their souls; well on (said Luther) wee must reprov fals Doctrine, and teach God's Word purely and unfalsified, let it anger and vex whom it will.

Accepted offence.

Priviledge in preaching.

Outward and inward offences.

There are two sorts of offences; one external, as the Turk and Pope with their Adherents, they stand in full flourish, and all goeth according to their wills and pleasure, the same vexeth and offendeth us. The other, inwardly in our selvs, which is the greatest; as that I am the childe of God. If this were true, saith my natural wit and wisdom (as it is most certain and true, seeing God himself saith it, who cannot lie nor deceiv, or must heaven and earth pass away) and I believed it, so would I not give a rush for the Pope's threefold Crown, yea I would tread the Turk with feet, but wee believ not that it is true, therefore are wee so faint-hearted and discouraged.

Of the comfort against the offence touching the Doctrine.

Wherewith Luther comforted himself, in that many took offence at his Doctrine.

True it is, (said Luther) much offence proceedeth out of my Doctrine, but I comfort my self, as S^t Paul did to Titus, whereby this Doctrine is revealed for the faiths sake of the chosen, for whose sakes wee also preach, wee mean it earnestly. For the sakes of others (said Luther) I would not lose one word. I have cracked many hollow Nuts, and yet I though they had been good, but they fouled my mouth and filled it with dust; Carlstad and Erasmus Roterodamus are meerly hollow Nuts, they foul the mouth.

[Happie is hee, that is not offended at mee.]

The same was a strange kinde of offence (said Luther) that the world was offended at him who raised the dead, who made the blinde to see, and the deaf to hear &c. They that hold such a man for a Divil, what manner of God would they have? But here it lieth, Christ would give to the world the Kingdom of Heaven, but they will have the Kingdom of the earth, there they part themselves, there they are offended; for the highest wisdom and sanctitie of the hypocrits in truth see'th and discerneth nothing but temporal honor, carnal will, humane kinde of life, good daies, monie and wealth, all which must dust away, vanish and cease.

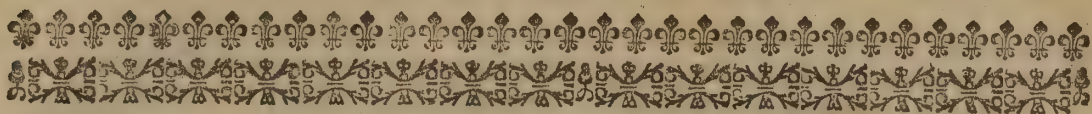
Of the world's offence.

The whole world taketh offence at the second Table of God's ten Commandements, as natural and humane sens and reason partly understandeth, what is don contrarie to the same. But when God and his Word is contemned, then the world thereat is silent, they regard it not. But when a Monasterie is taken in, or when flesh is eaten

eaten on a Fridaie, or when a Frier or Priest taketh a wife, &c. O, then the world crieth out and saith, these are abominable offences.

What offence is.

Offence is, (said *Luther*) when a thing is don or spoken, whereby the meaning and opinion is mischievous both towards God and man-kinde; and it is twofold, *Activum*, operative, which one giveth to another; *Passivum*, suffering, which one taketh or suffereth of another.



CHAP. XLIX.

OF THE TRUE SERVICE OF GOD.

Of the obedience towards God and towards the Diuel.



He obedience towards God, is the obedience of Faith and good works, that is, whoso believeth in God, and doth what God hath Commanded, the same is obedient unto him; but the obedience towards the Diuel is, superstition and evil works, that is, whoso trusteth not in God, but is misbelieving and doth evil, the same is obedient unto the Diuel.

Christians
obedience to-
wards God.

Of two sorts of Sacrifices in the Old Testament.

The first was called the early morning Sacrifice; therby is shewed, that first wee should offer unto Christ, not Oxen or Cattel, but our selvs, wee should confess and acknowledg God's gifts both Corporal and Spiritual, Temporal and Eternal, and should give God thanks for the same. Secondly, the evening Sacrifice; thereby is signified and shewed, that a Christian should offer a broken, an humble, a contrite and repenting heart, that hee consider his necessities and dangers both corporal and spiri-
tual, and should call upon God for help.

Morning and
evening sacri-
fices.

Evening sacri-
fice.

Of an Argument touching the service of God.

God will (may one saie) that wee should serv him free-willingly, but hee that serv-
eth God out of fear of punishment and of hell, or out of a hope and love of re-
compence, the same serveth and honoreth God not freely; therefore such a one
serveth God not uprightly nor truly. *Answ.* This argument (said *Luther*) is Stoicall,
which the Block-Saints inerr, who reject the affections and inclinations of humane
nature, and press hereupon, wee ought free-willingly to honor, to serv, to love and to
fear God as the chiefeft good onely, which is the prime end and final caus, and the
same indeed (said *Luther*) is true. But notwithstanding, God can well endure, that
wee love him for his promise sake, and praie unto him for corporal and spiritual bene-
fits; therefore hee hath commanded us to praie. In like manner, God can also en-
dure, that wee fear him for the punishments sake, as the Prophets do remember. In-
deed (said *Luther*) it is somewhat, that a humane creature can acknowledg God's ever-
lasting punishments and rewards. And if one looketh thereupon, as not beeing the
chiefeft end and caus, then it hurteth him not, specially, if hee hath regard to God
himself as the chiefeft and final caus, who giveth every thing *Gratis*, for nothing, out
of meer grace without our deserts.

Stoicall argu-
ments.

What it is, to worship and to serv God.

This word, (to worship) is to stoop and bow down with the bodie with external
Gestures; to serv, is the work. But to worship God spiritually, or in spirit, the
same is the service and honor of the heart, it comprehendeth faith and fear in God,
worship-

worshipping of God, is twofold, outwardly, and inwardly, that is to acknowledg God's benefits, and to bee thankful unto him.

That onely the poor do serv and worship God.

The world
blasphemeth
God.

THe whole world blasphemeth God, and indeed (said *Luther*) onely the poor do honor, worship, prail and serv God, as it is written, *The miserable and poor do prais the Lord, The wise of the world and the powerful give honor not unto God, but to themselves.*

Of upright Christians Pilgrimages.

Popish pil-
grimages

Somewhere in Popedom (said *Luther*) they went on pilgrimage to the dead Saints, they went towards *Rome*, towards *Jerusalem*, *Compostell* and to *S. James* to make satisfaction and paiment for their sins. But now, wee might act and perform upright, good and Godly pilgrimages which are pleasing to God in faith; namely, diligently to read the Prophets, the Psalms, the Gospel, &c. As then wee should not wander through the Cities of dead Saints, but through our heartie contemplations to God, that is, to visite the right and true Land of promise, and paradise of everlasting life. A certain Prince in *Germanie*, well known to my self (said *Luther*), went to *Compostell* in *Spain*, where *S. James* (the Brother of the Evangelist and Apostle *S. John*) should lie buried. Now as this Prince made his confesion to a Barefoot Frier, who was an honest Frier, (as the custom hath been in Popedom, to fetch from thence great Romish Indulgences and pardons for sins, which there they imparted and sold to those that gave monie for them) then the Frier asked the Prince, if hee were a *Germane*? The Prince answered, yea, then the Frier said, O loving childe, why seekest thou so far for that, which much better and more pretious thou hast in *Germanie*; for I have seen and read the writtings of an Austin-Frier touching Indulgences and pardons for sins, wherein hee powerfully concludeth, that the true pardons and remissions of sins do onely consist in the merits and sufferings of our Lord and Saviour Jesus Christ, wherein is found the forgivness of all debts and pain. O loving childe (said the Frier) remain thereby, and permit not thy self to bee otherwise perswaded, I purpose shortly (God willing) to leav this ungodlie life, to repair into *Germanie*, and to join my self to the same Austin-Frier.

Witness of
Luther.

Of great signs and alterations don in the Church.

Since the time that the Gospel hath been preached (which is not above twentie years hitherto) such great wonders (said *Luther*) have been don, as were not in many hundred years before; for no man ever thought, that such alterations should happen; namely, that so many Monasteries should bee made emptie, that the private Mass should fall and bee abolished in *Germanie* in despite of so many Hereticks Sectaries and Tyrants. *Muntzer*, that mischievous opinionated man opposed the same, but hee was soon snapt away, who doubtless is damned, for hee converted not himself again. Moreover, *Rome* hath twice been devasted, and many great Princes (that persecuted the Gospel) have been thrown down to ground and destroyed. All heathen serv their Gods (saith the Prophet *Jeremiah*) onely the people of the true God neither love nor serv him.

Of the Patriarks worshiping of God.

THe loving holie Patriarchs and Archfathers (from the Creation until *Moses*, in two thousand years) had no expresse command of God to act or perform any certain kinde of worshipping; yet nevertheless they performed their service and offering to God; whereout som will collect that wee also might serv, worship and honor God without his expresse Word and Command; otherwise, that the Archfathers worshipping of God in the space of those two thousand years was unprofitable and in vain.

Ans. This is a prime and a glittering Argument, which hath a great lustre and esteem; but it is easily to bee solved and confuted, namely, thus:

The holie Archfathers performed their worshipping, and therewith God was also pleased

pleased, Hee confirmed the same with miraculous signs from heaven, insomuch that fire consumed their Sacrifices, whereby they were fully assured, that with such their worshipping they did nothing against God's Will; but they onely hoped upon the Promised Seed of the Woman that should crush the Serpent's head.

Now (said *Luther*) let the Papists hereout consider, whether they bee like the Patriarchs or no: yea, if wee mark them well, wee shall finde that they altogether are unlike unto them; for they let go God's Word, and the Article of Justification, (in that wee are justified and saved onely by Grace, without any merits or works of ours, onely by Faith in Jesus Christ) and they teach directly that which is against God's Word, Will and Command.

God's acceptance and approbation.



CHAP. L.

OF MATRIMONIE.

Whether a servant of the Church, for the sake of the Office of Preaching, may remain unmarried?

WHICH *Luther* answered and said, A Preacher of the Gospel (beeing orderly thereunto called) ought above all things, first, to purifie himself before hee teacheth others. Is hee able with a good conscience to remain unmarried? then let him so remain: But in case hee cannot abstain and live chastely, then let him marrie, and take a wife; for God hath made that plaster for the same sore.

Whether for the Gospels sake, one may remain unmarried?

Of a Papistical Argument.

FORASMUCH, as a Christian preacher, for the word's sake, must suffer imprisonment and persecution, much more ought hee to endure and bear the *Calibatum* and unmarried life and remain single, although it bee irksome and grievous unto him. *Luther* hereupon said, A man may rather suffer bonds and imprisonment then burning, hee that hath not the gift of chastitie, the same prevaieth nothing with fasting, with watching or other things that plague and torment the bodie, thereby thinking to live chastly. I have found it by experience, (though I was not very sorely tempted therewith) that the more I chastised and tormented my self and bridled my bodie, the more I burned, moreover and besides, when although one had the gift to live chastly and unmarried, yet hee ought to take a wife in contradiction of the Pope, who presseth upon the unmarried life and forbiddeth the spiritual persons to marrie, they are (said *Luther*) tricks and snares of the Divil, whereby hee goeth about to take from us the freedom of the Word. Wee must not onely speak and teach against the same, but also wee must put it in act, that is, wee must marrie, therewith to contradict and oppose the false and superstitious Ordinances and Decrees of the Pope; for the Prophet *Isaiah* saith, *Go up to the Hill, and lift up thy voice*, that is wee must not bee silent, otherwise, wee might yield to much unto them. For I wholie and fully resolved thus with my self (said *Luther*) before I took a wife, that although unawares I should have died, or should now lie on my death bed, yet nevertheless (in honor of the state of Matrimonie) I would have caused, or yet would cause my self to bee betrothed to some honest maid, and for a marriage gift I would give unto her a couple of silver cups.

Of the picture of Matrimonie in all creatures.

IT is written in the first Book of *Moses* concerning Matrimonie, God created a man and a woman, and blessed them. Now (said *Luther*) although this sentence chiefly was spoken of humane creatures, yet nevertheless, wee ought to draw the same upon the

the creatures in the world, upon the Fowls of the aër, upon the fish in the waters, and upon all the Beasts on earth, where wee finde a male and a female that consort and keep together, do ingender and encrease, insomuch as in all creatures God before our eyes hath placed the state of Matrimonie, wee have also the picture of the same, even on the Trees, yea also upon the stones; for it is known to every man, that among the Trees there is found a male and a female; as Apples and Pears, the Apple-tree beeing the man or male, the Pear-tree the woman or the female; the like natures are found in other Trees more, and when they are planted near one another, then they grow and prosper better then otherwise, the male stretcheth forth his Twigs or Boughs towards the female, again the female directeth her Twigs towards the male, as would they embrace each other. Even so likewise, the aër is the man or male, and the earth the woman or female, for the earth is made fruitful by the aër through the heat of the Sun, rain and winds, insomuch as thereout do grow all manner of herbs and fruit; also wee finde the state of matrimonie pictured on the hard stones, specially, on the precious stones, as on the *Couralls*, *Smaragds*, and on other.

Honest God-fearing people do belong to the state of matrimonie.

That the most amiable companie and communion is among honest married people.

IT is the highest grace and gift of God, to have an honest, a God-fearing houswifely consort, with whom a man may live peaceable, in whom hee may put in trust his wealth and whatsoëver hee hath, yea his bodie and life, with whom hee getteth children. But God thrusteth many into the state of matrimonie before they bee aware and rightly bethink themselves.

Of the state of matrimonie, al other states do proceed.

Of the worth and profit of the state of matrimonie, which the world see'th not.

ALL the works of God, are hid from the world, and they regard them not, neither do they understand them, God is wonderful who secretly hideth many innumerable benefits which wee neither see nor regard; for who can sufficiently admire the state of matrimonie, which is God's gift and ordnance of himself instituted and founded, out of which all humane creatures that are in the world, yea all states do proceed. Where were wee (said *Luther*) if the state of matrimonie were not? But (said *Luther*) neither God's ordnance, nor the affable beeing of children, which by matrimonie are ingendred, moveth the ungodlie world, they behold onely the want and trouble in matrimonie, but they see not the great treasure and profit that therein is hidden; yet wee are all crept out of the mothers womb, Emperors, Kings, Princes, yea Christ himself the Son of God, was not ashamed to bee born of a Virgin. Therefore let the contemnners and rejecters of matrimonie go to the hangman, as the Anabaptists and others, who observ no matrimonie, but live like Beasts together, likewise let the Papists also have good year with their unmarried lives, and nevertheless have whores, if they will needs contemn matrimonie, then let them deal therein uprightly, and keep no whores.

Next after Religion, Matrimonie is the principallest state.

The cause of matrimonie.

THE state of matrimonie (said *Luther*) is the chiefeft state in the world after Religion, but people (like the Beasts in the fields and the Dregs of the world) do shun and flie from the same, by reason of personal mishaps, who while they intend to out-run the rain, do fall into the water. Wherefore go on with joie in the name of the Lord, and cast thy self under the Cross, wee ought herein to have more regard to God's Command and Ordinance (for the sake of the Generation and bringing up of children) then to our untoward humors and cogitations, and when although this cause or reason were not, yet ought wee notwithstanding to consider, that it is a Physick against sin, and to resist in chastitie. I am angrie with the Lawyers (said *Luther*) who in every thing deal according to their Canons and Decrees in the strictest manner against their own consciences, they will not yield to God's Word, they maintain secret contracts against Natural, Divine and Emperial Laws, yet nevertheless they boast, that their Canons are upright. On the contrarie none should bee compelled to marrie, but it should bee free for every one, and left to their conscience, for bride-love may not bee pressed and forced.

Matrimonie should bee free.

of

Of Luther's giving of thanks for the state of matrimonie.

When I am alone, then I give our Lord God thanks for the acknowledgment of matrimonie, specially, when I compare the same and hold it against the ungodly confounded unmarried life in Popedom, and against the abominable *Italian* weddings.

Of the causers and founders of Matrimonie.

The causers and founders of matrimonie are chiefly God's Commandements, Institutions and Ordinances, it is a state instituted by God himself, visited by Christ in person, and presented with a glorious present, for God said, *It is not good that the man should bee alone*, therefore the wife should bee a help to the husband, to the end that humane Generation may bee encreased and children nurtured to God's honor, and to the profit of people and Countries, also to shun whoring, and to keep our bodies in sanctification. Matrimonie is well pleasing to God, for *S^t Paul* compareth the Church to a Spous or Bride and a Bridegroom. Therefore wee ought to take heed and beware, that in marrying wee esteeme neither monie nor wealth, great descents, Nobilitie nor our lecherie. In a word, matrimonie preserveth humane Generation, so that the same remaineth continually.

Gen. 2.

Ephe. 5.

What in marrying wee ought to consider.

When one intendeth to marrie, the same should consider these points following;
 1. God's command. 2. The Lord Christ's confirmation thereof. 3. The gift or present of Christ. 4. The first blessing. 5. The promise that is made thereunto. 6. The communion and fellowship. 7. The examples of the holie Patriarchs and Arch-Fathers. 8. The temporal Laws and Ordinances. 9. The pretious Benediction and blessing. 10. The examples of Malediction. 11. The threatning of *S^t Paul*. 12. The natural Rights. 13. The nature and kinde of the Creation. 14. The practice of Faith and Hope.

Of Henrie, King of England.

Henrie the 8. King of England (said *Luther*) married his Brothers wife, (Neece to the Emperor *Charles* the fifth) but the Pope would not allow thereof. Now the King desiring of the Pope a Censure, either to keep or to forsake her, the Pope thereupon dispatched Cardinal *Campeius* into England as a Commissarie from the Pope. Then a Court-daie beeing appointed for that caus, the Cardinal heard the case discussed on both sides, whereupon the Cardinal (finding that conjunction in a prohibited degree, insomuch as the Pope with his Autoritie could not justifie the divorce) departed secretly away, and so left the caus undecided. Then the King therewith beeing moved to anger, hee shifted the case from himself to the acknowledgment of divers Universities in Forraign parts, (beeing seaven) all which concluded, that such conjunction and matrimonie ought to bee separated. But (said *Luther*) wee here at *Wittemberg* and those at *Loven* pronounced the contrarie, having regard to the circumstances; namely, seeing they both so long a time had consorted together in matrimonie, and accomplished matrimonial duties, (not knowing the same to bee a prohibited case) &c. Therefore wee thought it not safe to ravel out and to separate the same matrimonial conjunction, celebrated between such high Potentates, in regard of great offences and other inconveniences which thereout would ensue, and also in regard a Daughter was begotten of them. But the other Universities (said *Luther*) proceeded craftily in the caus, they practised to molest the Emperor, by sending his Neece home again stained with dishonor and shame, and by such divorce, to marrie the Sister of the French King to the King of England. Thus (said *Luther*) every thing goeth crosse and untowardly against the good Emperor, hee hath many adversaries, therefore hee must needs have good fortune.

Campeius, the
Pope's Legate
and Com-
missarie.

Whether

Whether a man, from whom his wife is run away, may marrie another.

DOCTOR Forstenius wrote to Luther, to know if a man (whose wife was taken in Adulterie and run away from him) might marrie another while shee yet lived, considering that the marriage held with the other, might not bee esteemed a marriage, but rather a whoring and an adulterie?

*Causa divortii
maluosa disces-
so.*

Luther hereunto answered him in writing as followeth, St Paul saith, *If the unbelieving depart, let him depart, a Brother or a Sister is not under bondage in such cases, but God hath called us to peace*: here St Paul plainly permitteth the other marriage.

That children ought to bee married with foreknowledge and advice of the parents, and how far.

THese matrimonial causes, (said Luther) secretly do steal from us the time of studying, of reading, preaching, writing and praying, yet I am glad that the Consistories again are erected, chiefly for the sake of matrimonial causes.

*Harsh intents
of parents that
will not allow
their children
to marrie,
ought not to
bee justified.*

*Tyrannie of
the Officials
in Popedom
concerning
Matrimonie.*

Many innumerable kindes of matrimonial busineses do fall out and happen, which wee ought to judg and measure, not according to prescribed Rights and Laws, but according to the circumstances, to equitie, and according to the consideration of honest, God-fearing understanding people. For many parents are found, (specially fathers and mothers in Law) that are too nice and doating of their children, in debarring them from marrying without any just caus. In this case (said Luther) the Magistrates and Ministers ought to look thereinto, should help to further matrimonie, yea also against the parents wills, according to the nature and state of the caus. For when they are young people and love one another (which is the substance, or ground whereon matrimonie consisteth) so ought they not to bee resisted without great and weightie caus. But wee will follow Sampsons example, and children ought to seek the good wills and consents of their parents, specially now in the time of the Gospel when matrimonie is in great honor and esteem, not in such contempt and loathing as in Popedom, where they deal not according to equitie, but to the Laws, directly as the same are prescribed. But in such cases wee must have more regard to the conscience, and should consider the circumstances according to equitie and to acknowledgment of honesty and honor of loving people, not according to the strict or severe Laws, Rules and Rights.

Of Luther's earnest disputation concerning secret contracts, which were held out of disobedience, foreknowledge and advice of the parents, whether the same ought to bee broken off, or otherwise to punish the persons corporally with imprisonment or in the purs.

*Lawyers opi-
nion.*

*Consent, the
substance of
Matrimonie.*

Luther said, The Lawyers and Cannonists commonly are of opinion, that the substance of matrimonie, is the consent of Bride and Bridegroom, and that the priviledge and power of the parents is but onely an accidental thing, without which, matrimonie may well bee accomplished. Therefore wee ought not to resist nor hinder the substance for the sake of the accidents. The same I know full well (said Luther) that the consent is the substance and ground of matrimonie, for where no love nor consent is, there must needs bee an unhappie marriage. I will easily therein yield to the Lawyers, and am content that the substance do remain according to our meaning; but I desire to bee spared and not mingled in these busineses through which my better imploiments are hindred. But this I saie, when although such disobedient children should bee punished three or four weeks with imprisonment in the Dungeon (thinking) thereby to scare and affright them, yet wee should prevail nothing therewith, for the youth is so unbridled, untamed and wilde, that with temporal punishment they cannot bee made to bend nor to bee ruled.

Cognatio Spiritualis : or, of Spiritual kindred.

WHEN one in Popedom Christeneth anothers childe (said *Luther*) the same as then hindreth marriage in those persons ; the same is altogether ridiculous, for according to that manner, one Christian must not marrie another by reason of spiritual alliance as beeing Beethren and Sisters in Christ, it is meerly the Pope's Mony-net. Such marriages (said *Luther*) which are performed for the sake of wealth, commonly do produce the malediction and curs, for rich women for the most part are haughtie, crosse and negligent, they wast and spend more then they bring.

Spiritual alliance or Gospelship, hindreth not marriage.

What separateth matrimonie.

THERE are two causes of Divorcement ; *First*, Adulterie, therein (said *Luther*) Christians ought to labor and to use diligent perswasions, that those married people may bee reconciled again, and therewithal, sharply to reprove the guiltie person, and to read a sound Text unto the same. The *Second* cause is, when one runneth away from the other, and cometh again, and afterwards runneth again away. Such companions have commonly their mates in other places, whose heads justly ought to bee struck off and laid at their tailes.

What separateth marriage.

True it is, the Law forbiddeth a woman to marrie for the space of six or seven years after her husbands going from her into Forrain parts ; but the same Imperial statute concerneth onely Souldiers, for the same vocation inherited upon the issue male, it was then not a voluntarie course as now it is. The grosse Asses, the *Canonists* would draw those Rights and Laws now on, which were directed and given to other times and causes, they saie, Thus and thus it is written in the Law Book, they look not to these times, when both Laws and proceedings are much altered and fals. Like as if now a *Justinianus* and Romish Emperor should rule *Constantinople* according to our Laws and Rights ; or (if the River *Albis* should overflow the Banks in one place) that as then one, according to former described directions, should make Damms and set up Pales to hinder the overflowing water at another place where no danger were, and leav the other open, and would therein not conform himself according to the occasioned necessitie, but according to the former prescriptions in the Book.

The Canonists misunderstanding the Law concerning souldiers.

Of new Heresies in the state of matrimonie.

A New heresie (said *Luther*) ariseth now in the state of matrimonie ; namely, that the matrimonial dutie or work ought not to bee demanded by neither partie, for it were (saie they) a sin. Thus wee see, that Satan bringeth innumerable errors upon the world when wee forsake Gods Word and hold not stedfastly thereunto. Is it not a shame, that they will make Gods Ordinance a sin, whenas otherwise, they sin void of all shame and without any fear of God, with Whoreing, with Adulterie, &c. And if *St Paul* with cleer expresse words had not kept and maintained obliged friendship and amitie between humane Christian creatures so would the same also bee made sin ; for hee writeth cleer and plainly, *To avoid fornication, let every man have his own wife, &c.* Again, *Let the husband render unto the wife due Benevolence, &c.* Also, *The wife hath no power of her own bodie, but the husband, &c.* Likewise, *defraud you not one the other, &c.*

1 Cor. 7.

Whether a Minister ought to bee troubled with matrimonial businesses.

I Advise in every thing (said *Luther*) that wee ministers take not such yoaks and burthens upon us, *first*, in regard wee have besides enough to do in our office ; *secondly* in regard matrimonial affairs concern not the Church, but are temporal things which pertain to temporal Magistrates ; *thirdly*, in regard such cases are in a manner innumerable, they are very high, broad and deep, and produce many great offences which may tend to the shame and dishonor of the Gospel. Moreover, wee are therein unfriendly dealt withall, they draw us into those businesses ; is the issue evil, then the blame must bee altogether laid upon us. Therefore wee will leav the same to the Lawyers and temporal Magistrates, let them undergo those imployments. The ministers

Reasons why ministers should not meddle with matrimonial cases.

sters ought onely to advise and counsel the consciences out of God's Word when need requireth. Doctor *Christian Beyr*, Saxonian Chancellor, would have us Divines to hear, to weigh and to examine causes, and afterwards, wee should attend and expect the censures and conclusions of the Lawyers; but (said *Luther*) they shall not bring mee thereunto, for they ought to hear, to attend and expect our censures, what wee pronounce. Nevertheless, *Philip Melancthon* and Doctor *Cellarius* advised and entreated mee, that for a time, wee might serv the poor tattered Church in such cases.

Of secret contracts, how they were to bee punished.

IN the Synod at *Leypzik*, the Lawyers concluded, that secret contractors should bee punished with banishment, and bee disinherited. Whereupon (said *Luther*) I sent them word, that I would not allow thereof, it were too gross a proceeding, and although the Lawyers should maintain it, yet would not wee connive with them. But nevertheless I hold it fitting, that those which in such sort do secretly contract themselves, ought sharply to bee reprov'd, yea also in som measure severely punished.

Of words, De præsenti & de futuro.

M After *John Holsteine* raised a Question, when two contracted themselves, *Verbis de futuro*, as when I saie, I will marrie thee, whether the same were to bee understood of the time to com, or no? *Luther* thereunto answered and said, Those words ought to bee understood of the present time; for this word, *Volo*, I will, sheweth and signifieth a present will; yea all bargained contracts and promises are to bee understood of the present time; as when a fellow saith to a maid, When I com again (which will bee God willing two years hence) then I will marrie thee. These words are to bee understood of the present time, for when hee cometh again then hee is obliged to marrie her, and it standeth not in his power, in the time of those two years, to alter his will and minde.

To whom matrimonial causes do belong, and according to what Laws they are to bee censured.

M Attrimonial causes (said *Luther*) belong to the Lawyers; for if they judg, determine and censure causes touching fathers, mothers, children and servants, why should they not also censure concerning the lives of married people? But when as they alledg, matrimonial causes ought not to bee censured according to the Imperial Laws, why? because it is written, *What God hath joyned together, let no man put asunder*, &c. Here they must know, when the Emperor and his Magistrates in their Laws and Ordnances do execute Divorcement, as then a humane creature divorceth not, but God, for in that place, man is called and meaned a common and private person who is not in office of Government, God likewise saith, *Thou shalt not kill*, here the Magistrate is not forbidden, but common people to whom the sword is not committed.

True understanding of the sentence, *What God hath joyned together*.

That sentence, *What God hath joyned together*, &c. hath this meaning and understanding, the word, God, is not called God in heaven, but His Word, what His Word hath joyned together; namely, to bee obedient to parents and Rulers for God ioyneth not together, that which is don without the wills and consents of parents, and (said *Luther*) what I bid and command my Daughter, the same God biddeth and commandeth her. Therefore God, in this sentence is called, God's Word.

Touching the censure of the Consistorie at Wittemberg, in a caus of matrimonie, where a Husbandman got with childe the Sister of his deceased married wife, and afterwards married her.

L Oving friends, wee have considered of your unlawful matrimonial caus; namely, that a Boor got his deceased wifes sister with childe, and afterwards by approbation of the minister, married her, who now as wee hear, lieth in childe-bed. Now forasmuch

forasmuch as (by command of our most gracious Lord, the Prince Elector of *Saxon*, &c.) you do desire to bee instructed herein, and specially touching the punishment; Wee therefore (as the Spiritual Judg) do direct (according to the Council held by the Divines and according to the waight of the caus) that the same marriage in this degree is not to bee suffered nor endured; therefore accordingly it is acknowledged void, and that those two persons bee separated the one from the other. Also by reason of their excercised lecherie, to terrifie others by their example, they shall bee laid in prison, and there remain certain weeks, and the begotten childe to bee brought up and maintained by the parents on both sides. And whereas the minister (without the advice and instruction of his lawful magistrate and spiritual superattendant) did permit that marriage in a prohibited degree, therefore hee shall also bee punished with eight daies imprisonment.

Of the Pope's excuses, touching the forbidding of matrimonie.

Although the Pope forbiddeth the state of matrimonie, yet hee excuseth himself and saith, hee forbiddeth it not, for hee alledgeth, that hee forceth no man to become a spiritual person; therefore hee forbiddeth not matrimonie. But it is apparant and without all contradiction, that hee forbiddeth the state of matrimonie which no waie wee are able to vvant.

Of Luther's manner of Citation in cases of matrimonie.

I *Martin Luther*, Doctor in the holie Scriptures and preacher here at *Wittemberg*, do make known unto thee *N. N.* that the virtuous woman, *N. N.* hath been with mee, and complaining shewed, that thou hast promised unto her a lawful and constant marriage, and thereupon also hast held an open contract with her, yet notwithstanding this unregarded, thou art departed from her, and refuseth to accomplish matrimonie with this woman, which thou art bound to perform before God and the world according to such thy promise and obligation, whereby shee is constrained to visite mee instead of the minister here at *Wittemberg*, and desireth mee for God's sake to help and to assist her in that which is just and right in this behalf. Wherefore in the ministers name I Cite thee herewith, and peremptorily I charge thee to appear here at *Wittemberg* before mee and others appointed in such causes, on Wensdaie next ensuing the Sundaie *Cantate* early in the morning, to here such complaint, and further what is right in this case, wherefore and for which caus, I shew thus much unto thee in the best sort, according whereunto thou art to direct they self. Dated at *Wittemberg*, on the Sundaie after *Misericordias Domini*, 1531.

That the holie Fathers of the Church have had carnal concupiscence, therefore a single life is to bee shunned.

Saint *Austin* (beeing antient) complained of Nocturnal pollutions. Saint *Feronymus* struck his breast with stones, beeing fiercely tempted with carnal lust and concupiscence, yet notwithstanding, it would not help, hee could not beat out of his heart the Virgin which hee had seen dancing at *Rome*. *Franciscus* the Capuchine Frier made Snow balls, embraced and kissed them, thereby to drive away the evil lust. *S^t Benedict* laid himself among the thorns, and when the evil lust came upon him, then hee stripped himself naked, laie in the thorns, and well thoroughly scratched and pierced his skin and flesh. *S^t Bernard* chastised himself and made his bodie so faint and wearie (his breath thereby in loathsome manner stinking) that no bodie could endure to bee about him. At these Games (said *Luther*) the Diuel laughed in his fist, for hee stirreth people up to sin and to blaspheme, as the holie Scripture witnesseth, that the Diuel possesseth humane creatures with evil cogitations, yea hee holdeth their hearts captive, as it is said of *Judas* the traitor, that the Diuel went wholie into him. &c. I believ (said *Luther*) that Virgins also do feel and have their carnal temptations and motions; but when such humors and pollutions approach, then the gift of Virginitie is gon, and as then they should take that Physick which God hath ordained. Higher people (said *Luther*) then wee are have been married, for *S^t Peter* had a sister in

Law, therefore hee had also a married wife, the other Apostles likewise were married men (*John* the Evangelist excepted), *S^t Paul* reckoneth himself among the widdowers, from whence it appeareth, that in his younger years hee was a married man, according to the custom of the Jews, who married in their youth. *S^t Spiridion*, Bishop of *Cyprus*, was a married man; *S^t Hillarie* also had a married wife, for hee wrote to his little Daughter (himself being in exile, banished and driven away) and admonished her to bee Godly and honest, to bee obedient to her mother, to learn diligently to praie; hee wrote also unto her, that hee had been with a rich man who had promised him, if his little Daughter would bee good, Godly and honest, hee would bring her a golden Petticoat; in such manner did the good Father childishly plaie with his little Daughter in writing.

I much marvel (saide *Luther*) that the holie Fathers suffered themselvs so fiercely to bee tormented with such foolish tribulations, which the high Spiritual persons felt not, who nevertheless were rulers in Churches and executed great offices. But this temptation of carnal lust is well to bee remedied, so long as maidens are forthcoming. But the temptations of blaspheming and despairing is not to bee hindred. *Nam nos nec peccatum intelligimus, nec remedia novimus*; that is, For wee neither understand sin, nor know the remedies.

Of *Luther's* Praier before his marriage.

Loving heavenly Father, forasmuch as Thou hast placed mee in the honor of Thy name and office, and wilt also have mee to bee named and honored a father, grant mee grace, and bless mee, that I may rule and maintain my loving wife, children and servants Divinely and Christianlike. Give mee wisdom and strength well to govern and to bring them up, give also unto them good hearts and wills to follow Thy Doctrine and to bee obedient, Amen.

Of the contemners of matrimonie.

Pope condemneth the state of Matrimonie.

Rom. 1.

THe fountain of all whoring and leacherie in Popedom (saide *Luther*) is, that they condemn the most holie state of matrimonie, for all that contemn matrimonie, must needs fall into filthie abominable leacherie, yea also in such sort, that they change the natural into unnatural uses, as *S^t Paul* saith, *Seeing they contemned God's Ordinances and creatures*, that is, wives (for God created the wife to bee with the husband, to bear children, and to execute house-keeping) therefore they justly receive their deserved wages which (as *S^t Paul* saith) is fit and meet for them on their own bodies, by reason of their errors.

Why *Luther* took a wife.

I took a wife (saide *Luther*) therewith to upbraid the Divil, and to confound the whoring in Popedom, and in contempt of that nastie leacherie in Popedom, which is very great and abominable. Pope *Leo* died even at that time, when hee had to do with a Boie; O the abominable confusion of that most holie Father.

That leacherie, followeth upon fals Doctrine.

All fals Doctrine (saide *Luther*) is stained with leacherie and whoring, for what are the Pilgrimages in Popedom, but onely that knaves and whores assemble and meet together? What doth the Pope els, then that without ceasing hee fowleth himself with leacherie. The Heathen esteemed much more honorable of matrimonie, then the Pope and Turk, the Pope is anemie to matrimonie, the Turk is a contemner thereof, but the custom of the Divil is, to bee anemie to God's Word, Works and Ordinances, what God loveth (as the Church, Matrimonie, Policie, &c.) the same the Divil and his creature the Pope hateth, hee affecteth rather whoring and discord, for when hee hath these, then hee well knoweth, that people enquire not much after God.

Touching the marrying of Priests.

Priests are forbidden to marrie both in Popish and in the Imperial Laws, wherein is added a punishment thereupon; namely, that a Priest who taketh a wife must bee dismissed of his office and bee a laie-man.

The hangman take those Tyrants, that separate married people, kill and destroye them,

them. The Pope is the most abominable tyrant; hee hath put down the old canons and ordained new, which are for his turn: for hee hath subjected the temporal Imperial laws under his canonicall and spirituall ordinances, so that the Emperor dare's order nothing in his laws against the Popes rights. No man can les indure the strictness of the spiritual rights, then even the Pope and his greased crew: therefore like a fox hee craftilie boasteth, that hee is lord over the Holy scriptures and counsels. But (said *Luther*) if the Pope bee over the holy scriptures, then the Diuel hath carried him over the same. *Gerson* wrote two books, that the Pope, *Autoritate divina*, is subject to the scriptures, but the frantick as the Pope maketh it so grossly, that, any man of common sens and reason, may easilie feel his fantastick fopperies; although no scripture to confound him.

Pope maketh
Imperial Laws
subject to his
Canons.

Of the caus of the popish unmarried life.

THE chiefest caus of the unmarried lives of priests, was: that their children and posterity would bee poor and forsaken orphans, and the fathers would become covetous whereby their children also might have something to maintein themselves. The other caus is, that the faults of the priests wives were offensive; so that when the priests should reprove the wickedness of others: then the people would hit them in the teeth again and say, why did they not reform their own wicked wives?

Caus of the
Priests un-
married lives.

That the Pope hath made away many thousands of children.

THE Pope (said *Luther*) with his ungodly *Celibat* or unmarried kinde of life, hath stifled many thousands of children and made them away contrarie to God's Ordinance, which murthuring hee hath continued longer then four hundred years.

Of the Vow of Chastitie.

TO vow Chastitie, is nothing els, then to condemn and curse the state of Matrimonie, for every one that is Spiritless (would saie) Spiritual, when hee is invested, renounceth the state of matrimonie with colored words, and forsweareth matriage, not onely for a time, but also so long as hee liveth; is not this (said *Luther*) an abominable desolation?

Of the error concerning matrimonie.

ANNO 1538, the 17. of *August*, *Luther* continuing his earnest discours of the horrible errors concerning the matrimonilefs kinde of life, and said, It is a wonder to see, that the loving Fathers of the Church were drowned in such open errors, they wrote nothing particularly of any worth concerning the state of matrimonie, but were deluded through that noysom *Celibat* or unmarried kinde of life, whereby many abominable errors crept in, they were stark blinde, in that they could not see that the state of matrimonie was instituted by God in both Testaments New and Old; for God joyn'd a man and a woman together. *S^t Paul* with expresse words saith, A Bishop should bee the husband of one wife, hee also prophecieth and declareth, that in the last daies dangerous times would com, and that they would forbid marrying. We have found by experience (said *Luther*) so many horrible sins, such Whoreing, Adulterie, Incest and other lecherous villanies; yet nevertheless, all those were overshadowed and adorned through the great luster and glittering of the *Celibat* or single kinde of life.

The Fathers
wrote nothing
of any worth
concerning
Matrimonie.

Of Gelding.

IN the Council of *Nice* (said *Luther*) it was very strictly forbidden, that no man should Geld himself, for many of them out of great impatiencie (when lecherie and wicked lust tormented them) forceably Gelded themselves, to the end they might remain qualified and fitted for Church offices, and might keep their Prebendaries. Truly (said *Luther*) fools they were, in prohibiting that, which by God himself was instituted and ordained, whenas that holie man and Bishop *Paphnutius*, named an honest matrimonial conjunction and concubiting a godly chastic.

Eunuchos facere.

Fools prohibited matrimonie.

Paphnutius.

Of the fruits of the Celibat and single life in Popedom.

That beastly and mischievous superstition of the *Celibat* and matrimonilefs life in Popedom hindred much good; namely, the begetting of children, the policie and Domestick State, gave great occasion to abominable sins, as Whoring, Adulterie, Incest, Lecherous cogitations and dreams, fearful visions and sprightings that appeared in sleeping, pollutions and uncleannels, &c. From whence S^t Ambrose wrote in his Hymne or Song, *Procul recedant somnia & noctium phantasmata, &c. ne polluantur corpora.*

Ambrose temptations to hinder God's Creation.

These temptations and tribulations assaulted S^t Ambrose, who notwithstanding was well exercised with manifold cares. What should not then the lazie, idle and fatted swine the Friers feel? What is this elf, then to intend to suppress natural creation.

At what time the unmarried kinde of life began, and how long it hath endured.

The *Celibat* or single kinde of life of the Spirituallie began in the time of Cyprian, who lived two hundred and fiftie years after the birth of Christ, so that this superstition hath continued thirteen hundred years. S^t Ambrose and others believed not that they were humane creatures like other people.

Of the Priests chastitie or Celibat.

Anno 1532, Albrecht Bishop of Mentz, beeing at Nurenberg, said, Hee would rather permit the Lords Supper to bee administred and received under both kindes, and would utterly abolish the Mass, then that hee would suffer the *Celibat* or unmarried kinde of life to go down. This was an abominable speech (said Luther), I hope our Lord God will put in practice the *Magnificat* upon them, *Deposuit potentis de sede.* For God will maintain His honor, and they shall sing the Asses tune, high begun, but lowly ended.

Of the fruit of the unmarried life of Priests and Nuns.

Saint Ulrich Bishop of Auspurg, in an Epistle which hee wrote, complained of a fearful spectacle at Rome; namely, that after Pope Gregorie had erected and confirmed the *Celibat* or unmarried kinde of life, hee intended to fish in a deep pond at Rome hard by the Monasterie of the Nuns, the water in the pond beeing let out, they found more then six thousand heads of children, which had been cast into the pond and drowned, these were the fruits of the unmarried life; whereupon Pope Gregorie (at that sight beeing amazed) abolished that Decree concerning the unmarried kinde of life; but the other Popes that succeeded Gregorie, erected the same again. The like happened in Austria, that in the Monasterie Neuburg had been Nuns, who by reason of their ungodly lecherous doings, were put out of the same, and placed elf-where, in which Monasterie were set Franciscan Friers. Now the Friers intending to build, the foundation was digged up, where they found twelv great Pots, in each Pot was a carcase of a little childe. Therefore (said Luther) like as S^t Paul said, *Melius est nubere, quam uri*; Even so saie I, It were better to marrie, then to give occasion, that so many innocent children should bee strangled and murdered.

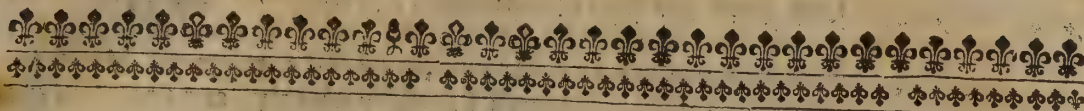
Monasteries for Bastards.

At Rome are born such a multitude of Bastards, that they were constrained to build particular Monasteries wherein they were brought up, and the Pope is named, their father, when any great processions are held in Rome, then the said Bastards go all before the Pope.

That a Cardinal at Rome was a married man.

Under Pope Julius was exercised an abominable lecherie and whoring at Rome.

At the same time was a Cardinal that had married a wife, the which beeing known, hee was constrained to forsake her, but within less then a years space hee took her again; now when the Cardinal died, his wife wept bitterly and said, *Shee had an honest husband, who contented himself with one woman*: The Citizens in Rome wondering to hear the same, cried, *O sancta Maria*. For (said Luther) chastitie in those people is rare venison.



CHAP. LI.

OF MAGISTRATES AND RULERS.

Luther's discours of Magistrates and Rulers.

Magistracie (said *Luther*) is a sign of Divine Grace, and that God is merciful, who hath no pleasure in murthering, killing and strangling, otherwise God would leav all things to go which waie they would, as among Turks and other nations, without good government, and as then wee should dispatch one the other quickly out of this world. Magistrates.

Of the difference between Parents and Magistrates.

Parents (said *Luther*) do keep their children with greater diligence and care, then the Rulers and Governors keep their Subjects, from whence *Moses* saith, *Have I be-* Parents and Magistrates.
gotten you, &c. Fathers and mothers are masters naturally and free-willingly, it is a self-grown Dominion; but Rulers and Magistrates is a forced masterie, that is, they deal by force, and it is a made or a prepared Dominion; therefore when father and mother can rule no more, then the hangman must do the deed and bring them up. Therefore Rulers and Magistrates ought to bee watchers over the fift Commandment.

That God punisheth through the Magistrates, shee is his handmaid.

The temporal Magistrate is even like unto a Fish-net which they use to set before the Fish in a Pond or a Lake, but God is the plunger, whereby the Fish are driven into the net. For when a Thief, a Robber, an Adulterer or Murtherer is ripe, then hee hunteth them into the net, that is, hee causeth that they are taken by the Magistrate and punished, for it is written, *God is Judg upon earth.* Therefore thou must either repent, or elf thou must bee punished; for, *Sera tibi tacitis pœna venit pe-* God's keeping in Coram.
dibus.

At *Wittemberg* was a Thief, that had continued his stealing threescore years, and beeing apprehended in the fact, was asked by the Major, How it went? hee answered and said, As I drive, so it goeth.

Tu supplex ora; Tu protege, Túque labora.
id est,

Sacerdotes doceant, Magistratus defendat & protegat, Agricola colat agrum, & reliqui faciant quod prodest ad conservationem societatis humana.

Do thou humbly pray: do thou protect: and do thou labor.

That is,

Let the Priests teach; let the Magistrates defend and protect: let the husbandman till the ground, and let others do that which is profitable to the conservation of humane societie.

That Governors must hold over their Laws and Ordnaances.

Princes and Rulers should maintain their Laws and Statutes, otherwise they will bee contemned. Princes and Governors (said *Luther*) above all things should hold the Gospel in all honor and carrie the same even unto their hands, for it furthereth and preserveth them, it noblet the state and office of Magistracie, so that now they know where their vocation and calling is, and that with good and safe consciences they may execute the works of their office. But formerly in Popedom, Princes and Rulers, yea all Judges were wearie to censure over blood, and to punish Thievs and male- God's Liutenants.

malefactors, for they knew not how to distinguish a private and single person that was not in Office, from him that was in Office, and had command to punish, &c. The Executioner or Hangman alwaies craved pardon of the condemned Malefactor when hee was to execute his Office, as though hee did unrightly, and sinned in executing the same ungodlie wicked wretch, whenas it is their own proper office which God hath commanded; for *S^t Paul* saith, *Hee beareth not the sword in vain*, for hee is God's Minister, a Revenger to execute wrath upon him that doth evil: Therefore (said *Luther*) when the Magistrate punisheth, then God himself punisheth. Magistrates ought not to bee milde; for behold God, (who is the most merciful) what an earnest and severe Law and Charge hee gave, where hee saith, *Whoso curseth his father or mother, the same shall bee put to death, thou shalt not have pitie on them*, &c.

Rom. 13.

Exodus 21.

That Magistrates should alwaies cleane and put away the evil.

Joabs Alacritie and steerness.

Joab, King *David's* General (said *Luther*), was doubtles a brave souldier; for hee ventured freely and with a valiant courage: When hee had but six hundred men hee joined fight with the whole Hoste of *Israel* and beat them; for hee thought, I have with mee good, old and experienced souldiers that oftentimes have been in the busines, but yon are a multitude of people wrapt up together in everie place, hudling companions that approach in a disordered sort, &c. therefore hee fell stoutly upon them and put them to flight. I hold (said *Luther*) that *David* not willingly raised war against his son *Absolom*, but rather that his Captains perswaded him thereunto; for hee charged his Captains that they should deal well and mildly with the young man; but *Joab's* counsel was the best, namely, to dispatch wicked wretches out of the waie, for they better not themselvs, but alway begin and raise one mischief after another.

That ungodlie Princes have ungodlie Counsellors.

Like unto like &c.

IT is impossible (said *Luther*) that where a Prince or Potentate is ungodlie, there should not bee ungodlie Counsellors. As is the master, such are also his servants. And this followeth necessarily, and is certain, Is the Bishop of *Mentz* a liar, so must Doctor *Turk* bee a knave. *Solomon* saith, A master that hath pleasure in lying, his servants are ungodlie, it faileth not.

That wee ought to praie for Governors.

The danger of Governors.

THE Magistracie is a necessarie state in the world, and to bee held in honor; therefore wee ought to praie for them, for they easily may bee corrupted and spoiled; *Nam Honores mutant mores, nunquam in meliores*, Honor altereth the kinde of life, produceth another minde, other speech, gestures and actions, but never (or seldom) better; they commonly becom Tyrants; for that Potentate or Prince who governeth without Laws according to his own brain, the same is a monster, worf then a senseless wilde beast; but whoso governeth according to prescribed Laws and Rights, the same is like unto God, who is an Erector and a Founder of Laws and Rights.

How Governors should bee qualified.

Virtues of the young Princes of Anhalt.

GOvernors should bee wise, they should bee of courageous spirits, and also they should know how to rule alone without their Counsellors. The Princes of *Anhalt* are fine qualified, learned and modest Princes, both in words, gestures, and actions; they are well practised in the Latine tongue, and thoroughly known in the Bible, &c. I may truly saie (said *Luther*) that I lately held with those Princes a divine dinner; for at the Table they had none other discours then of God's Word, with great humilitie, discretion and affabilitie: To conclude, they are God-fearing, understanding and very worthie Princes, who doubtles intend to gather together a treasure in heaven, in case they stedfastly remain by the doctrine of the Gospel.

That God, and not Laws do preserv Government.

The protector of Rulers.

TEMPORAL Government (said *Luther*) is not preserved onely through Laws and Rights, but through Divine Autoritie. God preserveth Government, otherwise the

the greatest sins committed in the world remained unpunished. Our Lord God in the Law sheweth what his will is, how the evil should and must bee punished. And forasmuch as the Law punisheth not a Potentate, a Prince or a Ruler; therefore our Lord God one daie will call him to an account, and will punish him. In this life, Governors and Rulers do catch but onely gnats and little flies with their Laws, but the wasps and great bumble bees do tear through, as through a cob-web; that is, the small offences and offenders are punished, but the abominable extortioners, oppressors, the grinders of the faces of the poor, of the fatherless and widows go scot-free, and are held in great honor. *Cato* the Heathen said,

Dat veniam corvis, vexat censura columbas.

Therefore God must support Government who will severely punish such great offenders.

What people are fit to govern.

TO Government belong not common slight people, nor servants, but champions, Fit persons for Government. understanding, wise and couragious people, who are to bee trusted, and do aim at the common good and prosperitie, not to seek after their own gain and profit, nor to follow their desires, pleasures and delights; but (said *Luther*) how many Governors and Rulers think hereon? They prepare onely a trading and traffick out of Government; they cannot govern themselves, how then should they govern great Territories and multitudes of people. *Solomon* saith, *A man that can rule and curb his minde, is better then hee that assaulteth and overcometh cities, &c.*

I could well wish (said *Luther*) that *Scipio* (that much honored Champion) were scipio. in heaven; hee was able to govern and also to overcome himself, and to curb his minde, which is the highest and most laudable victorie. *Frederick* Prince Elector of *Saxon* was such a Prince, hee could digest much, and curb himself, though by nature hee was of an angrie mood. In the Song of *Solomon* the 8th Chap. it is said, *My vineyard which is mine, is before mee*; that is, God hath taken the Government to himself, to the end no man may brag and brave thereof: God will bee King and Ruler, hee will bee Minister and Pastor, hee will bee man in the house: To conclude, Hee alone will bee the Governor; for *Pastor, Episcopus, Caesar, Rex, Vir & Uxor errant*, but God erreth not. And if in case wee should or could accomplish everie thing rightly, then wee should grow haughtie and proud. It is said, *Quem fortuna nimium fovet, stultum facit*; that is, *Whom fortune too much favors shee make's him a fool*; for it is impossible that one (who is in prosperitie, and hath every thing according to his minde) should not bee haughtie.

Why every enterprise and practice of Princes go not well forward.

Potentates and Princes in these daies (said *Luther*), when they take in hand an enterprise, do not praie before they begin; but they make to themselves this account Forgetters of God. and reckoning, Three times three make nine, twice seven is fourteen, this faileth not, &c. that is, In this manner must the business surely take effect; therefore our Lord God saith unto them, For whom then hold yee mee, for a Cipher? Do I sit here above in vain, and to no purpose? You shall therefore know, that I will turn your accounts quite contrarie, and will make them all false reckonings.

How the spiritual and temporal Government was established in the time of Emperor Maximilian.

EMperor *Maximilian* (said *Luther*) was an excellling Heroick Champion, who by Emperor Maximilian's speech. God was adorned with glorious gifts, and specially, hee was a fine, a civil, and a wise man; insomuch that *Frederick* Prince Elector of *Saxon* extolled him above all other Princes and Potentates. Hee was expert and fitted for peace and war. As on a time his Imperial Majestie discoursed of the present state of temporal Government, hee smiled, and said, God hath established both Governments well; the Spiritual Government with a drunken fool, and a nastie Priest (meaning Pope *Julius*) and the Temporal with a Goat-climer, meaning himself, who took great delight in hunting of Wilde-goats.

That

That Pilate was an honest temporal man.

Worldly honestie of Pilate.

Pilate (said Luther) was more honest and just, then at this time any Prince of the Empire (except those that are Protestants). I could nominate at this time many Popish Princes that are not comparable to Pilate, for hee held stiffly over the Roman Laws and Rights: Hee would not that Innocents (and such as were not openly convicted in an offence) should bee executed and slain without hearing of the Cause, therefore hee propounded all manner of civil conditions, to the end hee might have released Christ; but when they threatned him with the Emperor's dis-favor, then hee was dazeled, and forsook the Imperial Laws; thought, it is but the loss of one man, who is both poor, and therewithall contemned, no man taketh his part; What hurt can I receiv by his death? Better it is that one man die, then that the whole Nation should bee against mee.

Doctor Mathesius and Pommer fell at debate about this question, Why Pilate scourged Christ, and said, *What is Truth?* for the one alleged, that Pilate did it out of compassion; but the other said, It was don out of tyrannie and contempt: Whereupon Luther said, Pilate was a right worldlie man, hee scourged Christ out of great compassion, to the end that thereby hee might still the insatiable wrath and raging of the Jews: and in that hee said to Christ, *What is Truth?* hee would therewith give thus much to understand, as if hee had said, What wilt thou dispute much concerning Truth in these wicked times of the world? Truth is here of no value, &c. But thou must think upon som other trick, and upon the Lawyers Quiddits, as then happily thou maist bee released.

The Divil's seeking in Pilate's wife.

The two Doctors above-named, asked Luther further, What the Divil intended to gain, in that through Pilate's wife hee sought to hinder the Crucifying of Christ? Luther answered, and said, The Divil's meaning (doubtless) was this, Hee thought, I have made away and slain many Prophets, and yet it groweth still worf and worf with mee, and on my side, they are too constant; This Christ likewise is altogether unaffrighted and undiscouraged to die; therefore (thought the Divil) I would rather hee remained alive, it may bee I shall bee able to ensnare him by som other means, and overcom him with som Temptation or other, and thereby I should gain much more, &c. The Divil (said Luther) hath high cogitations. And wee at this daie have not to strive and fight against Italian and Moguntinian practices, but against the spiritual designs and knaveries of the Divil; therefore the Holie Ghost must resist and destroy those wicked stratagems. Against those Tyrants St Michael, Gabriel and Raphael the loving Angels must protect and defend us, otherwise wee are lost.

That evil Governors do mischief to their subjects.

AN evil Governor that dealeth with tyrannie, is like a hedg of thorns about a garden; for they that climb over this hedg into the garden, do prick themselves, not that the hedg of thorns would curb, resist and hinder them from getting Apples or Pears out of the Orchard, but it is the manner, propertie and nature of the thorns, that whoso toucheth them must prick and wound themselves, &c. Even so an evil Governor likewise pricketh, woundeth, plagueth and oppresseth his subjects; not that hee seeketh God's Honor thereby, nor for the love of his Church, or that thereby hee intendeth to preserv good discipline and nurture, and to restrain the evil, &c. But that the same is the manner, the nature and the propertie of all Tyrants, to endeavor to mischief and to torment their people, and to bring them to ruine.

That God giveth away and altereth Kingdoms.

Philip Melancthon and my self (said Luther) have justly deserved so much riches in this world at God's hands, as any one Cardinal possesseth; for wee have don more in the business then one hundred Cardinals. But God saith unto us, Bee yee contented that yee have mee, *Sufficit tibi gratia mea*: when wee have him, then have wee also the purf; for although wee had the purf, and had not God, so were wee nothing holpen; therefore God saith, When thou hast mee so hast thou enough.

What

What saith God to the Prophet Ezechiel? *Thou son of man, Nebuchadnezzar caused* Ezech. 29.
his Armie to serv a great service against Tyre, yet hee had no wages; What shall I give him?
I will give the Land of Egypt to Nebuchadnezzar, that shall bee his wages. Even so (said
 Luther) plaieith God with great Kingdoms; Hee taketh them from one and giveth them
 to another.

*That the love and obedience of Subjects towards their Governors, is the
 highest wealth and jewel.*

AT the Imperial Diet at *Auspargh*, certain Princes discoursed and spake in the
 prail of the Riches and Regalities of their Countries and Principalities. The
 Prince Elector of *Saxon* said, Hee had in his Countries store of silver Mines, which
 brought him great Revenues. The Prince Elector Palatine extolled his Vineyards
 and Wine that grew and were on the River *Rhyne*, &c. Now when the turn came that
Eberhard Prince of *Wirtenbergh* was also to speak, hee said, I am indeed but a poor
 Prince, and no waie to bee compared to neither of you; yet nevertheless I have al-
 so in my Countrie a rich and pretious jewel; namely, when although unawares I
 should ride astraie in my Countrie out of my waie, and were left all alone in the fields,
 yet I could in safetie and securely sleep in the bosom of every one of my subjects, who
 are all ready for my service to set up and to venture bodie, goods and bloods. And in-
 deed (said Luther) his people esteemed him as a *Pater Patria*. When the other two
 Princes heard the same, they confessed, that in truth it was the most rich and pretious
 jewel and wealth. Nota bene.
 Loving sub-
 jects.

That Princes ought to abandon Drunkennes, in regard of giving Offences.

I Invited to my hous (said Luther) at *Wittenberg* Prince *Ernestus* of *Luneburg*, and
 Prince *William* of *Mechelnburg* to dinner, who much complained of the unmeasura-
 ble swilling and drinking kinde of life at Courts; and yet they will all bee good Chri-
 tians; whereupon Luther said, The Potentates and Princes ought to look thereinto.
 Then Prince *Ernestus* answered and said, Ah Sir! wee that are Princes do even so our
 selvs, otherwise the same long since would have gon down, *Significans Principum in-*
temperantiam esse causam intemperantie Populi; that is, *Signifying that the intemperance of*
Princes was the caus of the intemperance of the People; for when the Abbat throweth the
 Dice, then the whole Convent will plaie. *Manant exempla Regentum in Vulgus*, that
 is, *The examples of Governors have influence upon the Subjects.* In root of
 evil.



CHAP. LII.

OF POTENTATES AND PRINCES.

Of Joachim Prince Elector of Brandenburg.

THis Prince (said Luther) became a gracious Lord unto mee after this man-
 ner following; In the year 1532, a certain *Mathematicus* named *Gauricus*
 came from *Rome* to the said Prince Elector's Court, and related to the
 Prince the words of Pope *Clemens*; namely, the Pope (beeing in my wri-
 tings (said Luther) hit in the teeth that hee was a *Florentine Bastard*) said, What then?
 Christ was also a Bastard. At which words the Prince Elector was so vehemently
 moved to anger, and hated the Pope in such sort, that hee wrote unto mee, earnestly
 admonishing mee stedfastly to remain by my begun Divine Resolution. But (said
 Luther) I neither began, nor intended to proceed in any thing touching the same there-
 by to pleas Princes humors, neither do I put trust in my own Master the Prince Ele-
 ctor of *Saxon*, much less in others, but my trust is onely in God. Not to put
 confidence in
 Princes.

of

Of Philip Landgrave of Hessen.

THis Prince (said *Luther*) is a wonderful man, and hath a particular planet and fortune. If hee would forsake the Gospel, then hee might obtaine of the Emperor and Pope what hee pleased; but God hitherto stedfastly hath preserved him. The Emperor offered to set him in peaceable possession of the Earldom of *Katzenelbogen*. Also *George* Prince of *Saxon* would make him heir of all his Countries and People, (which the Emperor promised to confirm) if hee would forsake his Religion: But hee confesseth the Doctrine of the Gospel, otherwise hee should bee the well-beloved Son of Pope and Emperor. Hee hath a *Hessian* brain and cannot bee idle.

It was in him a great boldness, that *Anno* 1528, hee over-run the Bishop's Countries, but it was a greater act, in setting the Prince of *Wirtemberg* in possession, and hunted King *Ferdinand* out of the Land of *Wirtemberg*.

Hee sent for mee (said *Luther*) and for *Philip Melancthon* to *Weymar*, demanding our counsel and advise touching his intended Wars; but wee in the highest manner dissuaded him from his enterprises; wee made the best use wee could of our Rhetorick, and intreated him, not with Wars to bring a blow or stain upon the Gospel; not to infringe and trouble the publick peace of the Empire: whereupon hee grew very red and vexed, although otherwise, hee was of an upright minde.

In the *Colloquium* at *Marpurg* 1539, his Highness went disguised in mean apparel, insomuch as no man knew him to bee the *Landgrave*; hee had at the same time high cogitations: then hee asked *Philip Melancthon*'s advise in his affairs, and said, Loving *Philip*! shall I endure this, that the Bishop of *Mentz* by force driveth away my preachers of the Gospel? *Philip Melancthon* said, If the Jurisdiction of those places do belong to the Bishop of *Mentz*, then your Highness may not resist him. Then the *Landgrave* replied, and said, I hear your advise, but I will not follow it. At that time (said *Luther*) I asked *Beimelberg* (one of his nearest Counsel) why hee dissuaded not the *Landgrave* from his stratagems. Hee answered mee, and said, Our admonition helpeth nothing; what hee intendeth, from that hee is not to bee dissuaded. When hee was upon the march, resolving to set the Prince of *Wirtemberg* again into possession, then every bodie desired him not to bring an utter ruine upon the Land of *Hessen*. But hee said unto them, Bee contented; let mee go on; I will not bring it into any ruine at all. The same hee also performed (said *Luther*). Hee shot into a Castle 350 shot, and won it.

At the daie of the Assemblie held at *Caden* in *Bohemia* by King *Ferdinand* and other Princes, from whence an Answer was to bee given to the *Landgrave*; Then *George* Prince of *Saxon* said to King *Ferdinand*, If in the space of two or three daies you can levie an Armie of Souldiers to resist him, then I advise to make no peace with him, otherwise peace is the safest course. Likewise *Severus*, *John Hoffman* and other Counsellors, seriously advised the King in any wise to make peace with the *Landgrave*.

Anno 1530, at the Imperial Diet, the *Landgrave* by King *Ferdinand* was Cited, together with other Princes of the *Augustanian* Confession; where the *Landgrave* openly said to the Bishops, Make peace I advise you, for wee desire it; Will yee not? So will I sacrifice at the least half a dozen of you to the Divil. At which time the Bishop of *Salzburg* said to *Albrecht* Bishop of *Mentz*, I much marvel that yee fear the *Landgrave* of *Hessen* so sorely, hee beeing but a poor Prince? Then the Bishop of *Mentz* answered him, and said, Loving Lord Bishop! If you dwelt so near him as I do, then you will talk otherwise.

God (said *Luther*) hath set the *Landgrave* in the midst of the Empire; for hee hath four Princes Electors inhabiting about him, and also the Prince of *Brunschweig*, yet they are all affraid of him; the reason is, hee hath the love of the common people, and therewithall he is a valiant souldier. Before hee set the Prince of *Wirtemberg* into possession hee went into *France*, and the French King lent him much monie towards his Wars.

Of the Duke Bavaria.

THE Dukes of *Bavaria* have alway been haughtie Princes, and fierce enemies to the House of *Austria*, insomuch that Emperor *Maximilian* said, If these two bloods (*Austria* and *Bavaria*) should boil in one pot together, then one of them would leap out; for they grudge the Empire to bee continued in the *Austrian* blood.

Emperor *Maximilian's* speech.

Ever since the first two Emperors (*Charls* the Great, and *Orho*) the *Bavarians* have been proud and haughtie. This present Empire is now com to the fourth Generation. Likewise *Franconia* and *Svevia* kept the Empire unto the fourth Generation. The *Germane* Emperors have been excelling Champions, they were not such Brands of Hell as the *Romish* and *Italian* Emperors.

Germane Emperors.

Of George, Prince of Saxon.

Anno 1530, *George* Prince of *Saxon*, wrote a great Decretal (before the Imperial Diet at *Auspurg*) how the spiritualitie ought to bee reformed, the same hee took with him to the Diet. I would wish (said *Luther*) that the Emperor made him Pope, I ween, hee would talk with the Popish Bishops about their Bishopricks otherwise then I do. All the Papists would rather have mee then Prince *George* to bee their Reformer, I would wish there were alreadie a Reformation, for the Pope's Decrees reprove the Bishops much more then I do. Prince *George* would willingly reform the Pope, as a Reformer of the Church; as then the Bishop of *Mentz* should have but one Bishoprick, and ride but with fourteen horses, the Bishop of *Mersburg* onely with three, and also as then the Pope should desist from *Simonie* and not to drive on such Spiritual usurie, &c. All the Papists do acknowledg, that Reformation of the Popish Bishops is highly necessarie; but the Priests dare not adventure to give consent thereunto. Before the revealing of the Gospel, Prince *George* was a great enemy to the Popish Religion, so that hee thoroughly plagued the Bishops, the Abbots, the Prebends and Friers, insomuch as there went a proverb of him, (whereas hee was of the *Bohemian* blood, descended from King *Gersich*, for his mother was Daughter to that King) saying, Hee drank it not, but suckt it. Hee is by nature an enemy to the Clergie; but when the Gospel was brought again to light, and that the Emperor, the Pope, the King of *England* and *France* (together with all the Bishops) hung themselves upon him, then, by their flattering Letters hee was swollen up in such sort, that hee now undertaketh a Reformation of the spiritualitie, for hee hateth the Pope, yet nevertheless hee can finely greaze the Bishops mouths, hee setteth them upon the Ice, promiseth them much, and more then hee is able to perform. Therefore the Priests and Friers have made Prince *George* drunk, in requital whereof hee will spew in their Bosoms.

I oftentimes (said *Luther*) bewailed his blindness and blasphemie against Christ, in resisting the acknowledged Truth, and sinning against his own conscience, When I was yet in the Monasterie, I believed not that such wickedness should bee in people; but now I learn on the Bishop of *Mentz* and of Prince *George*, what the world for a weed is, therefore I fear them nothing at all, that in such sort are seered and singed in their consciences.

Prince *George's* blindness and persecuti-on.

Of the death of Prince George.

Anno 1539, the 17. of *April*, Prince *George* died suddenly of a plurisie, whenas the daie before hee was exceeding jocund among the Ladies; hee was buried at *Meissen* without any Popish state or Cerimonies; it was very strange, that hee (who so highly had held over the Mass and Vigils) should not thereof bee partaker at his last end.

This Prince and enemy of Christ (said *Luther*) died in good time, for thereby the Tinder or Match was smothered and quenched, out of which a great fire might have risen. All the cogitations, designs and resolutions of the Papists are directed to this point, if they but onely might suppress and destroie the Protestant wretches (as they term us) then they easily would bee brought to suffer the Church to sink and go down.

Prince *George's* death.

down. But God breaketh their devices and frustrateth their designs, for hee can put down the mightie from their seat, and exalt the humble and meek; Hee can scatter the Nations (as the *Psalm* saith) that delight in War; hee also knoweth how to confound the confidence that is put in humane creatures and Princes, to the end wee may learn to put our trust in God and follow him. And hereby wee may see God's Works of wonder, that hee is able to frustrate humane designs and practises; for Prince *George* and his confederacie intended War at *Whitsonside* against the Protestants. But now cometh God and taketh him away through death. In his will were written these words, If I could enioie thus much, that out of the Revenue of my Land and Countrie, War might bee made upon the Protestants in *Germanie*, so would I bequeath all my Lands and Treasure to the Emperor.

End of the
poor.

It is a far more miserable case (said *Luther*) when a Prince dieth, then when a mean person departeth that hath no repute. A Prince must bee forsaken of all his Lords, his friends, and at last must combate with the Diuel; but they think not hereon, otherwise they would live less Prince-like.

Of King Alphonsus, and how great Princes should love their Subjects.

When King *Alphonsus* of *Arragonia* besieged the Citie *Caieta*, and a poor armless multitude of women, children and weak people were driven out of the Citie, to the end the besieged might bee able the longer to endure the siege, and defend themselves: The King was then advised by his Captains to caus those unweapon'd multitude to bee fallen upon and cut in pieces, that thereby the besieged might bee moved the sooner to yield. Whereupon the King said, God preserv mee from doing so; I would not practise such tyrannie for the whole Kingdom of *Naples*; no, not although it were ten times more worth then it is. *Frederick* that laudable Prince Elector of *Saxon* (when by som hee was advised to besiege *Erfurt*, intimating the taking thereof would not cost above five men's lives) said, The life of one man to bee lost thereover were too much. But now in these times great Potentates regard not much their subjects nor souldiers; as yon roaring Captain said, The mothers of souldiers are yet alive: Likewise hee said, Manie souldiers may bee brought up with a barrel of butter, milk.

Of the Roman Empire.

How long the
Romish Em-
pire hath con-
tinued.

The Romish Empire (said *Luther*) continued not much above two hundred years by the Roman Race without bloodshed; afterwards it fell to the Gauls or French; at last it came wholly to the Germanes; they have held it continually above eight hundred years together.

Of William Prince of Saxon.

William Prince of *Saxon* married *Anna*, daughter of the King of *Hungaria*, whom hee evilly entertained, contemned, and caused her to bee walled up, and leacherously dallied with another, with whom also hee laie in sight and presence of his Queen. At last shee died by reason of grief of heart. Then hee went on Pilgrimage to the Holie Land to do penance for his sins, and after that hee married the other. Now hee had a Gentleman in his Court, whom hee intended to force to marrie his Concubine; but the Gentleman (marking the same) prevented him by marrying another Gentlewoman: refused to follow his Master's example. These things (said *Luther*) may go on a while, our Lord God looking through the fingers; but at last hee cometh and paieth soundly.

Of Emperor Charls the Fifth.

Emperor
Charls's Pro-
clamation.

ANNO 1521, at the Imperial Diet at *Worm*, Emperor *Charls* (said *Luther*) caused a fierce Edict to bee published against my Doctrine, whereupon certain learned and godlie men (in the beginning of the very first line of his Edict) wrote these words, Som hitherto have had good hope and confidence in this Emperor, but how sorely this tyrannical Edict hath estranged and affrighted the hearts of many good and god-
lic

lie people from him; the same cannot bee imagined; much less uttered with words.

Of Emperor Maximilian.

When Emperor *Maximilian* erected a League with the *Venetians*, hee said, Three Kings are in the Christian world; himself, the French King, and the King of *England*: Himself (hee said) was a King of Kings; for what hee imposed upon his Princes, if therewith they were pleased, then they accomplished his will; otherwise they let it alone; thereby shewing, that the Princes never were in obedient subjection under the Emperors, but did what they pleased. The French King was a King of Asses, for they did every thing that hee commanded them. But the King of *England* was a King of People; for what hee laid upon them, the same they did willingly, and loved their King like obedient subjects.

Whether it were better to govern according to natural reason and understanding, or according to prescribed Rights and Laws?

I Hold (said *Luther*) it were better that Princes governed according to natural reason and understanding; for the same is the heart and Empress of Laws, the fountain from whence all Laws and Rights do proceed and flow. Therefore they might bee able to govern with natural sens, wit and wisdom, and with the counsel of wise and understanding people, then with prescribed and set Laws and Rights.

Of the banishing of Christierne King of Denmark.

It is reported (said *Luther*) that this King governed Tyrannically; yet hee raged not so much as the Bishops maliciously exclaim of him: Hee was banished more out of the malice and envie of the Bishops, then for any just cause; therefore hee now hearing that the Bishops lie captivated in Prisons, lately lifting up his hand, said, God bee praised that I live to hear of my Adversaries shame and confusion, now I am content to endure my imprisonment with a willing minde. In chastitie produced also great hurt to that good King; for in chastitie spoileth and devasteth Countries and people, no goodnes cometh thereof.

Of Emperor Maximilian's mildness.

As the King of *Denmark* sent a stately Embassador to the Emperor *Maximilian*, who in the behalf of the King his master took high honor upon himself, insomuch as the Embassador would deliver his message sitting: When the Emperor marked the same hee arose, and gave him Audience standing, so that the Embassador for shame could not remain sitting.

Likewise at another time, when an Embassador in the entring of his speech was astonished and amazed at the Emperor's presence, and stood mute, insomuch that in a sort hee was struck dumb; then the Emperor began to discourt with him touching other affairs thereby giving the Embassador space and time to remember himself, until hee was again restored and heartned.

Emperor's affability.

Of John Prince Elector of Saxon.

Anno 1530, *John* Prince Elector of *Saxon* (at the Imperial Diet at *Ausburg*) said to his Divines, Loving Friends! If yee bee not confident to preserv and maintain the Cause, then take heed that yee bring not Countie and people into danger and hurt. The Divines answered him, and said, Will your Highness stand by and assist us, then leav the Cause to us to maintein the same before the Emperor. Whereupon the Prince Elector with great zeal, and with an *Abraham's* Faith, said, God forbid; would yee exclude mee? I will with you confesse also and acknowledg Christ.

Princelike pietie.

Of the King of England.

Anno 1535, the 1 of *May*, I received Letters (said *Luther*) out of *England*, touching the Popish Traitors against the King. The Pope had corrupted Cardinal *Pool* (the King's near kinsman) and through large promises had prepared him, that

The Pope's treacherie against the King through Cardinal Pool.

The Pope's
treacherie a-
gainst the
King, through
Cardinal Pool.

that on *Easter* daie hee should cauf the King to bee killed; on which daie, the Empe-
ror intended and had concluded to take possession of *Callis*, and of all the English
Ports. But this secret practise God in miraculous manner discovered; for hee had
made the Secretarie frantick, who in his sickness plaid the part of a Blab-toung, and
opened the design. Whereupon the Cardinal was apprehended as a Traitor, and
presently all the Ports and Landing-havens were strongly guarded and fortified, in-
fomuch that on *Easter* daie all Citizens and townsmen went in Armor to receiv the
Communion. Then *Luther* said, They will not ceas; the Pope daie and night will
endeavor to humble this King, like as also us Germanes.

King Henrie's
falling from
the Gospel.

I am lately advertised (said *Luther*) that *Henrie* King of *England* is fallen from the
Gospel again, hath commanded upon pain of death that the people shall receiv the
Sacrament onely under one kinde, and that spiritual persons, Friers and Nuns shall
perform their Vows, and tear in pieces their marriages, whenas formerly hee had
don quite the contrarie. At this the Papists will jeer, will bee joiful and boast: In-
deed (said *Luther*) it is a great offence, but let it go: That King is still the old *Hintz*,
as in my first book I pictured him; hee will surely finde his Judg: I never liked his
resolutions, in that hee would kill the Pope's bodie, but preserv his soul; that is, his
fals Doctrine.

King Henrie's
inconstancie.

Anno 1539, the 10 of *July*, *Luther* gave thanks to God that hee had delivered our
Church from that offensive King of *England*, who with highest diligence desired and
fought a league with those of our part, but was not accepted, doubtless God out of
special Providence hindred the same; for that the King alway was unconstant and of
a wavering minde.

Whether *Thomas More* was executed for the Gospel's sake, or no?

Luther answered, No, in no wise; for hee was a notable Tyrant: Hee was the
King's chiefeft Counsellor, a very learned and a wise man: Hee shed the blood
of many innocent Christians that confessed the Gospel, those hee plagued and tor-
mented with strange instruments like an Hangman or an Executioner; First hee exa-
mined them in words under a green tree, afterwards with sharp torments in prison.
At last, hee leaned himself against the Edict of the King and whole Kingdom, was
disobedient, and so punished.

Of unequal fortunes of two brethren, great Potentates.

Antonie de Leva, and *Andrew de Doria*, the Emperor's chiefeft Captains and Coun-
sellors of War, advised the Emperor that hee should in person go against the
Turks, and leav King *Ferdinand* at home, for hee had no fortune.

Praiers a-
gainst the
Turks.

Whereupon *Luther* said, It is a marvelous thing that two brethren have such un-
equal, so manifold and contrarie fortunes; everie thing steppeth from *Ferdinand* to
Charls: *Ferdinand's* designs vanish away and are frustrated; *Charls's* fortune proceedeth
happily, for hee is not stained nor fouled with blood. *Ferdinand* is a wise Prince, and
every thing goeth according to his choice and election (as *Aristotle* teacheth) not ac-
cording to God's Counsel; the reason is, hee will accomplish everie thing through his
own wisdom, counsel, and choice. I wish and praie that *Charls* may prevail against
the Turks, yet when I praie, then our sins and unthankfulness do crie against my praie-
ers, and cauf them to recoil back. These two mightie Potentates and Brethren have
altogether contrarie effects and fortunes; one hath lust to War, the other to Peace,
the one is fortunate, the other unhappie, the one is beloved of every man, the other
is nothing regarded. Spaniards (said *Luther*) are strange souldiers, they live by rob-
bing and filching, which *Millain* hath well found; how pitifully the same is devasted
by the Spaniards, who ought to protect them against the Pope and French. One
Citizen in that place was forced to nourish and maintein twentie souldiers in his hous,
and the Citie hath endured such devastation, as almost *Jerusalem* endured.

That the Emperor kisseth the Pope's feet.

Luther was advertised that the Emperor once again had kissed the Pope's feet, and
desired of him, that a Council might bee held, and that *France* and *England* were
fallen

fallen from the Pope. Then *Luther* said, The Pope well understandeth the Emperor's minde; namely, that the Emperor now kisseth the Pope's feet, to the end in requital thereof, the Pope shall kiss the Emperor's back-side.

Of France and England.

The Kings of *France* and *England* are Protestants in taking, but not in giving.

Good Protestants.

Of Emperor Charles his virtues.

A Nno 1544, shortly before the *French* Wars began, the Emperor *Charles* the fifth went through *France*, and laie in som Cities, the *French* King made him a great feast in a Castle, and at night hee caused a very beautiful and noble Damosel to bee led into the Emperor's Bed-chamber and secretly laid into his Bed; but when the Emperor laid himself down, (knowing nothing thereof) the Virgin was sorely affrighted, so that with fear shee trembled and quaked; the Emperor caused his Counsellors, to bee called, and diligently enquired from whence shee came and who were her parents? The Virgin thereupon plainly in modest wise related the whole business; then the Emperor with fair presents and gifts sent her home to her Parents unstained and without spot of dishonor, and gave her a convoie of horse-men to bring her safely home, shee the Virgin with weeping eyes rendred to the Emperor most humble thanks and so departed. But not long after, the Emperor caused the same Castle utterly to bee rased in the Wars and destroyed.

Of Emperor Charls's Coronation.

E Mperor *Charles* was Elected by the Princes Electors at *Frankfurt*. At *Ach* hee was Anointed, and at *Bononia* hee was Crowned by the Pope. To which Cerimonie hee Cited none of the Electors nor Princes of the Empire, but had about him other *Italian* and *Spanish* Dukes and *Dons*, who carried before him the Electorate Ensign, Ornaments and weapons. Of this particular (said *Luther*) I gave a touch in my little Book, many thousands whereof beeing Printed, they were soon bought up in every place.

Of Emperor Charls his humilitie.

T Hey of *Antwerp* (said *Luther*) caused to bee wrought in a fair and rich piece of *Arras*, the Battail fought before *Pavia*, in which the *French* King was taken captive, which peece of *Arras*, they offred (as a present) to the Emperor, but hee refused to accept thereof, saying unto them, That hee rejoyced not at the misfortunes and miseries of other Princes and people.

Of Emperor Maximilian his Motto or Dictum.

M aximilian's Motto or Dictum was, *Tene mensuram, & respice finem*. This (said *Luther*) was more laudable then Emperor *Charles* his, *Plus ultra*.

Of Emperor Charles his warlike preparations against the Turks.

A Nno 1538. *Luther* (beeing advertised of the great preparations which the Emperor made (as was divulged) against the Turks, said, What if Emperor *Charles* fortune expected this event following? Not long since (on hunting) hee pursued a great Stag, but in the pursute, a wolf met him, then hee left the Stag, and swiftly persecuted the Woolf, fell from his horse and wounded his leg. How (said *Luther*) if in this expedition hee left also the Stag (the Turk) and fell upon the Woolf (*Germanie*) to his own danger and hurt? God grant peace (said *Luther*) and resist that bloud-thirstie Divel. The same year, *Luther* continued his discours, and therein at large remembred the fair Rights, Laws and Ordnances of the Empire, where the Emperor (according to the *Golden Bulla*) is to bee Elected by seven Princes Electors, and giveth unto them the jurisdiction of the sword and of judgments, which they have autoritie and power to use; also, that the voice of one (or two) Electors abolished the considerations of the rest, as was shewed by *Frederick* Prince Elector of

Prefaging events.

Better it were
that the Spiritu-
al Electors
were Temporal.

Saxon Anno 1519, who was Elected *Romane* King, but hee refused to entertain it, rather wished the same to be conferred upon his Nephew, *Albrecht* Prince of *Meckelburg*, or (in regard no man was able to resist the *French*) upon *Charles* King of *Spain*, of whome they made choice accordingly, not as King of *Spain*, but as of a *German* Prince, and Arch-Duke of *Austria*. If (said *Luther*) instead of the three Spiritual Electors, there might be chosen three Temporal, then it were much better and convenient. But now one Prince Elector alone, must bear the hate of all the other, and if the people were not inclinable towards him (as *Jacob* against the *Sichemites*) so were hee not able to digest it, unless God preserved that Prince in wonderful wise.

Of the Arch Bishop of Mentz his Government.

IT is evident (said *Luther*) that the raging of the Arch-Bishop of *Mentz* against the Gospel, is abominable, hee is a poor Prince, and as it were, the Pope's captive, hee thinketh the Turk cannot be suppressed, except Christ and his Gospel be destroyed. Hee doth like King *Achas*, who when hee intended to fight with *Assur*, hee then called upon the God of the *Syrians* and *Damascenes*, the God of *Israël* with him was of no value. I much marvel (said *Luther*) that the Papists are so bold, yea so mad and foolish as to dare to put that censure in execution which as yet is not pronounced nor uttered. But (God be praised) this advantage wee have, no Council hath condemned us for Hereticks, for the Rights, the Laws and Ordnaunces of the Empire do define, describe, and saie, Hee is an Heretick who stifneckedly maintaineth his errors, &c. which wee of our part have never don, but have shewed and produced wittnesse out of God's Word and the Holie Scriptures, wee willingly do hear the meanings and opinions of others, but wee neither may nor will endure the Pope to be Judge, wee will make him a partie.

The world's
wages to good
and faithful
people.

King *Ferdinand's* printed Proclamation (in which hee earnestly forbad, that no man should entertain the new Protestant Doctrine) was shewed unto *Luther* at *Wittemberg* whereupon hee said, This is the wages of the world; this King will banish Christ, the King of all kings, on whom *Cain*, all false Prophets and Teachers, Monarchs, Emperors, Kings and others have thoroughly knocked and dashed themselves to splinters. King *Ferdinand* must and shall be glad to suffer this King Christ to be in peace; let us watch and pray against him. This King *Ferdinand* (said *Luther*) is a very unfortunate man, and hath been in great dangers, hee was lately almost drowned in the River *Danaw*, for courting with Sleds upon the Ice, his Forerunner, or Viceroy went swiftly under the Ice and was drowned, and if by great chance they had not taken hold on the King, so had hee likewise been destroyed. His misfortunes are not as other Champions use to be (as King *Lodewick*, who was slain in the Wars, or as *Francis* King of *France*, who in the Battel before *Pavia* was taken captive) but this King *Ferdinand* hath common clownish mishaps; at *Auspurg* hee almost brake his neck, in another place hee was in danger to be consumed with fire, now lately almost drowned. I hold (said *Luther*) the depending on his own wisdom, is the cause of his misfortunes, hee will govern every thing with his own wit and understanding, from whence his mishaps do proceed, but this hee taketh not to heart, hee hath an hardened heart which is senseless, neither is it moved by God's punishments, and although now and then hee hath a fit of repentance, yet it is onely the repentance of *Esau*, who also repented with weeping eyes, but it was an ungodly repentance, for hee wept not because hee had sold his Birth-right, and was fallen into God's wrath, but because hee had lost the Birth-right. Our Lord God regardeth not such repenting, as when one is sorie that hee hath lost his lascivious mistresses, so the ungodlie are not moved, neither do they uprightly and truly repent.

Special accidents.

The cause of
Ferdinand's
misfortunes.

Of the Turkish preparations.

Anno 1532.

LET us truly repent, (said *Luther*) let us pray and attend the Lords will, for humane defence and help is too weak. Five years since, the Emperor was well able to resist the Turks, when hee had Levied a great Armie of horse and Foot out of the whole

whole Empire, *Italians* and *Germans*. But then hee would not, therefore in the mean time, alas many good people upon the shambles were Butchered and lamentably slaughtered by the Turks. Ah, loving God (said *Luther*) what is in this life more then death and to die, nothing else then death even from the Cradle unto old Age. I fear all things go not right, for the tyrannie and pride of the *Spaniards* (doubtless) will give us over to the Turks, and make us subject to them, the treacherie is great, I doubt (said *Luther*) the twentie thousand men, and the fair costly pieces of double Cannon are wilfully betrayed to the Turk. It is not usual to carrie such great Pieces of Ordnance into the fields. Emperor *Maximilian* kept them safely at *Vienna*. It seemeth to mee, as should hee saie to the Turk, Take these pieces of Ordnance for a present, slaie and destroe all that cannot escape. This Expedition hath an aspect of treacherie; for those of our part are all in a slumber: But the Turk with all diligence watcheth, hee attempteth what hee can both with open power, and secret practises. Treacherie.

If the Turk shall cauf Proclamation to bee made, that every man shall bee free from Taxations and Tributes for the space of three years, then the common people with joie will yield themselvs unto him. But when hee hath gotten them into his claws, as then hee will make use of his tyrannie, (as his custom is) for hee taketh the third son from every man; hee is alwaie father of the third childe. Truly it is a great tyrannie, which chiefly concerneth the Princes of the Empire themselvs. I ever held the Emperor suspected (said *Luther*) yet hee can deeply dissemble. I have almost despaired of him, as hee that opposeth the Acknowledged Truth, which oftentimes hee heard at the Imperial Diet at *Ausburg*. The Vers in the second Psalm will not cease, *Why do the Heathen so furiously rage together, and why do the people imagine a vain thing? The Kings of the earth stand up, and the Rulers take Counsell together, against the Lord, against his Anointed, &c.* David complained thereof, Christ felt the same, the Apostles lamented it, wee also feel it likewise. Therefore *St Paul* teacheth and saith, *Not many wise according to the flesh, not many strong, not many noble are called, &c.* Let us call upon God the Father of our Lord Jesus Christ, let us praie, it is high time. Luther's despair of the Emperor.

Of the constancie of John Prince Elector of Saxon.

THE admirable great constancie of *John* Prince Elector of *Saxon* (said *Luther*) is worthie of everlasting memorie and prais; as hee who for his person held stiffly and stedfast over the pure Doctrine of the Gospel at the Imperial Diet at *Ausburg*, 1530. And when the Emperor's final will and meaning was shewed unto him, hee said, Here are two waies, either to denie God, or the World. Now therefore let every one consider which were best. Hereupon standeth it in the time of confession.

It was a miraculous thing and special gift of God, that one onely Prince so stiffly stood against all the rest; yea, against the Emperor himself. Therefore (said *Luther*) the Acts and proceedings in the *Augustanian* Confession may not easily be described; for they are high things, large and spacious. This *John* Prince Elector of *Saxon*, had attending upon him continually in his chamber six Pages of Honor; these every daie read unto him six hours out of the Bible. Likewise in hearing Sermons hee alway had in his pocket Writing-tables, and with his own hand wrote the Sermons out of the Preacher's mouths. Pious practice.

This *John* Prince Elector of *Saxon* alone, among all the Electors assembled at *Coln*, opposed the Election of the Romane King, *Ferdinand*, Anno 1531; for they proceeded therein contrarie to the Antient Rule and Custom of the *Golden Bulla*. Touching which Emperor *Charls* the Fifth took a corporal Oath; and as hee was elected Romane King at *Frankfurt*, hee then promised, and with his hand subscribed, that during his life no choice should bee made of a Romane King besides himself. Therefore *John Frederick*, the son of *John* Prince Elector of *Saxon*, by his father was sent to *Coln*, to make a speech, and to set himself against that Election in the behalf of the Prince Elector his father, both in words and actions. And immediately when the young Prince had accomplished his father's command, hee road per Post away from thence again; but hee was scarcely gotten out of the Gates of *Coln*, when certain were dispatcht to take and bring him back. Election of a Romane King at Coln.

Of Emperor Charls's Censure concerning the Augſtanian Confession.

AS Emperor *Charls* read our Confession at *Auspurg*, (said *Luther*) hee openly spake these words, I would wish that this Doctrine were taught throughout the whole world. Likewise said Prince *George*: I know very well that many abuses are in the Church; if the same were by the Pope abolished, then I would willingly entertain and receive this Doctrine; but I will not receive it of a Run-away Frier, meaning mee (said *Luther*). If (said Prince *George*) God caused his Word to be preached through great Potentates and Princes, then wee would entertain it. Yea, (said *Luther*) standeth the case so? But God thought it more fitting to make use of poor Fishers, of *Peter*, of *Andrew*, &c. God had need of *Amos* the shepherd, hee will none of your approbations. At the Imperial diet at *Auspurg*, Emperor *Charls* had eight and thirtie Chancellors attending on him.

Of John Prince Elector of Saxon.

AS John Prince Elector of *Saxon* was in his last Hunting hee could have no sport or game at all, for the Dear would neither stand nor staie, nor com in as they alway were wont to do; whereupon the Prince Elector said, This presageth something, that our Game (contrarie to their custom) flie away, *Luther* said, The Dear will acknowledge him no longer to be the ir Master, it is a sign of his death, which happened within the space of five daies after.

Titulus Joannis Frederici Electoris, Ducis Saxoniae, sub Cruce militantis, ab Ecclesia sibi inditus, 1548.

JOannes Fredericus Dei Gratia, Electus Martyr Jesu Christi, Dux Afflictorum, Princeps Confessorum Fidei, Comes Veritatis, Signifer Sanctae Crucis, Exemplum Patientiae & Constantiae, Heres vitae aeternae, obdormiscens in Christo, migravit ex hac miserrima vita, in caelestem patriam Vinariae, in mense Aprili, Anno 1553.



CHAP. LIII.

OF DISCORD.

Luther's Discours of Discord.

Prince Elector, John Frederick his speech concerning discord.



ANno 1546, the 10 of *Februarie*, John Prince Elector of *Saxon* said, A matter in controversie were easily to be accorded, if but onely the persons or parties might be made to agree. Whereupon *Luther* laid, Wee would willingly have Concord, but no man seeketh after *Medium Concordiae*, which is *Mutum charitatis*. Likewise wee seek also riches, but no man seeketh after the right and true means how to be rich; namely through God's blessing. Moreover wee all desire to be saved, but the world refuseth the means whereby wee might be saved; as. *Mediatorem Christum*, the same wee will not have.

In former times (said *Luther*) Potentates and Princes referred their matters in Controversies to faithful valiant people, and would not so soon thrust them into the Lawyer's hands. When people intend to be reconciled and com to an agreement one with another, then (said *Luther*) the one partie must yield and give waie to the other. If God and mankinde should be reconciled and agreed, then God must give over his Right and Justice, and must laie his Wrath aside; And wee (Mankinde) must also laie down our own Righteousness, for wee also would needs be God in Paradise,

wee

wee thought our selvs wise (as Gods) through the Serpent's seducement; Then Christ was fain to make an Agreement between us; Hee interposed himself in the caus, and would bee a Mediator between God and mankinde; therefore this Mediator for his pains got the portion of a Parter thereby; namely, the Cross, (as wee use to saie) the Parter commonly getteth the best knocks by his parting. Even so Christ suffered and presented us with his Passion and death; hee died for our sakes, and for the sake of our Justification hee arose again. Thus the Generation of mankinde became again reconciled with God.

That for the sake of Peace, the one must yield to the other.

WHEN it falleth out (said *Luther*) that two Goats meet the one the other upon a narrow plank or stile that is laid over a deep water; how do they behave themselves? (neither of them can turn back again, neither can they pass the one by the other, becaus the stile is too narrow; if they should thrust one another, then they might fall both into the water and bee drowned) Nature hath taught them, that the one laieth himself down and permitteth the other to go over him; so that thereby they remain both without hurt. Even so people should rather endure to bee trod with feet, then to fall at debate and discord one with another.

Why Christ curseth so sorely in the 109th Psal. [Deus laudem meam ne taceris] whenas hee forbiddeth to Curs, Mat. 8.

A Christian (said *Luther*) for his own person neither curseth nor revengeth himself; but Faith curseth and revengeth it self. To understand the same rightly wee must distinguish God and Man, the Person and Caus. What concerneth God and the Caus, wee must therein have no patience, neither must wee blefs; as for example, when the ungodlie do persecute the Gospel, the same toucheth God and his Caus, as then wee are not to blefs, nor to wish thereunto good success, but rather wee ought to curse and maledict the Persecuters and their proceedings. These (said *Luther*) are called Faith's cursing, which (rather then it would suffer God's Word to bee suppressed, and Heresie maintained) wisheth that all creatures went to wrack; for through Heresie wee lose God himself, *Numbers 16*. But the persons ought not to revenge themselves, but to suffer all things, and (according to Christ's Doctrine and the nature of Love) to do good to our enemies.



CHAP. LIV.

Of SICKNESSES and of the Causes thereof.

Which are the heaviest tribulations and sicknesses.

THe Head-ach and sorrow of heart, above all other smartings are the greatest tribulations and sicknesses; as one said, Ho, ceas, or I am gon. Corporal
plagues and
troubles.
Anno 1530, I was at Coburg (said Luther) where I was plagued in such sort with a sowing and ringing in my ears, that it was like as if a winde went out of my head, to which the Divel was an Assistant.

From whence all sicknesses and plagues do proceed.

WHEN young children do crie lustily, then they grow well; for through crying the members and veins are stretched out, in regard they have none other exercise to bee moved. Ah! the Divel is strong and powerful, of whom every sickness and plague cometh. If the loving Angels defended us not, so were wee in the twinkling of an eie dashed in pieces and utterly spoiled: the Divel would cut us down like trees, with Religion and policie, both Church and Temporal Government, if hee were admitted to lop off but certain little twigs, Procurer of
sicknesses.

of

Of the caus why sicknes doth com.

Matth. 9.

John 9.

A Question was put forth to *Luther*, How these two sentences in Scripture might bee reconciled and accorded; First, concerning the sick of the Palsie, where Christ saith, *Son, bee of good chear, thy sins bee forgiven thee, &c.* Here Christ sheweth, that sin was the caus of the Palsie; yea, of every sickness. Second, touching him that was born blinde, where *John* saith, *That neither bee nor his parents had sinned.* *Luther* answered, and said, In these words Christ witneseth that the blinde had not sinned: Therefore sin is not the caus of blindenes, for onely Active sins (which one committeth himself) are causes of sicknesses and plagues, not Original sin: therefore the sins which the sick of the Palsie committed himself were the caus of his Palsie. But Original sin was not the caus of the blindenes of him that was born blinde, otherwise all people must bee born blinde, or bee sick of the Palsie.

God sendeth no sicknesses into the world but by the Divil; for all melancholie or sicknesses do com of the Divil, not of God. The Divil is our Lord God's Executioner; for my part (said *Luther*) I am a right *Lazarus*, in sicknesses well practised.

Verses concerning the Age, Miserie and Mortalitie of Mankinde, by Luther related.

1. Puer.

*Auspicio à lacrymis, in iisdem finio vitam,
In lacrymis vita est tota peracta mihi.*

2. Adolescens.

Dic, venerande Senex, humanum vivere quid sit?

3. Senex.

Principium vitæ dolor est, dolor exitus ingens.

The Cramp is the lightest or smallest sickness, and I believ the Falling sickness is a piece of the Cramp; as namely, that which is in the head (when the Cramp teareth one in the feet and legs) then it vanisheth, when one quickly moveth himself or runneth.

Encreasing of
Sicknesses.

The Fever in *Germanie* is a physick; for people would feed and swill themselves to death, if the Fever were not, the same maketh them more moderate. *Luther* beeing advertised that Doctor *Sebald* and his wife were dead (as was supposed) of the plague, said, They died rather by reason of trouble and sorrow, then of the plague. And when after their death *Luther* took their children into his house, som hit him therewith in the teeth, saying, That thereby hee tempted God; yea, (said hee) I have gotten fine masters to teach mee what is called, tempting of God.

Infirmities Lutheri Schmalcaldix. Luther's sickness at Schmalcald.

Divine help.

*E*O in loco laboravit ex calculo lethaliter, ita ut in ipsa morte esset; nam omnes de illius vita desperaverunt; that is, In that place *Luther* was grievously tormented with the Stone, insomuch that hee was near unto death; for all men despair'd of his recoverie. No man could cure him, but God helpt him in wonderful wise; for hee had heard that hee should bee carried away from *Schmalkalden*, to the end hee might not die and bee buried there in the eie of that monster the Pope's Messenger. They carried him from thence to *Thambach*; when hee came into his lodging and drank a little red wine, then his bladder opened again so that hee was able to deliver his urine, which in many daies before hee could not. Then at *Thambach* hee wrote with chalk on the wall, *Thambach est mea Phanuel, ibi apparuit mihi Dominus.*

The Physicians in sicknesses (said *Luther*) consider but onely *Causas naturales*, out of what natural causes and from whence a sickness cometh, the same they wil cure with their physick, and they do right thereon; but they see not that oftentimes the Divil casteth a sickness upon one's neck, when it hath no natural causes; therefore a higher physick must bee required to resist the Divil's diseases; namely, Faith and Prayer, which

which physick may bee fetched out of God Word. As then the 31 Psalm is good and necessarie thereunto, where *David* saith, *In manibus tuis sortes mea*. This place (said *Luther*) I now learned in my sickness, and will correct the same in the *Psalter*; for in the first Translation I drew it onely upon the hour of death: But it should bee said, *In manibus tuis tempora mea, omnis vita mea, omnes dies, hora & momenta vita mea*; Exposition of the 31 Psalm that is, *My health, my hap, my life, mis-hap, sickness, death, &c. stand all in thy hands*. Experience also witnesseth the same; for when wee think now wee will bee jocund and merrie, fresh and sound, then God soon sendeth that wee finde quite the contrarie.

Of frailtie and mortalitie, that a humane creature is like a glasse.

Luther (shortly before his death) sent a fair glasse for a present to Doctor *Justus Jonas*, and therewith hee wrote these words following;

One glasse presenteth a glasse to another glasse, guess what it is?

*Dat vitrum vitro Jonæ vitrum ipse Lutherus,
Se similem ut fragili noscat uterque vitro.*

CHAP. LV.

OF DEATH.

Luther's discours of Death.

IN the midst of life, wee are in the midst of death, for wee are subject to manifold and mortal sicknesses and mischances; here one stabbeth himself, there another falleth and bleedeth himself to death; therefore every hour wee have need to call upon God to keep and preserve us. The present time.

Why S^t Paul did not fear death.

When the Prophet *Agabus* declared to S^t Paul at *Cesaria*, that hee should bee bound of the Jews, and delivered over to the Gentiles to bee slain, yet nevertheless, hee disregarded death and took no heed to himself, but willingly went towards *Jerusalem*, and feared death nothing at all. The reason (said *Luther*) the Holie Ghost revealed the same, through which *Paul* was strengthened to die. Signs of death. Acts 21c

To die for Christ's sake.

TO die for the sake of Christ's Word, is esteemed precious and glorious before God; for wee are mortal howsoever, and must die for the sake of our sins. But when wee die for the sake of Christ and his Word and freely confesse the same, then wee die a true honorable death, wee are thereby made altogether holie Relicks, as then wee have sold our hides dear enough. But in that wee (Christians) praie for peace and long life, the same is not for our sake (to whom death is meerly gain) but for the sake of the Church and posteritie.

Of Luther's mourning, countenance and speech, which hee shewed and declared at the death and burial of his loving Daughter Magdalena, of the age of fourteen years, 1542.

Epitaph of Magdalena Lutheri, Daughter of Martin Luther, made by the Father himself.

*Dormio cum sanctis hic Magdalena Lutheri,
Filia & hoc strato tecta quiesco meo.*

Filia

*Filia mortis eram peccati semine nata,
Sanguine sed vivo Christe redempta tuo.*

THe fear of death, is meerly death it self, who so utterly abolisheth death out of the heart, the same neither tasteth nor feeleth any death. A humane creature that lieth and sleepeth, is very like to one that is dead, from whence the Antient said, Sleep is deaths brother. In like manner, life and death is shewed and pictured in this, that daie and night, and all creatures do change and are altered.

*Luther's dream
of himself.*

My dream (said *Luther*) which lately I had, will bee made true ; for I dreamed, that I was dead and stood by my Grave all naked covered with small Rags. Thus am I long since condemned to die, and notwithstanding I live yet.

Of the sentence, John the 8. Whoso keepeth my saying, shall never see death.

L*uther* expounded the same thus, Wee must die and suffer death ; but this is wonderful, that whoso holdeth himself on God's Word, shall not feel death but shall depart as in a sleep, and concerning him it shall no more bee said, *Morior, sed cogor dormire* : that is, I die, but I am forced to sleep. But whoso findeth not himself furnished with God's Word, the same must die in anguish ; therefore when thou comest to that point to die, then make no Dispute at all, but from they heart saie, *Credo in Jesum Christum Dei filium, plus nolo scire* ; I believ in Jesus Christ the Son of God : I will know no more.

*Times of dis-
cases.*

The eight and thirtieth year (said *Luther*) is an evil and a dangerous year, it bringeth many heavie and great sickneses ; Naturally, by reason (happily) of the Comets and conjunctions of *Saturn* and of *Mars*, but Spiritually, by reason of the innumerable sins of the people. Now this life is nothing worth, let us not depend thereon, but trust and believ in God who giveth everlasting life, God give us a happie hour, as then wee have been well here.

Mortal dying.

Plinie the Heathen writer saith, *Libro 20. Cap. 1.* The best Physick for an humane creature is, soon to die ; *Julius* the Emperor contemned the signs of death, was careless of danger, hee said, It is better once to die, then continually to bee full of care and to take heed of himself ; this was enough for an Heathen (said *Luther*), yet wee ought not to tempt God, but to use the means which hee giveth, and then to commit our selvs to his mercie.

That the death of a Christian, is different from the death of an Heathen.

IT were a light and an easie matter for a Christian to suffer and overcome death, if hee knew not that it were God's wrath ; the same title maketh death bitter unto us. But an Heathen dieth securely away, hee neither see'th nor feeleth that it is God's wrath, but meaneth, it is the end of nature and is natural. The Epicure saith, It is but to endure one evil hour.

*Cicero's cogita-
tion of death.*

Cicero, well and finely said, Hereafter wee shall bee made either nothing or saved, as would hee saie, No evil hereafter can bee don unto us.

That the death of a Godly and an upright Christian, is a sign of God's wrath.

WHen I hear (said *Luther*), that a good and Godly man is dead, then am I affrighted and fear that God hateth the world, who taketh away the upright and good, to the end hee may fall upon and punish the evil and wicked. Although I die, it maketh no great matter, for I am in the Pope's curf and excommunication, I am his Divil, therefore hee hateth and persecuteth mee. At *Coburg*, I went about and sought mee out a place for my burial, I thought to have been laid in the Chancel under the Crosse, but now I am of another minde, I know I have not long to live, for my head is like a knife from which the Steel is wholie whetted away and is becom meerly Iron, the Iron will cut no more, even so likewise it is with my head ; Now loving Lord God, I hope my hour is not far, God help, and give mee a happie hour, I desire to live no longer.

To taste of death.

Rightly to taste of death (said *Luther*), is directly to despair; a God-fearing Christian shall not taste of death, (as *Christ* saith) for hee never feeleth compleat despair, although sometimes a Christian is very near thereunto, but hee is drawn back again and preserved by the Holie Ghost. Christian feeling.

Of the contemning of death.

VVe read (said *Luther*) of *S^t Vincence*, who beeing ready to die saw death standing at his feet, and said, Death! what wilt thou? Thinkest thou to gain any thing of a Christian, knowest thou not that I am a Christian? Even so (said *Luther*) ought wee to learn to contemn, to scorn and to deride death. Likewise it is written in the historie of *S^t Martin*, that beeing near his death, hee saw the Diuel standing at his Beds feet, and bouldly said, *Quid tu hic stat horrenda Bestia? nihil habes in me;* that is, *Why stand'st thou here thou horrible Beast? Thou hast nothing to do with mee.* These (said *Luther*) were right words of faith. Such and the like ought wee to cull out of the Legends of the Saints, and leav other fooleries which by the Papists are foisted thereinto. Faith's strength.

That wee ought to drive away the melancholie cogitations of Death.

Luther at *Wittemberg*, discerning a very melancholie man (whom formerly hee well knew) said unto him, Ah humane creature, what doest thou, hast thou nothing elf in hand but to think of thy sins, on death and damnation; turn thine eies quickly away, and look hither to this man *Christ*, of whom it is written, *Hee was conceived by the Holie Ghost, born of the Virgin Mary, suffered, died, buried, descended into Hell, the third daie arose again from the dead, and ascended up into Heaven, &c.* Wherefore doest thou think, that all this was don, *nunquid?* That thou shouldest comfort thy self against death and sin; therefore surceale, bee not affraid, neither do thou faint; for truly thou hast no caus; for *Christ* suffered death for thee and prevailed for thy comfort and defence, and for that caus hee sitteth at the right hand of God his Heavenlie Father to deliver thee. Good security of Grace.

Fidelis animæ vox ad Christum.

Ego sum Tuum peccatum, Tu mea justitia; triumpho igitur securus, quia nec meum peccatum obruit tuam justitiam, nec tua justitia sinet me esse aut manere peccatorem. Benedictus Dominus Deus meus, miserator meus & Redemptor meus, in te solum confido, nunquam erubescam.

That is,

The voice of a faithful soul to Christ.

I Am Thy sin, and Thou art my righteousness; therefore I triumph securely, because neither my sin shall overwhelm thy Justice, nor thy Justice will suffer mee to bee or main a sinner. Blessed bee my Lord God, my Pitier and my Redeemer; in thee onely I trust, and shall never bee ashamed.

Precatio Lutheri.

Sum tuus in vita, tua sunt mea funera Christe,
Da precor imperii Sceptra tenere tui.
Cur etenim mortens tot vulnera sava tulisti?
Si non sum regni portio parva tui.
Cur rigido latuit tua vita inclusa sepulcro,
Si non est mea mors, morte fugata tua?
Ergo mihi certam præstes ô Christe salutem.

That is,

The Praier of Luther.

I Am thine ô *Christ* in my life; thy death is mine: Grant mee part in thy Kingdom, for why by thy death did'st thou endure such grievous wounds, if I am not a small portion

portion of thy Kingdom? Why was thy life enclosed in the Sepulchre, if my death bee not abolished by thy death? Therefore ô Christ give mee sure salvation.

Of the mortalitie of an humane creature.

Dying's certainie.

Quot membra sunt in nobis, tot sunt & mortes; that is, So many members as wee have, so many deaths wee have. Death peepeth out at every member. *Et nos in media vita sumus morti subjecti; i. e. And wee are subject to death in the mid'st of life;* for the Diuel who is a causer and a lord of death, is our aduersarie, and hunteth after our life: hee hath sworn our death, and wee have deserved it; but the Diuel will not gain much by strangling of the Godlie; for thereon hee will crack a hollow nut. Let us die (saied Luther) that so the Diuel may bee at quiet. I have deserved death two-fold; *First*, in that I have sinned against God, for which I am heartily sorrie. *Secondly*, I have deserved death at the Diuel's hands, whose Kingdom of lying and murthering (through God's Assistance, Grace and Mercie) I have destroyed; therefore hee justly in requital thereof wisheth my death.

Of Luther's censure touching the sentence Mat. 24, [There shall rise fals Prophets, insomuch (that if it possible) they shall deceiv the very Elect].

THis sentence (saied Luther) was fulfilled and made true on the holie Fathers; as, on St. Jerom, Austin, Gregorie, Basil, Cyprian, Bernard and others, they were seduced into those Errors, but they remained not therein. St. Bernard wrote many evil and ungodlie things, specially concerning the Virgin Marie: but when hee was near his death, hee saied, *Perdiuè vixi*, I have lived wickedly: But thou, loving Lord Iesu Christ, hast two-fold right to the Kingdom of Heaven; *First*, it is thine Inheritance, for thou art the onely begotten Son of the Father; but that affordeth mee no comfort of the Kingdom of Heaven. *Secondly*, thou hast purchased and merited the same with thy Suffering and Death, thou hast stilled the Father's Wrath, hast unlocked Heaven, and presented the Kingdom of Heaven unto mee, as thy purchased good. Of this have I ioie and comfort. Therefore (saied Luther) hee died well and happily. Like wise when St. Austin was to die, then hee praied the seven Penitential Psalms. But when these Fathers were in health, then they thought not on this Doctrine, but when they were upon their death-beds, and at the hour of death, then they found in their hearts what they were to trust unto, then they felt it high time to abandon from their hearts the depending on humane fopperies which formerly they taught and held, and to betake themselvs onely to Christ, and to relie upon his rich and pretious merit, &c. Then they took hold on such comforts, confessed this Doctrine, and so were made happie and saved.

Of a comfort in our last hour described by Luther.

Almightie, Everlasting God, Merciful Heavenlie Father; who art a Father of our Loving Lord Iesus Christ; I know assuredly, that every thing which thou hast said thou wilt and canst perform, for thou canst not lie, thy Word is upright and true. In the beginning thou hast promised unto me thy loving and onely begotten Son Iesus Christ; the same is com, and hath delivered mee from the Diuel, from Death, Hell, and sin: Afterwards also for more assurance out of his Gracious Will, hee hath presented unto mee the Sacraments of the Altar, and of Baptism, wherein are offered unto mee Remission of Sins, Everlasting Life, and all Celestial Treasure: upon which thy offer I have used the same, and in Faith have depended on thy Word, and have received the same: wherefore now I make no doubt at all, but that I am well secured and settled in peace; therefore if this bee my hour and thy Divine Will, so am I willing to depart from hence with ioie upon thy Word.

Schola Fidei, 1 Cor. 15, The School of Faith, is saied to go about with Death.

Absumta est mors in victoria; Death is swallowed up in victorie.

Si mors, ergò peccatum; If death, then sin.

Si mors, ergò omnes morbi; If death, then all diseases.

Si mors, ergò omnis miseria; If death, then all miserie.

Si mors, ergo omnes Diaboli vires; If death, then all the power of the Diavel.

Si mors, ergo omnes mundi furia; If death, then all the furie of the world.

Sed ista nondum, imò contraria adparent, igitur fide opus est; fidem enim sequitur aperte rerum facies suo tempore, ubi invisibilia nunc, fient visibilia tunc.

That is,

But these things do not appear, but rather the contrarie: therefore there is need of Faith; for an open appearance of things followeth faith in due time, where those things which are now invisible will bee seen then. Moreover upon the foresaid sentence, Luther further said:

Absorpta est mors in victoria; Death is swallowed up in victorie.

Isaia 25, Precipitavit mortem in aeternum; hee hath thrown down death for ever.

When Adam lived, (said Luther) that is, when hee sinned, then Death devoured Life; but when Christ died, *id est, Justificatur*, then Life (which is Christ) swallowed up and devoured Death; therefore God bee praised, *Quod Christus moritur*, that Christ died and hath gotten the victorie.

That the Article of Justification by Faith was altogether darkned in Popedom.

The Pope's Legate beeing at the Imperial diet at *Auspurg*, Luther said unto him, *Monstrate mihi unum locum de Justificatione Fidei*, that is, Shew mee one place of the Justification of Faith

In Decretis, Decretalibus, Clementinis, Sexto, Extravagante; In the Decrees, Decretals, Clementines, Sext, Extravagant.

In omnibus scribentibus omnium Summarum, In all the writers of all the Summs.

In omnibus scribentibus Sententiarum, In all the writers of the Sentences.

In omnibus Sermonibus Monachorum, In all the Sermons of the Monks.

In omnibus statutis omnium Synodorum, In all the statutes of all the Synods.

In omnibus ordinariis omnium Collegiorum, In all the Ordinaries of all the Colleges.

In omnibus regulis omnium Monachorum, In all the rules of all the Monks.

In omnibus postillis omnium glossatorum, In all the Postills of the Glossators.

In toto Hieronymo & Gregorio, In all Jerom and Gregorie.

In omnibus statutis Conciliorum, In all the statutes of the Councils.

In omnibus disputationibus omnium Theolog. In all the disputations of all the Divines.

In omnibus Lectionibus omnium V. In all the Lectures of all.

In omnibus Missis & Vigiliis omnium Templorum, In all the Masses and Vigils of all Temples.

In omnibus cerimoniais omnium Episcoporum, In all the Cerimonies of the Bishops.

In omnibus foundationibus omnium Monasteriorum, In all the foundations of all Monasteries.

In omnibus fraternitatibus omnium Sectarum, In all fraternities of all Sects.

In omnibus peregrinationibus omnium locorum, In all Pilgrimages of all places.

In omnibus cultibus omnium Sanctorum, In all the Worships of all Saints.

In omnibus Indulgentiis omnium Bullarum, In all Indulgences of all Bulls.

In tota Cancellaria Papae. In all the Chancerie of the Pope.

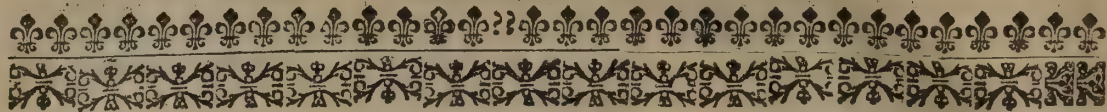
In tota Curia Papae, & in omnibus Curii Episcoporum. At in his oportuisset abundare *Fidei doctrinam*, In all the Court of the Pope, and all the Courts of all the Bishops. And in these the Doctrine of Faith ought to abound.

Sed reperiunt

Orationes S. Brigittae, Rosaria, Psalteria, Orationes Conceptionis Corona B. Virginis, Orationes ad omnes Sanctos, Orationes pro bonis vite hujus, opum & fortuna, Missas similes pro iisdem: hac tantum verbo recitatae sunt sine Fide & valebant, si tantum ore essent prolata. i. e.

But you shall finde

The Praiers of St Brigit, Rosaries, Psalters, Praiers of the Conception of the Crown of the Blessed Virgin, Praiers to all Saints, Praiers for the goods of this life, riches, and fortune; the like Masses for the same: these onely were recited in Word, and it was sufficient, if they were onely uttered with the mouth.



CHAP. LVI.

Of the RESURRECTION from the DEAD.

Luther's Discours of the Resurrection from the Dead, and Everlasting Life.

Christ's, and
our Resurre-
ction.

Rom. 4.

2 Pet. 3.

The joye of
the Chosen,
and sorrow of
the Damned.



*N*no 1544, on Sundaie *Cantate* after Easter, *Luther* made an excellent Sermon touching the Resurrection from the dead, out of the Epistle appointed for the same daie, and handled this sentence, *Thou fool, that which thou sowest, is not quickned except it die.* When *Abraham* intended to Sacrifice his Son, hee believed, that God out of the Ashes would make him a father of children. The faith of *Adam* and likewise of *Eve* (the one created out of a lump of earth, the other out of a rib) preserved them, becauf (without further disputing) they trusted and believed in Almighty God. They did not like the Sectaries, the Anabaptists and others, who saie, How can a handful of water save a humane creature? But to him that believeth in Almighty God, every thing is possible. The conception and birth of every humane creature that proceedeth out of a drop of bloud, is no less a miracle and wonder-work of God, then that *Adam* was made out of a clod of earth, and *Eve* out of a fleshie rib. The world (said *Luther*) is ful of such wonder-works of God, but we are stark blinde, we cannot see them. It is a greater miracle, that a childe is born, then that *Adam* was created out of a clod of earth. The whole world is not able to create one member, no not much as a little leaf, wee should give to such unbelieving Seducers and Sectaries not bread to eat, (but Grains and Hulks) who will measure God's Almighty power with their own humane and natural wit, wisdom and understanding without Faith. The manner of the Resurrection consisteth in these words, Arise, com, stand up, appear, rejoyce yee which dwell in dust and earth. I shall arise again (said *Luther*) and shall speak with you, this finger wherewith I point, must com to mee again, to conclude, every thing must com again, for it is written, *God will create new Heavens and a new Earth, wherein Righteousness shall dwell*; it shall bee no vast nor idle Government, there shall bee all joie and happines, for heaven and earth shall not bee a Barren or unfruitful sand. Heaven and earth shall bee renewed, and wee the faithful shall bee all together in one heap; if wee were here all one, then wee should have peace among our selvs, but God ordereth it otherwise, to the end wee may yern and sigh after the future Paternal home, and may bee made wearie of this toilsom life. Now if there bee joie in the chosene, so must the highest sorrow and despair bee in the damned. Who ever heard, (said *Luther*) that a rushing leaf struck a hole in ones head? Yet nevertheless an ungodly and a faithles person is affrighted even at the rushing of a leaf, but with a true Christian it is not so, for hee hath peace in Christ; on the contrarie, the ungodlie have no peace.

Of Abrahams faith touching the Resurrection of the dead.

A *Abraham* surely believed the Resurrection from the dead, as hee intended to slaughter his Son, through whom notwithstanding, God promised him to increas his seed and Generation as the Stars of heaven, which in the Epistle to the *Hebrews* is finely shewed. Our greatest miserie is, that wee call our Lord God a liar, where the Heathen saie, *Where is now their God.*

That the life to com, will bee far more Glorious then this life here, although Adam had remained in Innocencie, and not fallen.

THe life to com, (said *Luther*) will bee far more glorious, then that when *Adam* was in Paradise before the fall. And indeed, if *Adam* had remained in his innocencie

cencie, yet hee had begotten children, but not everlastingly remained in that state and life in Paradise, hee should have been taken and drawn up into the glorious everlasting life; not by death (for hee had been immortal) but by changing into the life to com. I oftentimes (said *Luther*) meditate hereupon, but am not able to understand it; namely, wherewith or how wee shall spend our time in the world to com, for there will bee no alteration, no labor, no eating, drinking nor sleeping. But I hold, wee shall have Objects enough to behold and to look upon. From hence *Philip* said, *Lord shew us the Father, so are wee satisfied.* The same will bee our delightful and amiable Object with which wee shall have enough to do.

Of the life everlasting.

A Nno 1538, the 7. of *August*, *Luther* discoursed concerning the life to com, and said, In my late sickness I laie indeed very weak, and committed my self to God. But nevertheless many things fell into my minde in the time of my feebleness, concerning the everlasting life, what the same might bee, what joies wee there shall have? Well I am assured, that every thing shall bee revealed which through Christ is presented unto us, and is already ours, seeing wee believ it. But here wee shall not know, how the creation of the new world will bee, for wee are not able to comprehend nor understand the creation of this temporal world nor of the creatures therein, humane sens and reason with speculating and reasoning) cannot fasten the same, in regard with our cogitations wee are not able to attain to the knowledg of such things which are visible and corporal. To conclude, the joies that are everlasting are beyond the comprehension of any humane creatures heart. As *Isaiah* saith, *Exultabit isque in sempiternum letitia glorificata*: that is, *Yee shall bee everlastingly joiful in glorious joie.* But how cometh it, that wee cannot believ God's Word, whenas all things are accomplished and fullfilled of which the Scripture speaketh, unto this Article touching the Resurrection of the dead? This maketh Original sin, the same is the caus of it. The ungodly and damned at the last daie shall bee under the ground, and in some measure they shall behold the great joies and glorie of the chosene and saved, but thereby they shall bee so much the more pained and tormented.

Luther's cogitations, which in his sickness fell into his minde.

Isaiah 41.

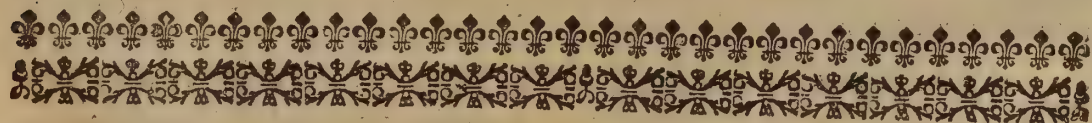
Where the ungodly shall bee then.

Hath our Lord God created so fairly this vanishing and temporal Kingdom; namely, heaven and earth and all that is therein, how much more fair and glorious will hee then make and create yon unvanishing everlasting Kingdom.

Glorie of the everlasting life.

Of the everlasting life.

A S I laie sucking at my mothers breasts (said *Luther*) then I knew full little, how afterwards I should eat, drink, or how I should live. Even so do wee as little understand what the life to com will bee. God in the Prophet *Isaiah* saith, *Qui gestamini in utero meo, qui formamini in matre mea.* As would God saie, yee are not what yee shall bee, yee are yet in *utero*, all wealth, gold and treasure, great Kingdoms, &c. Those our Lord God calleth nothing elf, then all in *utero*.



CHAP. LVII.

OF DAMNATION AND HELL.

What gnashing of teeth is.

Hold (said *Luther*) *Gnashing of teeth* to bee the extremest pain which shall follow an evil conscience; that is, Despair; namely, to know that one everlastingly must bee separated from God.

Gnashing of teeth in hell.

That wee may surely censure out of God's Word, who is damned.

I Wished (said *Luther*) and would willingly from my heart that *Zuinglius* were saved, but I fear the contrarie, in regard Christ commandeth, that wee should so judg and censure, (those that denie God and know him not, or those that denie him before the people, and make him a liar, whom God will not know again, also those that do not believ) that such already are damned. God's Censure and Judgment is sure and certein, which wee safely may pronounce over all the ungodlie, and may damn them, unless God reserveth unto himself a peculiar privilege and dispensation, which hath its scope. Even so *David* from his heart wished that his son *Absalom* might bee saved, when hee said, *Absalom my son, Absalom my son, &c.* yet nevertheless hee certainly believed that hee was damned; therefore hee bewailed him, not onely in that hee died corporally, but was lost also everlastingly; for hee knew that hee died in Rebellion, in Incest, and that hee had hunted his father out of the Kingdom.

Luther's troubles.

In this life (said *Luther*) are many kindes of unequal tribulations, according as the persons are also manifold and different. If another should have had those tribulations which I have suffered, so would hee long since have died; neither could I have endured or held out the Angel's buffeting of *S^t Paul*, no less had *S^t Paul* been able to undergo and endure the Tribulations which Christ suffered. The greatest and heaviest grief is, when one dieth in the twinkling of an eie, and departeth from hence. But hereof wee ought not to dispute, but to refer the same to God's Judgment; wee ought to deal with that which in the Word is revealed unto us.

Touching four sorts of degrees of punishments after this life.

THe Antient made four sorts of differences of Hell. 1. The fore-front, wherein (they saie) the Patriarchs were until Christ descended into Hell. 2. The feeling of pain, yet onely temporal, as Purgatorie. 3. Where the unbaptised children are, but feel no pain. 4. Where the Damned are, which feel everlasting pain, the same is the right Hell; the other three (said *Luther*) are onely humane imaginations. In Popedom they sang an evil song, *Cum Rex gloria, &c. Te nostra vocabant suspiria, te larga requirebant lamenta.* Our sighs called upon thee, our pittiful lamentations sought thee, &c. This was not Christian-like, for the Gospel saith, *They are in Abraham's Bosom.* *Isaiah* saith, *They go into their Chambers.* And *Jesus Sirach* saith, *The Righteous is in the Lords hand, let him die how hee will, yea although hee bee overtaken by death.* Therefore there are no sighings nor lamentations, the poor ignorant people drew the heartie sighing and sobbing of the Prophets (which in their life time they had in yerning after Christ the Messias whom they expected) upon the dead. What hell is, wee know not (said *Luther*), onely wee know, that there is a sure and certain place, as is written of the rich Glutton, when *Abraham* said unto him, *There is a great space between you and us.* For if wee knew it, or that the Scripture had shewed any thing of this place, then there would have been no end or measure in disputing, therefore let us remain simple by the childrens Creed.

Luke 16.

Of the sentence, Isaiah the 28. Believ yee not? so remain yee not.

That is, will yee not believ? so shall yee not remain; our Lord God's things are incomprehensible, yet nevertheless, in yon life (hee saith) hee will shew us all things, and will give us an accompt, why hee made it so. Wee Christians (God bee praised) have a great advantage, in that our faith is grounded so powerfully in the holie Scripture, and alwaie accordeth therewith, this the Turks and Jews have not.



CHAP. LVIII.

Of the last daie of J U D G M E N T.

Luther's discours of the last daie of Judgment.



H, Loving God (said *Luther*) ! come once ; I waite continually for that daie, when early in the morning (inthe Spring, the daie and night are alike long) I see a very cleer morning Red. For these are my cogitations (whereof I purpose also to preach), That swiftly out of the morning Red, will com a black thick clowd, out of which will issue three flashes of lightning, afterwards there will com a clap, and in a moment will strike all on a heap, heaven and earth. The name of the Lord bee praised, who hath taught us to figh and yern after that daie, and in truth wee ought to desire the speedie approach thereof, in Popedom they are all afraid thereof, as they sing, *Dies illa, dies ira*, &c. That daie is a daie of wrath, &c. I hope, truly, that daie is not far off. Christ saith, At that time, hee shall scarcely finde faith on earth, wee have it already (said *Luther*) but in a corner, let us make our accompt, and wee shall truly finde, that wee have the Gospel now only in a corner, whole *Asia* and *Africa* have it not, the Gospel is not preached in *Europa*, in *Grecia*, *Italie*, *Hungaria*, *Spain*, *France*, *England* nor in *Poland*, &c. And sure I am, that this little corner where it is (the hous of *Saxon*) will not hinder the coming of the last daie of Judgment. It is com already so far as to the white hors in the *Apcalyps*, the world cannot stand long, the Lord deliver us from evil, Amen.

Luther's cogitations, how the last daie will break in.

When the Turk (said *Luther*) beginneth a little to decline, then certainly the last daie will com, for then it must bee *de necessitate Scripturae* : of the necessitie of the Scripture. The loving Lord will com, as the Scripture saith, *Cum adhuc semel veniam, tunc commovebo cælum & terram, & tunc veniet desiderabilis omnibus gentibus*: that is, *When I com, I will move heaven and earth, and then shall com the Desired of all nations*. At the last there will bee great alteration and commotion ; for then all the Elements shall bee melted to Ashes, the whole world shall bee made a vast lump again, as in the beginning. Then there shall bee a new heaven and earth, and wee shall bee changed, but the Divel shall remain as hee is, for hee hath nothing of the Elements, as *S^t Paul* sheweth, who had great Revelations. But I hope, seeing the Gospel in such sort is contemned, that the last daie is not far, two hundred years hence God's Word will decreas again and fall, and there will bee a great darkness, for want of upright, faithful servants of the Word, as then the whole world will bee wilde and Epicurish, as then the voice will com and sound, *Behold the Bridgroom cometh*.

Handling of the last daie.

Of another of *Luther's* considerations touching the last daie, about what time it will com.

A Bout the time of Easter in *April* (when they least of all feared the rain) *Pharaoh* was destroyed in the Red-Sea, and the nation of *Israëll* led again out of *Egypt*. Even about the same time (said *Luther*) the World was created, at the same time the year is changed, and Christ arose again and the world renewed ; even so (happily) will the last daie com about the same time. I have cogitations, after and about Easter, when the year is at the finest and fairest, and early at the rising of the Sun, (as at *Sodom* and *Gomorrhah*) the Element will bee gloomie with earth-quakes and thundrings about an hour or little longer, then the secure people shall saie, Look thou fool, hast thou never heard it thunder?

About Easter, happily the last daie will com.

That

That the last daie will part and separate the Righteous from the ungodly.

THe upright Art of *Alchimie* (said *Luther*) liketh mee very well, and indeed, it is the Philosophie of the antient, I like it not onely for the profits sake which it bringeth in melting of the Metalls, in excocting, preparing and extracting, also in distilling herbs, Roots, and in subliming. But also, I like it for the sake of the Allegorie and secret signification, which is surpassing fair; namely, touching the Resurrection of the dead at the last daie. For like as in a Furnace the fire extracteth and separateth that which is the best out of the matter, yea it carrieth upwards the spirit, the life, the sap, and strength, so that it possesseth the uppermost part of the Still, it cleaveth thereon, and then trickleth downwards; insomuch, that the fat swimmeth above, and the best thereof hovereth alway uppermost; but the unclean matter, or the dreggs is left at the bottom like a dead carcase and worthless thing. Even so likewise, God will deal at the last daie of Judgment, therewith hee will separate all things through fire, will sunder and part the Righteous from the ungodly, the Christians and Righteous shall ascend upwards into heaven, and therein shall live everlastingly; but the ungodly and damned (as the dross and filth) shall remain in hell, and therein bee damned.



CHAP. LIX.

OF ALLEGORIES.

Luther's discours of Allegories and Spiritual significations of Scripture, and how wee ought to deal therewith.

Description of
Allegories.



Allegories and Spiritual significations, (said *Luther*) when they are directed upon Faith, and seldom used, then they are good and laudable; but when they are drawn upon the life and conversation, then they are dangerous and I am an enemy unto them, for when men make too many of them, then they pervert and spoil the Doctrine of faith. To conclude, Allegories or spiritual significations are fine ornaments of whores-hides, they are not of proof, wee ought not lightly to make use of them, except the principal cause bee first sufficiently proved with strong grounds and arguments, as wee see *S^t Paul* did in the 4. Chap. to the *Galathians*, the bodie is the Logick, but Allegorie is the Rhetorick; now Rhetorick (which at length finely and amply adorneth and enlargeth a thing with words) is of no value without Logick, which round and briefly comprehendeth a matter. When with Rhetorick, men will make many words without ground to no purpose, then it is but onely a trimmed thing and a carved Idol.

Of the Legends of S^t Margaret.

Picture of
the Church.

THE Legends of *S^t Margaret* (said *Luther*) have an Ecclesiastical Allegorie, and a spiritual signification of the Church; for the Church is the pretious pearl and costly jewel. *Olybrius* the tyrant is the world, that laieth it self against the Church, and resisteth her, insomuch as hee casteth *Margaret* into prison, where shee is throughly plagued and tormented of the dragon the Divil with manifold tribulations, out of which shee is not able to free her self until shee getteth hold on the Crose; that is, on Christ, hee driveth away and stabbeth the Dragon to death. In like manner *S^t Christopher* and *S^t George* have their spiritual significations.

What Allegories are.

Allegorie,
metaphora.

AN Allegorie is, when a thing is signified and understood otherwise then the words do expresse. *Allegoria in sententiis*, and whole speeches is, *Metaphora*, in words and vowels that are colored. Among all Languages none is so rich of Allegories as Hebrew:

Hebrew : The *Germane* tongue is full of Metaphors, as when wee saie, *Great crying: Few will: Hee hangeth the cloke according to the winde: Katharine of Born is the morning star at Wittemberg, &c.* These (saie *Luther*) are Metaphors, that is, Colored words. Allegories are, as when Christ commandeth that one should wash another's Feet, of Baptizing, of the Sabbath, &c.

Wee must not hold and understand Allegories as they sound, as when *Daniel* saith (concerning the beast that had ten horns) wee must understand the same to bee spoken of the Romane Empire. Even so Circumcision in the New Testament is an Allegorie, but in the Old Testament it was no Allegorie: wee ought to observ them in the scantest measure. The New Testament frameth Allegories out of the Old; as it maketh two Nations out of *Abraham's* sons, and in the Old Testament it was don and went even so. It is neither seemly nor fitting for us to make Allegories, as the Sectaries imagine; for (God bee praised) now all Arts are brought forth in most clear and complete sort; but alas, the same are sorely contemned, as the world sorely contemned Christ their own Savior, whom they held for the most despised, yea, they hanged him on the Gallows.

Daniel 17.

Nota bene.

Of the Knight Saint George.

THE Legend of *S^t George* hath a fair spiritual signification concerning temporal Government and policie. The Virgin signifieth the Policie; shee is vexed and persecuted by the Dragon the Divil, who goeth about to devour her. Now hee plagueth her with hunger and dearth, then with pestilence, now with wars, then hee spoileth and devasteth her, so long, until a good Prince or Potentate cometh, who helpeth and delivereth her, and restoreth her again to her right.

Of the insolent boldness of the Sophists, in feigning and dallying with Allegories.

THE Presumption and boldness of the Sophists and School-Divines is a very ungodlie thing, which som of the Fathers also approved of and extolled; namely, of spiritual significations in the Holie Scripture, whereby shee is pitifully tattered and torn in pieces, as these their Verses shew,

*Litera gesta docet, quid credas Allegoria,
Moralis quid agas, quò tentas Anagogia.*

With such signification (saie *Luther*) did they plaie and dallie which serv to no purpose (as every one may see) neither to teach of Faith nor Godliness; they are meerly ridiculous and childish fopperies; yea, it is an Apish work in such sort to juggle with Holie Scripture: It is no otherwise then if I should discourt of Physick in this manner: 1. The Fever is a sickness, *Rebarbara* is the physick. 2. The Fever signifieth the sins, *Rebarbara* is Jesus Christ. 3. The Fever is a fault and failing, *Rebarbara* is the strength against it. 4. The Fever signifieth Condemnation, *Rebarbara* the Resurrection. Who seeth not here (saie *Luther*) that such significations are meerly juggling tricks? Even so and after the same manner are they deceived that saie, Children ought to bee Baptised again, becaus they had not Faith.

To juggle and plaie with Holie Scripture.

To plaie with Allegories in Christian Doctrine is dangerous, the words now and then are acceptable, and enter fine and smoothly, but they are to no purpose; they serv well for such preachers as have not studied much, who know not rightly how to expound the histories and texts, whose leather is too short, and will not stretch, as then they laie hold on Allegories, wherein nothing certainly is taught, on which a man may ground; therefore wee should accustom our selvs to remain by the clear and wholsom text. *Philip Melancthon* asked *Luther* what the Allegorie and hidden signification was, That the Eagle, during the time hee broodeth and sitteth upon the eggs, hunteth not abroad, hee keepeth but one young, the other hee thrusteth out of the nest, and casteth them away. Likewise, why the Ravens nourish not their young ones, but forsake them when they are yet bare, and without feathers? *Luther* answered, and said, The Eagle signifieth a Monarch, who alone will have the Government, and suffer none besides himself to bee his equal: But the Ravens are the harsh and hard-headed swine and bellie-gods the Papists.

of

Of Sophisticall Allegories.

The Allegorie of a Sophist is alwaie screwed, it croucheth and boweth it self like a Snake, which is never straight, whether shee go, creep, or lie still, onely when shee is dead, then shee is straight and upright.

Of Allegories, and when Luther disburthened himself of the same.

When I was a Frier (said Luther) I was a master in spiritual significations, then I was altogether in my Allegories; but afterwards, when (through the Epistle to the *Romans* I came a little to the acknowledgment of Christ) I saw that Allegories were vain, not what were signified by Christ, but who and what hee is. Before that time I Allegorized and spiritually signified every particular thing; yea also, the *Cloaca*. But afterwards I considered the histories, how difficult and heaveie a matter it was that *Gideon* fought with the enimie in that manner as the Scripture sheweth; those were no Allegories, nor spiritual significations: but the Holie Ghost saith, Faith onely, with three hundred men, beat so great a multitude of the enemies. *S^t Jerom* and *Origen* (God forgive it them) help thereunto that Allegories were held in such esteem. In whole *Origen* is not so much as one word of Christ.

Gideon's Bat-
tail, *Jud. 7.*

Of Luther's best Art.

I Can neither labor nor discours any more, (said Luther) when I was young then I was learned, and specially before I came into Divinitie, then I dealt altogether with *Allegoriis*, *Tropologiis*, *Anagogiis*, there was nothing with mee but altogether Art. If one had now the same, hee would carrie it about him for an holie Relick; but I knew it was not worth a Surreverence: Now I have shaken it off, and my best Art is, *Tradere Scripturam simplici sensu*; that is, *To deliver the Scripture in the simple sens*; the same doth the deed; therein is life, strength, doctrine and Art; in the other is nothing but foolishness, let it lustre and shine how it will. When men will aim at that scope (said Luther) and will make *Tropos*, *Tropes*, then wee that are Christians have lost. It is not so to Trope, they ought to prove *Tropos*.

The best Di-
vinitie.

Muntzer in that manner Troped with the third Chapter of *John*, *Nisi quis renatus fuerit ex aqua*; that is, *Unless one bee born again of Water*, &c. and said, *Aqua significat tribulationem*; ut in illo loco, *Intraverunt in animam meam aquae multae*: *Sententia ergo est, Per tribulationes oportet nos ingredi in regnum caelorum*; that is, *Water signifie's tribulation*; as in that place, *Many waters entred into my soul*: The meaning therefore is, *That by tribulation wee must enter into the Kingdom of Heaven*. Thus did *Muntzer*, but *S^t Austin* gave a rule, *Quod Figura & Allegoria nihil probet, sed Historia, Verba & Grammatica*; i. e. *That Figures and Allegories prove nothing at all, but Historie, words, and Grammar*.



CHAP. LX.

Of the LEGENDS of the Saints.

Of Saint Elizabeth.

Saint *Elizabeth* (said Luther) was born *Anno Domini*, 1207, when Emperor *Otho* and *Philip* were at debate and tore themselves about the *Romane Empire*. Shee lived not above four and twentie years. After shee had been dead five years, then shee was Canonized by Pope *Gregorie* the ninth, and proclaimed a Saint: Shee was invocated by many which knew her, and lived in her daies.

Ah! (said Luther) how fast were the Bishops asleep, how negligent were they in permitting

permitting such Errors to com into the Church. It was a time of God's Anger; for seeing they forsook the Bible, therefore afterwards such things were taught: But now (by God's Grace) wee have the Word, and where God's Word is pure and untalsified, there must also bee the Holie Ghost.

Few of the Legends are pure; the Legends of the Martyrs are least suspected, as they who approved their Faith, and sealed the same with their blood. The Legends of the Friers (specially of the Hermits, which dwell all alone from people, called *Anachorites*) are abominable; for they have many strange, horrible, and lying miracles and fooleries, touching wonderful moderation, chastitie and nurture. I hold much of those Saints which are not known in particular wise, which do live after a publick sort like other people, without hypocrisie; they boast not, neither do they permit themselves to bee noted.

Of Saint Anna.

Concerning Saint *Anna* (they saie) shee had three husbands, as these little Verses do sound:

Anna solet dici tres concepisse Marias,

Quas genuit viro Joachim, Cleophe, Solomèque.

They saie *Anna* bare to her three Husbands three *Maries*; *Marie* the Mother of the Lord Christ by *Joachim*, *Marie Solome* by *Solome*, and *Marie Cleophe* by *Cleophas*; whenas notwithstanding *Solome* is the name of a woman. Even so they saie, *John* the Evangelist was the Bridegroom of *Magdalena*, as they sing of him in the Sequents, *Thou hast forsaken the loving breasts, or thy sweet heart, and wentest after the Messias.*

Wee read also in a Missal (saie *Luther*) of innumerable many Masses, which worshippings were prepared and instituted by the Pope, onely for the sake of monie. The whole week after *Michaelmas*, every daie they observ Vigils and Soul-masses for the Dead; then they sprinkled and perfumed the houses or places wherein the bones of the Dead laie, the same (they believed) either should ease their pain, or deliver them thereout; all this they stedfastly held and believed without, yea, contrarie to God's Word.

Of the Virgin Tecla:

IN the Legends of the Virgin *Tecla*, who by *S^t Paul* was baptised, is written, That shee wakened in *S^t Paul* a carnal lust. *Luther* laughing at such lies, saie, Ah loving *Paul*! thou hadst another manner of thorn in thy flesh then carnal lust and desire. The Friers who live securely at ease and have good daies, do dream (according to their leacherous cogitations) that *S^t Paul* also was plagued with the like tribulations as those bellie-gods are. Popish devils sing.

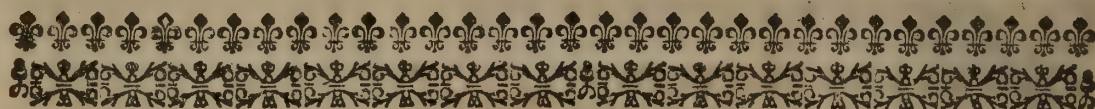
The Legends of *S^t Christopher*.

THE Legends of *S^t Christofer* (saie *Luther*) is no Historie; but the Grecians (as wise, learned and rich-sensible people) feigned the same; to shew how a true Christian should bee, and how it went with him; namely, a very great, tall and strong man, who carried a little childe (*Jesus*) upon his shoulders, which was heavie, in-somuch as hee was constrained to bend and bow under him (as the name *Christopher*, that beareth Christ, sheweth) through the raging and boisterous sea, the world; where the waves the tyrants (the Tyrants, the Hereticks and all the Divels) beat upon and persecute him, would willingly bereave him of bodie and life, of honor and wealth; but hee holdeth himself on a great tree as upon a staff; that is, on God's Word. On the other side of the sea standeth an old man with a Lanthorn, in which a candle burneth, the same are the Prophets. Afterwards hee listeth himself up, and so arriveth safely on the shore, where hee is secure; that is, into everlasting life. But at his side hee hath a Tash, wherein is fish and bread; to shew, that God here on earth will also nourish and take care for the bodies of his Christians in such persecutions, crosses and mishaps which they must endure, and will not suffer them to die of hunger, as the world willingly would have. It is (saie *Luther*) a fair and a Christian-like imagination; as also that of *S^t George*, for *George* in the Greek tongue is called a *Builder*, that buildeth Countries and People with Justice and Righteousness, that hindreth and resisteth the enemies that intend to assault and hurt them. of

Of the Legends of the Saints.

Devilers of
Legends.

IT was one of the Devils proper plagues (said *Luther*) that wee have not so much as as one Legend of the Saints pure and true, they are stuffed so full with lies, that without heaue labor they cannot bee truly corrected. The Legend of *S^t Katharine* is opposite to all *Romane* Histories. For *Maxentius* was drowned in the *Tiber* at *Rome*, and never came to *Alexandria*, but *Maximus* had been there, as wee read in *Eusebius*, since the time of *Julius Caesar* (and long before) there had been no King in *Egypt*. Doubtless a despairing wicked wretch it was, that jeered Christendom with such lies, surely hee sitteth deep in hell. Such fopperies did wee believ in Popedom, but wee understood them not, therefore let us give God thanks, that wee are freed and delivered from the same, and let us praie, that one daie or other wee bee not forced to believ such yea, more ungodly things.



C H A P. LXI.

Of Spiritual and Church-Livings.

Luther's discourse of Spiritual or Church-Livings.

Bestowing of
Spiritual Liv-
ings.Want of up-
right preach-
ers.

Y advice and consideration is (said *Luther*) that the foundations and Bishopricks of the protestant Bishops may bee permitted to remain to the profit and use of poor Students and Schools; and when a Bishop, a Dean or Provost upon a foundation will or cannot preach himself, that as then hee shall at his own charge maintain other Students and Scholars which are fitted thereunto, and permit them to studie and to preach. But when Potentates and Princes rend and tear Spiritual livings to themselvs and will famish poor Students and Scholars, then the Parishes of necessitie must bee devasted, as is don already, for wee can get neither ministers nor Deacons. The Pope (although hee bee our mortal enemy) must maintain us, yet against his will, and for which hee hath no thanks.

Of the robbing of Church-Livings.

Abuse, yea, -
robbing of
Church Liv-
ings.

S. Laurence.

Spiritual Po-
pish Livings.The Pope's
kernel.

Luther lamenting the robbing of Church-Livings by great Princes and Potentates, said, These times are evil, in that now the Church is so spoiled and robbed, they give nothing, but take and steal; in former times, Kings and Princes gave liberally and richly to her, but now they rob and devast her. The Church is more torn and tattered, then a Begar's Cloak, nothing is added to the stipends and wages of the poor servants of the Church. Those that bestow them to the right and true use, are persecuted, it goeth with them as with *S^t Laurence*, who against the Emperor's command, parted the Church Livings among the poor.

The Spiritual livings in Popedom, are unworthie that Christianlike use should bee made thereof, for they are the wages of whores (as the Prophet saith) and shall return again to whore's wages. The Pope is fooled (said *Luther*) in that hee suffereth the Emperor and other Princes to take possession of Spiritual Livings, hee hopeth thereby to preserv his autoritie and power by them. For that caus, hee wrote also to *Henric* King of *England*, that hee would bee content that the King took possession of Spiritual Livings, so far forth that hee (the Pope) might but onely bee acknowledged by the King to bee the chiefeest Bishop. For (said *Luther*) the Pope thinketh thus, I must now in these times of trouble and danger Court the Beast; I must yield in som things, &c. Therefore (said *Luther*) I rejoyce, that I have lived the time to see the Pope humbled, hee is now constrained to suffer his Patrons, his Protectors and Defendors to

to take possession of Spiritual or Church Livings, onely thereby to preserv his power and auctoritie, but so long as God's Word standeth, so long will the Pope stand like a tottering Wall, until hee bee quite overthrown. But how will it bee with the Monasteries and Churches which are fallen down, decayed and destroied? They shall never bee erected, and the Prophecie is now fulfilled, *Apocalyps*, the 17. That Kings shall hate the whore, and shall make her desolate and naked, &c. Popedom hath been and will bee a prey. Twelv years since, the Pope suffered one Prince to take possession of divers Bishopricks, who were constrained to redeem themselvs. But afterwards at the Imperial Diet at *Auspurg*, that Prince was compelled to restore them; but now the Pope giveth him leav again; the same Prince and his retinue may well forsake the Gospel, seeing the Pope yeldeth and appointeth so much unto him. It is now a very strange time, of which wee little thought twentie years past, for the Pope (that grizely Idol, of whom all People stood in fear) must now suffer, that Princes contemn and scorn him, which the Emperor dared not to have don thirtie years past, no not with one word to have touched him. To conclude, the Papists do intend very wicked practises, God resist them, let us but onely diligently praie, and remain by Christ and by his Word, which is pure.

Whereto Spiritual Livings might well bee used.

A Poor Student (said *Luther*) may well have and use Spiritual Livings to maintain his studying, onely that hee share and binde not himself with ungodly and unchristianlike vows, nor consenteth to have Communion with the errors of the Papists. Ah, that wee might enjoie but onely the seventh part of the Gown (the Livings of the Church) to maintain poor Students. I am sorie, that our Princes have such desire to Bishopricks, for I fear, they will bee their bane, and that therewith they will lose what is their own.

When at the Imperial Diet it was handled, that the Monasteries should bee surrendered up to the Emperor, that hee might Billet his Captains therein; then (said *Luther*) I my self advised, and still will advise, that all the monasteries rather should bee pulled down and destroied, for who will suffer an Imperial Captain in his Countrie? This is meerly the Stratagem of the Bishop of *Mentz*, those fellows fain would have kept the upper hand over the Monasteries, as the Pope in *Italie* hath devoured all the Monasteries and Abbies.

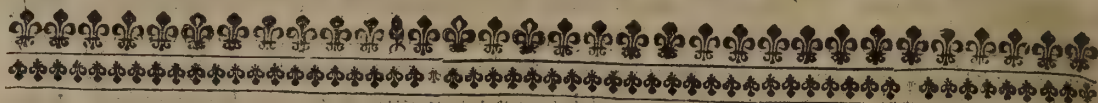
Of the expounding of that sentence: Divitias peperit mater Ecclesia honorificata, & postea filia perdidit matrem: that is, The honored mother-Church hath brought forth riches, and afterwards the daughter hath destroied the mother.

His sentence (said *Luther*) is true; for although the Church hath made riches and wealth, yet such make use thereof as are unworthie: touching this wee have a faire example in the tribulations and temptations of rhe Lord Christ, *Matth.* the 4th first the Church is plagued with hunger, with povertie, &c. As under the *Romane* Emperor; secondly, shee is vexed with heresies, for the Divil did not lead our Lord Christ into the Temple, but upon a Pinacle of the Temple, that is, over the holie Scripture; thirdly, shee is tormented by riches and power, the same is effected among the Popes, where they onely feed, swill, and work all manner of villanie, and therewithall they forget the Bible and holie Scripture.

That Spiritual Livings ought to bee imploied towards the maintaining of the Pulpit.

Christianus, King of *Denmark* wrote lately unto mee, (said *Luther*) that hee had displaced all the Popish Bishops in his Kingdom, and in their stead, had ordained Superintendents, Doctors, and Christian-like Ministers and Teachers, and had appointed competent Stipends for them, wherein his Majestie desired my further advice and counsel. But the King had put one Article into the draught; namely that all the Incom, Rents and Tributs of the Bishopricks should bee brought under the Crown.

I wrote again to his Majestie that, *sua querere, male olet*: that is, It favor's ill, for a man to seek his own interest, and that I feared the Crown might bee removed too far from the poor ministers, so that they might bee constrained to suffer hunger. *Ille Rex non habet illum propensum animum ad alendos ministros verbi, ut noster Elector, nam noster Princeps Joannes Fridericus, solus est defensor & nutritor pastorum*: that is, That King is not so forward to maintein the ministers of the Gospel, as our Elector: for our Prince *John Frederick* is the onely defendor and maintainer of Preachers.



CHAP. LXII.

OF VVARS.

That through treacherie, much is atchieved in Wars.

Brunswick.



Mong all the strong Cities which I have seen (said *Luther*) I must give *Brunswick* the prais, which in a sort is invincible, yet nevertheless no Citie is so strong, but, if an Als loaden with monie can but make waie thereinto, it may bee won, meaning through treacherie. I hear saie, that the *French* King spendeth as much upon Intelligence, as upon the whole Armie besides, and hath atchieved and gained much by treacherie; for few years past, having Wars against Pope *Julius* and the *Venetians*, hee put to flight and routed twentie thousand of the Pope's Armie, with four thousand men, the same was don by treacherie. But victories, fortune and good designs in War, are given by God, as wee well finde in *Hannibal* that most famous Captain, hee tugged the *Romans* throughly, hee hunted them out of *Affrica, Sicilia, Spain, France*, and almost out of all *Italie*. I am perswaded (said *Luther*) hee was a surpassing valiant man, if hee had had a particular describer of Histories, then doubtles, wee should have understood many great and glorious actions of him.

Hannibal, an excellent souldier.

Of faithles dealing among great Princes, and of the Wars against Millain, and of the manly actions of the German souldiers.

Emperor *Maximilian*, and King *Lodowik* of *France* made a League, wherein they willingly would have had the Pope; now as hee consented thereunto, and for confirmation of the same, each one apart took the Sacrament, then the Pope soon after brake the League and joined with the *Venetians*. When the Emperor was advertised thereof, hee said, Wee three, who are held to bee the heads of Christendom, are the most despairing and perjured villains that are under the Sun, wee are becom faithles, not onely one towards another, but also towards God. On Easter daie following, the Pope was beaten, overcom and humbled by the *French*, but afterwards, hee sent secretly the Cardinal, *Matthias Long* (now Bishop of *Saltzburg*) to the Emperor, who made them at an union again against the *French*, insomuch that the *French* King, lost *Millain* through the *Switzers*. About this Bride *Millain*, (which yieldeth yearly ten hundred thousand of Florins) such shedding of bloud hath risen (and continueth to this daie) as is beyond mans cogitation, for shee is very rich, and a Keie to *Italie*, the *French* King desired this Citie again of the Emperor *Charls*, promised to paie him a yearly tribute; but the Emperor intended to give the same to the middle Son, not to the Dolphin or eldest, nor the youngest, yet so that it should not bee an Inheritance, from hence the War proceeded. And so long as the *French* King had *Germans* with him, so long hee held the victorie and the field; for high *Germanie* yieldeth the best and most trustie Souldiers who are content with their wages and do defend the people, they are not like the *Spaniards* that take away monie, wealth, wife and children with great infidelitie and in chastitie, they will bee host in the hous and have the Keies at

Millain the Bride for whom they woe.

at their girdles, will cleane Chests and Trunks, will use women and maidens according to their wilful pleasure, &c. Therefore no bodie desireth their protection. From hence *Anthonie de Leva* (a born Spaniard, and the the chiefeſt Captain about the Emperor) at his laſt end admoniſhed the Emperor to make much of the *Germane* ſouldiers, and in any caſe not to loſe their good affections, for they held together as one man.

That War is God's greateſt puniſhment.

THE Papists have Wars in their mindes againſt *Germanie*; I believ not (ſaid *Luther*) that our poſteritie ſhall enioie peace, God turn his Anger graciously from us; for War is one of the greateſt puniſhments; as that which deſtroyeth and taketh away Religion, Temporal and Domeſtick Government, it laieth all in the duſt: Dearth and Peſtilence are Fox-tails, yea nothing in compare of War. Peſtilence is the moſt gracious and eaſieſt puniſhment; therefore *David* among the three puniſhments made choice of peſtilence.

That year as the Princes of the Empire were aſſembled at *Frankfurt*, *Luther* ſaid, There is no hope of peace, ſeeing the Papists thus rage and ſwell; they ſurpaſs us far in riches, in number, and in power: But it is not good to war againſt God, for hee hath this privilege and advantage, that with a few hee can defeat a great multitude, and make them faint and full of fear. How manie examples in Holie Scripture do witneſs the ſame. Ah, that wee were not ſo evil! wee have, God bee praized, a juſt Cauſe; but alas, wee are unthankful and wicked, inſomuch that God will viſit and puniſh the good with the bad.

Our Lord
God's advantage
in War.

Of News from Franckfurt.

ANNO 1539, the 10 of *April*, *Luther* received Letters from *Franckfurt*, ſignifying, that the ſtate of Peace ſtood very doubtful; for the Adverſaries made very craftie, deceitful, unequal and impertinent Propoſitions, as if they jeered thoſe of our part. The Emperor's Legate alſo undertook to treat further in the buſineſs then hee had Commiſſion to do: But our people were of good mindes, they expected whether it would tend to peace or war. Then *Luther* ſaid, Theſe Letters muſt bee read *Dialecticè, non Grammaticè*, wee muſt underſtand them much otherwiſe then the words do ſound; for they Eclipse the conſequence, wee have no hope of Peace with theſe Adverſaries.

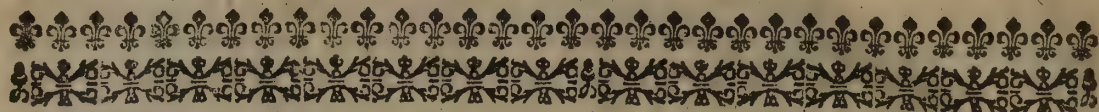
Of Julius Ceſar's Battails.

Julius Ceſar (ſaid *Luther*) fought two and fiftie Battails in perſon; in the ſame were deſtroyed above eleven hundred thouſand men. That Armie (ſaid *Luther*) which is furniſhed with a juſt Cauſe, and then giveth a valiant on-ſet when they join Battle, the ſame partie ſurely hath the advantage, as the Heathen ſaid,

Frangit & attollit vires in milite cauſa,

Que niſi juſta ſubeſt, excutit arma pudor.

When the Cauſe is not good, then a man is aſhamed to defend himſelf. I make no doubt there will bee luſtie theſhing between them; they are diveliſh brains, and have been ſpinning thereon a long time. The praies of good and godlie Chriſtians will much avail, as *David* ſaith, *But I praied*, &c. Let us but onely praie (ſaid *Luther*), for this Allarm will not bee ſtilled and ſmothered with weapons, nor with humane ſtrength and wiſdom, but onely with praier. This Allarm already is known at *Rome*; the Pope will write thereof to the Emperor, will ſalute him and make himſelf jocund thereover: The King of *England* will alſo have notice thereof; In the French Court, likewise they will diſcourſe of it, how and in what manner the houſe of *Saxon* falleth of it ſelf, and ſpoil one another among themſelves, &c. The Diſſel will not bee idle, hee hath carried the news long ſince to *Rome*, the Papists in their fiſts will jeer thereat, they will ſaie, Behold theſe are our Goſpellers, theſe are the good fruits of their Doctrines, &c. There will bee (ſaid *Luther*) a tumult and *Quaſſatio* of the Church; but God will well preſerve her.



C H A P. LXIII.

Of surpassing war-like Captains and Champions.

Luther's discours of war-like Captains and Champions.

Valiant Act,
of Lord de
Doria.

Andrew de Doria, one of the chiefest Captains and Commanders under Emperor Charles (being by the Turks round about inclosed) was forced with a small number of souldiers to break through the whole Turkish Camp and Armie, and flew into *Italie*, where hee strengthened himself, returned, and once again brake through them, and encamped himself in the place where hee laie before. Truly (said Luther) it was a valiant act and work of a great Champion, in that sort twice to break through so mightie an Enemie and Armie.

Of Tamerlane.

Tamerlane, and
his Acts.

Tamerlane King of the *Tartarians* beat the Turk with two hundred thousand men, took the Turkish Emperor Captive, set him like a bird in an iron cage, and carried him about therein for a scornful spectacle. When hee laid siege to a Citie or Fort, hee first erected a white Flag, thereby offering to them Peace; the second time a Red, to signifie Blood; thirdly hee shewed them a black Ensign, denoting Devastation and Destruction. Hee was a great Tyrant; hee boasted that hee was God's burning Wrath, and the Devaster of the World.

Of Alexander the Great.

Alexander
Magnus.

The like brave Champion was King *Alexander*, who lived a short time, and in the space of twelv years brought under his power almost the whole world. *Julius Cesar* intended to imitate him, but hee was onely his Ape; for hee confused and destroyed the Government, and the publick good; one sword oftentimes keepeth another in the sheath.

Strange peo-
ple.

When *Darius* King of *Persia* propounded peace to *Alexander*, hee refused to accept thereof; then *Parmenius* (his chief Counsellor) said, If I were *Alexander*, so would I accept of it: Whereupon *Alexander* said, If I were *Parmenius*, so would I do it; as would hee saie, Thou art not the man that I am.

That great Champions, are God's gifts.

God giveth
and preserveth
great people
in both Go-
vernments.

Great people and Champions (said Luther) are special gifts of God, whom hee giveth and preserveth, they carrie their business and achiev great Acts, not with vain imaginations, cold and sleepe cogitations, but are specially moved thereunto and driven on by God, and so do accomplish their cours and acts. Even so likewise did the Prophets, *S^t Paul* and other excelling people accomplish their actions by God's special Grace. The Book of *Judges* also sheweth, how God wrought great matters through one single person, and took it away again. The blindness of the Papists is the greater, in that they think, this Doctrine cometh and is revealed by an humane creature, as though the Prophet *Elias* (a poor begger, and one onely man) did not also great things against so many of *Baals* Priests; likewise *John* the Baptist, a single man (in a short time) overcame the *Pharisees* with a glorious victorie. It is not said, one onely man; but God's man, for a great Potentate and Champion, is not one man.

That every great Champion, is not qualified to bee a Monarch, or to rule alone.

Souldiers good
Governors.

Luther (continuing his discours touching the great virtues and acts of Champions) said, Every great Champion is not fitted to bee a Monarch and to govern alone.

For

For hee that is a Souldier, looketh but onely after victories, how hee may prevail and keep the field, they look not after Government, how people and Countrie may bee well Governed. Yet notwithstanding, *Scipio*, *Hannibal*, *Alexander*, *Julius* and *Augustus*, *Cæsars*, looked also upon the Government, to the end good rule and discipline might bee observed.

Of the office of a great Champion and Souldier.

A Valiant and brave Souldier, seeketh rather to preserv one Citizen and man, then to destroe a thousand enemies, (as *Scipio* the Roman General laid) Therefore an upright Souldier beginneth a war not lightly without urgent caus. Upright and true Souldiers and Captains, make not many words, they are discreet, they discourf not much, for they have seen people, when they speak, then the deed is therewith.

Of the Insurrection at Coln.

Coln (said *Luther*) is a great Citie in *Germanie*, bigger then *Nuremberg*, or *Ausburg*. The inhabitants of *Coln* lately made an Insurrection, they assaulted the Cathedral Church, hunted out the Priests whores, and drove away above two hundred Friers and Nuns, and (as *Spalatine* writeth) they buried the holie Relicks. I like not such doings (said *Luther*) in taking such forcible actions in hand, they give therewith a great blow to the Gospel, they give offence to many people, they fish before the Net, &c. The Prophet *Isaiah*, and *S^t Paul* do saie, I will grinde him (the Antichrist) to powder with the Rod of my mouth, and will slaie him with the Spirit of my lips, &c. with such weapons wee must beat the Pope. Popedom can by force, neither bee destroyed nor preserved, for it is built upon lies, therefore such a Kingdom must bee turned upside down and destroyed with the word of truth. I am an enemy to those (said *Luther*) that fall in by force, it is said, Preach thou, I will give strength, &c.



CHAP. LXIV.

Of constrained DEFENCE.

Whether wee may resist the Emperor or no.

His question, (whether with God and a safe conscience wee may defend our selves against the Emperor, if hee should take in hand to overcome us) is to bee brought before Lawyers, and not before Divines. If the Emperor beginneth a War against us, so intendeth hee, either to destroe the office of preaching and our Religion, or els, hee intendeth it against the Policie and *Oeconomie*, against the temporal and hous-government to confuse and disturb the same. As then hee is no more to bee held for an elected and lawful Romish Emperor, but directly for a tyrant. Therefore it is altogether needles to demand, whether wee may strive for the upright, pure Doctrine and Religion. Wee ought and must strive for wife, for children, servants and subjects, yea wee are bound to defend them from wrongful power. If I live (said *Luther*) I will write an admonition to all the States of the Christian world concerning forced defence, that every one is obliged to maintein and defend him and his against wrongful power. First, the Emperor is the head in the temporal Kingdom and of the bodie, of which bodie every subject and private person is a piece and a member to whom the right of a forced defence is permitted, as to a temporal and civil person, for if hee defend not himself, then hee is a slaier of his own bodie. Secondly, the Emperor is no Monarch nor sole Lord in *Germanie*, but the Princes Electors together with the Emperor, are temporal members, each of which is charged and commanded to take care of the Empire, to further the good thereof, and

Tyranical
governing.

1.

2.

Jus Gentium.

Objection and
answer.

1 Pet. 2.

to hinder hurt and prejudice and to resist the same, yet not as the principal head the Emperor. For although the Princes Electors are with the Emperor in equal power, yet they are not in equal dignitie and worth. But the Princes Electors and other Princes of the Empire ought to resist the Emperor, if in case hee should take any thing in hand that might tend to the hurt of the Empire, or against God and legal right. Moreover if the Emperor should proceed to depose any one of the Princes Electors, then hee depose them all, which neither ought nor must be permitted. Wherefore, before wee answer, concludingly to this question, whether the Emperor may depose the Princes Electors, or whether they may depose the Emperor: wee must first rightly thus distinguish, a Christian carrieth two kinds of persons, namely a believing or a spiritual person, the other a civil or temporal person. The believing or spiritual person ought to endure and suffer all things, hee neither eateth nor drinketh, hee begetteth no children nor hath share and part in and about such temporal doings and actions: But the temporal and civil person is subject to temporal Rights and Laws and is tied to obedience, hee must maintein and defend himself and his, according as the Laws and Rights do command. Now if in my presence and sight, a wicked wretch should presume to force my wife or my maid, as then truly, I would laie aside the spiritual person, and would make use of the temporal, I would slaie him in the act, or call for help. For in absence of the Magistrate (and when they may not be had) then the Law of the nation is in force, which alloweth to call upon the neighbor for help, for Christ and the Gospel do not abolish temporal Rights and Ordnaunces, but they confirm the same. To conclude, forasmuch as the Emperor is no Monarch nor governeth alone, but that the Princes Electors with him are in equal power and ruling, therefore hee hath neither power nor autoritie alone to make Laws and Ordnaunces, much les hath hee power, right or autoritie to draw the sword thereby to overswaie the subjects and members of the Empire without the acknowledgment of the Law, or without the knowledg and consent of the whole Empire. Therefore Emperor *Otto* dealt very wisely in ordaining seven Princes Electors, who with and besides the Emperor should rule and govern the Empire, which otherwise thus long could not have stood and endured. This politick Government (as *Aristotle* writeth) hath many different degrees and points, as first, *Monarchia*, when one alone is Lord and ruleth, as in *France*; secondly, *Aristocratia*, when the chiefeest and best have the Government, who above others are endued with understanding, with honors and virtues, as in *Germanie* the Romish Empire, and at *Venice*, &c. thirdly, *Democratia*, when many of the common people do govern, as in *Swissia* and in *Dittmars*. Fourthly, *Oligocratia*, when few in a place have the Government, as at *Erfurt*, &c. Lastly, wee ought to know, that when the Emperor intendeth to make War against us, then hee doth it not of and for himself (in regard of his office) but hee doth it for the Pope's sake, to whom hee is sworn a Liegman, and undertaketh to maintein and defend the Pope's tyrannie and abominable Idolatrie, for the Pope regardeth the Gospel nothing at all. Therefore when the Pope raiseth War against the Gospel, then hee intendeth to defend and preserv his Autoritie, Power and Tyrannie through the Emperor. Therefore wee ought therein not to be silent nor to sit still. But (said *Luther*) here one may object and saie, Although *David* of God was chosen King and by *Samuel* was anointed, yet hee would not resist King *Saul*, nor laie his hand upon him, therefore neither ought wee to resist the Emperor, &c. *Ans.* *David* at that time had but onely a promise of his Kingdom, hee had it not in possession, that is, hee was as yet not settled therein, hee was not in the Government. But (said *Luther*) here in this case, wee strive not against *Saul*, but against *Abolom*, against whom *David* made war, and the Rebel by *Joab* was slain. I would willingly (said *Luther*) dispute touching this case, whether wee may resist the Emperor or no? And although the Lawyers (with their temporal and natural Rights) do approve thereof, yet by us Divines it is a question of danger, in regard of these sentences, *Matth. 5. Whoso smiteth thee on the right cheek, turn to him the other also. And servants be subject to your masters with all fear, not onely to the good and gentle, but also the froward, &c.* Wee must beware (said *Luther*) that wee take nothing in hand against God's Word, and afterwards in our consciences be plagued and tormented in

in such a dangerous case. But wee are sure of this, that these times are not like the times of the Martyrs, when *Dioclesian* raigned and tyrannized against the Christians; now there is another manner of Kingdom and Government. The Emperors autoritie and power, without the seven Princes Electors is of no value. The Lawyers have made the Emperor an evil Game, hee hath parted with the sword, and given us possession of that sword, *Gladium traditum possessorium*, the Emperor over us hath but onely *Gladium petitorium*, hee must seek and desire it of us when hee intendeth to punish, for by right he can do nothing of himself alone. If his Government were a *Dioclesian*, then we would willingly yield unto him and suffer. I hope (said *Luther*) that the Emperor for the Pope's sake will not make war upon us, but if in case hee should plaie the part of an *Arrian*, and openly fight against God's Word, not like a Christian, but as a heathen, then wee ought to give place, to depart from him and to suffer. To conclude, I (said *Luther*) do ungirt the sword from the Pope's side, not from the Emperors, for the Pope ought to bee neither Governor nor Tyrant.

Of Luther's concluding speech concerning Forced Defence.

First, Princes are no Slaves.

Second, the Emperor ruleth upon certain pacts and conditions.

Third, hee is sworn to the Empire, to the Princes Electors and other Princes.

Fourth, hee hath by Oath bound himself unto them, to preserv the Empire by its Dignitie, Honor, Roialtie and Jurisdiction, and to defend every person by that which justly and rightly belongeth unto him; therefore it is not to bee tolerated that hee should bring them into servitude and slaverie.

Fifthly, wee may well use the benefit of the Laws.

Sixthly, hee ought to yield to Christian's Laws and Rights.

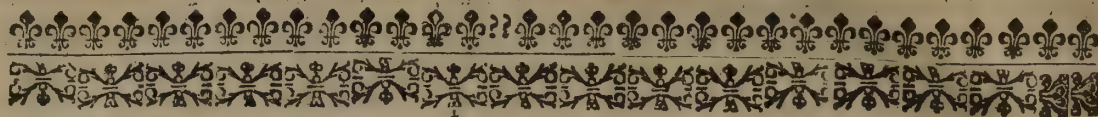
Seventhly, our Princes by Oath are bound to the Empire, truly to maintein the privileges and jurisdictions of the same in politick and temporal Cases, and not to permit that any thing touching the same bee taken and drawn away, nor to yield thereunto.

Eighthly, these cases are among equals, where one is neither more nor higher then another: therefore if the Emperor with tyrannie dealeth contrarie to equitie and justice, then hee maketh himself equal with others; for thereby hee laieth aside the person of a Governour, and justly loseth his right over the subjects, *Per naturam relativorum*; i. e. By the nature of relatives; for Prince and Subjects are equally bound the one to the other, and the Prince is obliged to perform what hee hath sworn and promised, according to the common Proverb, *Faithful Master, faithful Servant*.

Ninthly, the Laws and Rights are above and more then a Prince and Tyrant; for the Laws and Ordinances are not wavering, but alwaies sure and constant: On the contrarie, an humane creature is of a wavering minde and unconstant: hee for the most part mindeth and followeth his lusts and pleasures, if by the Laws hee bee not restrained; therefore wee are more bound to follow the Laws and Rights, then to follow a Tyrant.

Of Forced Defence.

IF (said *Luther*) a Robber on the high waie should fall upon mee, then truly I would bee Judg and Prince my self, I would with joie use my sword, in regard no bodie were with and about mee that were able to defend mee; I would thereupon take the holie Sacrament, that I had accomplished a good work. But if one fell upon mee as a Preacher for the Gospel's sake, then with folded hands I would lift up mine eyes to Heaven, and saie, My Lord Christ! here I am, I have confessed and preached thee, &c. Is now my time expired? So commit I my spirit into thy hands, and in that sort I would die.



CHAP. LXV.

OF THE NOBILITIE.

That Noble men are contemnners of good Arts.



Noblemen conceiv themselves to bee wise, from whence they contemn God's Ministers: Well! on, (said *Luther*) God will contem them again. A Nobleman thinketh hee understandeth the Gospel better then Saint *Paul*.

That true Noblemen do carrie themselvs Nobly.

THE Lord *Marshall* (said *Luther*) is a great *Thraso*, a roarer and boaster, who bal-
leth and crieth with high pransing words, whenas great, upright and true Noble-
men and brave Captains do carrie themselvs far otherwise; they are silent, they nei-
ther brag nor boast, but make a matter good with the deed: As Lord *Bernard* of *Mi-
la*, who is an excellent man, hee hath a Lion in his heart, yet nevertheless hee is bash-
ful and modest with words. Our Nobilitie are ashamed to studie, therefore they are
not able to Govern; their greatest diligence and studie is to ride great Palfraies, to
feast, to plaie to hunt, and with unnecessarie taxations to vex and trouble their sub-
jects. They would willingly Rule, but they understand not how to Govern.

In som measure (said *Luther*) I have seen the Court at *Rome*, and I finde it is the
Kingdom of Satan, who ruleth powerfully; the Bishop of *Mentz* is the chieftest piece
and member of this Bodie, who now is past Repentance, hee is accustomed to rob-
bing and murthering, hee dareth to take in hand any mischief whatsoever without all
fear or shame.



CHAP. LXVI.

OF LAVVYERS.

Luther's Discours of Lawyers.

Lawyers have
learned of
Luther.



Efore mee, (said *Luther*) that is, before I wrote against the Abominations
of the Pope, no Lawyer knew what was right and just before God; what
they have, the same they have of mee. Before the world I will permit
them to have right, but before God they shall bee under mee. Am I able
to censure *Moses*, and to cast him under mee; of what value then are the Lawyers?
I will do the Lawyers no harm (said *Luther*), I will take but onely the little Cate-
chism, and will therewith so buffle among them, and make them so affraid, that they
shall not know where to remain with their Laws: I will not so much as once touch
the Gospel, but will keep that for a stab. If the Lawyers will not praie for the Re-
mission of sins, nor creep to the Gospel, then I will make them err and confused, in-
somuch as they shall not know which waie to winde themselves: I understand not the
Law, but I am a Master in those Laws that concern the Conscience. The Lawyers
saie, It is a dangerous thing to define, to describe and to shew a thing properly, up-
rightly, round and briefly: But the Divines saie, It pertaineth to them to teach al-
waies

waies that which is sure and certain without doubting; otherwise, what courſe ſhould a poor trembling Conſcience take that ſeeketh peace and comfort, if wee produced and ſhewed not unto him a ſure and certain Doctrin out of God's Word, but left a trembling quaking Conſcience in that ſort hanging between heaven and earth.

Of Luther's earneſt Diſpute with the Lawyers.

TWO Doctors in the Law came to *Luther* at *Wittemberg*, whom hee received and ſaluted in this manner, O yee Canonists! I could well endure you, if yee medled but onely with Imperial, and not with Popish Laws. But yee Doctors of both Laws do maintein the Pope and his Canons. I would give one of my hands on condition that all Papists and Canonists were compelled to keep and obſerv the Pope's Laws and Decrees, I would wiſh them no worſe Divil.

The Biſhop of *Mentz* cannot boast, that with a good Conſcience hee hath three Biſhopricks; but yee maintein it to bee lawful and right. I prove that yee Doctors which meddle with Popish Laws are nothing, for the Papistical Laws are *nothing*; therefore a Doctor in the Popish Laws is, *nothing*; hee is a *Chimera*, a monster; that is, a fable, nothing. A Doctor in the Imperial Laws is half lame, the Doulth hath touched and ſtruck him on the one ſide: But the Pope's Laws and Decrees do altogether ſtink and ſmell of ambition, of pride, of own profit, covetouſneſs, ſuperſtition, Idolatrie, tyrannie and of ſuch like blaſphemies; in a word, it is the Jakes wherein the Pope (the Antichriſt) hath fouled and filthily delivered all his excrements: For the Pope is but a Doctor of Cerimonies, which hee onely teacheth, and which God hath not commanded, yea hath forbidden humane toies.

That an honeſt Lawyer is a ſtrange beaſt.

LAWYERS oftentimes (ſaid *Luther*) are enemies to Chriſt, as they uſe to ſaie, A right Lawyer, an evil Chriſtian; for hee applauded the righteouſneſs of Works, as were wee juſtified thereby and ſaved before God: But if it chance that hee bee enlightened and Regenerate, that is, if hee bee a true Chriſtian, then hee is like a monster among the Lawyers, hee muſt bee a beggar, and by other Lawyers bee held rebellious. Yee Lawyers (ſaid *Luther*) take heed yee tread us Divines not with feet, if yee do then bee aſſured that wee will ſting your heels. If I intended to ſtudie but two years in the Laws, I would bee better learned therein then Doctor *Jeronymus Schurf*; For I would diſcourſe touching Cauſes, as in truth they are and ought to bee underſtood of themſelves either uprightly, or injuſtly; but hee conteſteth onely about words, hee goeth not upon the ground to ſpeak of the plain truth, but hee reſteth upon a *Quos*, which hee may ſcrew every waie, they talk much and make many words, but without underſtanding. Doctor *Schurf* may juſtly bee called Doctor *Quos*. The Doctrin of the Lawyers is nothing but meerly a *Niſi*, that is, *unleſs this or that*: *Niſi* muſt bee in every Caſe; But Divinitie goeth not about with *Niſi*, but it is certain, and hath a conſtant and ſure ground which neither faileth nor deceiveth. Lawyers have need of the help and aſſiſtance of Divines, but wee nothing at all have need of their voice and part-taking.

Lawyers, evil
Chriſtians.

That the moſt part of the Lawyers are the Pope's ſervants and creatures.

ALL thoſe (ſaid *Luther*) that ſerv the Pope are damned; for next the Divil, no worſe humane creature is, then the Pope with his lying and deceivable humane Traditions, as thoſe which directly are againſt Chriſt. The greateſt part of the Lawyers (few excepted, which of others are contemned, ſpecially of the Canonists) are the Pope's ſervants, and although they will not have the name, yet they approve it with the deed; they would willingly rule the Church, and with feet would trample upon her true and faithful ſervants; therefore they are damned.

What Lawyers are.

A Lawyer is wiſe according to humane wiſdom, but a Divine is wiſe according to God's Wiſdom: Many (ſaid *Luther*) are more learned then I am, but that they

Lawyers.
Divines.

they should bee more learned then I am in God's Word which I preach and teach, that is impossible.

Lawyers Art.

When a Lawyer knoweth no more then *Terminos juris*, that is, *the term of the Law*, so is hee a meer Idiot. A wise Lawyer saith, If one before a Judg bee accused, and that although the Judg knew that the Accused were innocent, (and notwithstanding openly should bee convicted by witnesses) yet the Judg must pronounce the censure according to the testimonie of the witnesses; for the Scripture saith, In the mouth of two or three, every witness shall stand; therefore (saie the Lawyers) the Judg must condemn the Innocent, becaus there are two or three witnesses.

The grofs Asses (saied *Luther*) know not what sentence of Scripture is. What must the Judg do in this case? Hee knoweth the innocencie of the Accused, must hee condemn the innocent partie upon the evidence of such witnesses against his own conscience? In this case (saied *Luther*) the worldlie-wise Lawyers do give comfort to the Judg in this manner, and do saie, Forasmuch as thou (Judg) knowest that wrong is don to the Accused, the same thou knowest as a private person for thy self, not as a Judg, who must pronounce *Secundum allegata & probata*, according to the evidence and proof. Moreover, it concerneth thee (as a Judg) nothing at all, in regard thou art not called to bee a witness &c. And they chear up and comfort also the Innocent accused in this sort, Forasmuch as thou knowest thou receivest wrong, so yield thy self with patience to the seat of Justice, and suffer wrong, &c. But (saied *Luther*) were I the Judg in such a Case, so would I open my mouth, yea, would crie out, and saie, I bear witness that this person is innocent, and if although ten thousand witnesses should arise against him, yet I know his innocencie for certain, therefore I neither can nor will condemn him. Then cometh the Lawyer again with his profound wisdom, and saith, Thou (Judg) doest herein against the Emperor's Laws, &c. I answer that Lawyer (saied *Luther*) and saie, A surreverence on such a Law which doth a man open wrong. But (saith the Lawyer) there are so many witnesses against him. *Ans.* How many fals witnesses have alwaies been from the beginning of the world? Christ by fals witness was slain; Stephen was stoned, &c. Witnesses may bee fals and suborned, and with monie may bee corrupted: many examples are extant, that fals witnesses have risen, &c. To conclude (saied *Luther*) the Lawyers have no consciences: A Lawyer will take ten Dollars and serv in an evil caus under color of right, therewith they trim the same: the Lawyers make their Clients noses of wax, though the caus bee lost, yet they have deserved the monie.

This I speak (saied *Luther*) to you young fellows that intend to bee Lawyers, not to discourage and affright you, but to admonish you that yee would deal justly, and bee honest and upright Lawyers: Follow not your Preceptors in abuses and evil points; Flutter not in wrongful causes, as if a man could not bee a Lawyer except hee practised such evil customs, God hath not given Laws for that end to make out of right wrong, and out of wrong right, as the unchristianlike Lawyers do, which studie in Law onely for the sake of gain and profit: Let not this dismaie you, but studie diligently.

Faithful admonitions and warnings specially to the Lawyers, and how they may studie well and happily.

Now very few
dared to open
their mouths,
they are now
dumb Dogs.

THE Lawyers are forely vexed at mee (saied *Luther*) becaus I preach so harshly against them, but what shall I do? I as a preacher, must reprove what is wrong and evil, under the los of my Soul and salvation, (as God earnestly Commandeth in the Prophet *Ezekiel*) I must give an accompt for thee, and if by reason of thy vices and sins I reprove thee, wilt thou then bee angrie with mee? If I reprov'd thee, (as *Martin Luther*) then thou needest not to regard mee, but forasmuch as I do it, as a servant of Christ, and speak unto thee by God's command, so oughtest thou justly to harken unto mee, for if thou repentest not, nor amendest thy self, thou shalt everlastingly bee damned; but I (when I have declared thy sins and reprov'd thee) shall bee excused. If I were not constrained to give an accompt for thy Soul, believ mee; I would well leav thee unrepov'd: Moreover in any case (I truly admonish you, that yee

ye take heed of the Pope (the Antichrist) for many are still found in every place, that hold his filth and stinck for holie Relick, therefore yee Lawyers ought to bless your selvs from him, and bee obedient to Christ, him onely wee ought to hear.

What in the Laws is to bee applauded.

I Like this well (said *Luther*) that the Law is more gracious and favorable to the Defendant accused, then to the Plaintiff, or the accuser; for it must bee conceived that the Defendant hath no Advocate nor Assistant, even so likewise, better it is that a tyrant bee put in fear and affrighted, then that the subjects bee tormented and plagued. Our Lord God also is constrained to shew more Grace and mercie to the Defendant, then towards the Plaintiff. I am truly advertised (said *Luther*) that the Lawyers do read the Pope's Decrees in our Schools, and do intend to maintein the same, when-as notwithstanding wee have burned that Ass the Pope with his Stinkards. Therefore my friendly request unto you is, that yee hold with us, as in our Church is held in this Principallitie and elf where, as in the *Augustane* confession is subscribed, censure not against the same, nor set your selvs contrarie thereunto; for wee neither can nor will endure it. But if yee needs will proceed therein, then go elfwhere; wee will none of the Pope's excrements, eat them your selvs. The Pope is our worst enemy, wee have driven him out and taken Christ Jesus into possession; yee shall not teach, read nor set any thing against us, but carrie your selvs according to us in this Principallitie.

That Εὐκλεία, or Equitie, must bee in every Cause.

A Nno 1546, Febr. 15, *Luther* (continuing his Discourse concerning Lawyers) said *Aristotle* wrote no better book then *Quintum Ethicorum*, i.e. The fift book of *Ethicks*; and hee describeth a fine Definition, *Quod Iustitia sit virtus consistens in mediocritate, prout sapiens eam determinat*; that is, That Justice is a virtue consisting in mediocritie, as a wiseman determine's it. There hee casteth in (a Greek word) and saith, *Legislator rudemateria rem determinat; & si omnes praevidisset, tum eas signasset; ergo prout sapiens determinat, &c.* i.e. A Lawyer determine's a thing by the rude matter; if hee had foreseen all, hee had determined all; therefore as the wiseman determine's it. This (said *Luther*) is verily finely spoken. But the Lawyers now will have short and roundly, *Quod Iustitia sit virtus consistens tantum in mediocritate*, they will not permit, prout sapiens determinat; But what is *Bonus Magistratus, vel Bonus Princeps*? Respondeo, *Est viva Lex*: i.e. But what is a good Magistrate, or a good Prince? I answer, Hee is a living Law. If hee will bee *Mortua Lex*, a dead Law, and do onely according to that which on the Parchment is written, then oftentimes enlueth an evil Government; therefore wee must have *Εὐκλεία, Equitie*.

Baldus wrote, *Illum bestiam esse, qui pateretur se fieri arbitrum; quia onus illud in se transferre patitur, quod alioqui multis prudentibus relinqueretur deliberandum*. Whereupon *Luther* said, *Melius est unam bestiam, quam ut multi homines sint bestia*: that is, *Baldus* wrote, that hee was a beast who would suffer himself to bee an arbitrator, because hee suffered that burthen to bee transferred on himself, which otherwise would bee left to bee consulted of by many wisemen. Whereupon *Luther* said, It is better that one man bee a beast, then that many bee beasts. What are evil Lawyers elf but *Bestia, Beasts*. *Mantuanus* vocat *Jurisconsultos Legum Tyrannos, cum dicit, Legumque Tyranni rabulae forenses*: i.e. *Mantuanus* call's Lawyers the Tyrants of the Law, when hee saith, the Tyrants of the Law, the Court-brablers.

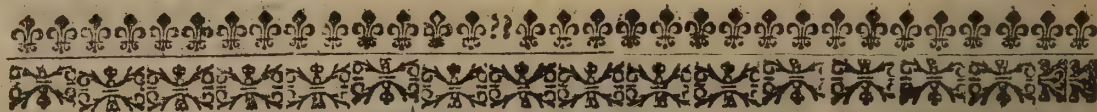
Of a strange Case.

A Nno 1546, a Case in Law was related to *Luther*; namely, That a Miller had an Ass which ran out of his yard and came to a River's side, where hee went into a Fisher's Boat that stood in the River, and would drink thereout. But inasmuch as the Boat was not tied fast by the Fisher, it swam away with the Ass; insomuch that the Miller lost his Ass, and the Fisher his Boat. The Miller thereupon complained of the Fisher, in that hee neglected to tie his Boat fast: Again, the Fisher accused the Miller for not keeping his Ass at home, and therefore desired satisfaction for his Boat: *Nunc sequitur*

sequitur quid sit juris? i. e. Now it is a quere what the Law is? Took the As the Boat, or the Boat the As away? Whereupon Luther said, These are called Casus in Jure: ambo peccaverunt: i. e. Cases in Law: they both were in an error; the Fisher, in that hee tied his Boat not fast; the Miller, in not keeping his As at home. Culpa est in utraque parte. est casus fortuitus, uterque peccavit negligentia: tales casus & exempla illudunt summum Jus Furistarum: non enim practicandum est summum Jus, sed Equitas. Omnia sunt gubernanda secundum equitatem. Ita Theologi quoque predicare debent, ne homines omnino ligent aut solvant: that is, There is a fault on both sides: it is a chance-medlie: there was negligence on both sides: such cases and examples wawe the rigor of the Lawyers: for the extreme rigor is not to bee exercised, but onely Equitie. All things are to bee governed by Equitie. And so Divines ought to preach, that they neither binde nor loof men.

Equitas habenda non summum Jus: Equitie must bee used, not the rigor of the Law.

Lutherus aliquando dicebat, Qui litigant ad equitatem debent confugere, non ad summum Jus, quia debet esse remissio peccatorum: that is, Luther said, They that go to Law must flie to Equitie, not to Summum Jus, not to the rigor, becauf there ought to bee forgiveness of offences. Rather then wee should fall at debate, wee should suffer half our right to bee taken from us. Equitas enim precedit, for Equitie preceed's. Summum Jus, est summa injuria: Item, Summa medicina, summa infirmitas: & Summus Theologus, est summus peccator: i. e. The extremitie of the Law, is extreme injurie: Likewise, the sharpest physick, is the greatest disease: and the highest Bishop is the greatest sinner.



CHAP. LXVII.

OF SCHOOLS and UNIVERSITIES.

From whence Preachers and Ministers must bee had.

Profit of
Schools.

Schools (said Luther) must yield Preachers and Ministers; But what cometh to Cathedrals and Vicaridges, the same is lazie stuff in Popedom, and doth no good. Preachers and Ministers must edifie and preserv the Church. Schools and Ministers are better then the Councils; therefore in my little book *De Conciliis*, I have preferred them before and above the Councils, which will sorely vex the Papists.

The youth have now good and convenient times to studie; for every Art is taught fine orderly and uprightly, insomuch as they soon and easily may comprehend the same, except som one blockhead or other. Neither are the Boies now held so strict and harshly as in former times, so that they were called, Martyrs of the Schools; specially, they were plagued with the *Lupus*, with *Casualibus*, and with *Temporalis*, which notwithstanding were altogether unprofitable, very irksom and unpleasing, wherewith they consumed the good time, and spoild many a fine and expert brain.

Of the Universitie at Erfurt.

THe Universitie at Erfurt (said Luther) hath been in such esteem, that in compare thereof all other were other were termed but onely *Smal-shot Schools*. But now this majestie and fame is gon, and the Universitie is dead. Truly it was a great glorie and majestie when they promoted *Magistros*, and carried Torches before them; I hold no temporal joie was comparable thereunto. They held also a very great and pompous Cerimonie when they made *Doctores*, then they rode about the Citie in brave apparel and trim vestments, all which is now gon, but I would wish the same were still observed.

Wo

Wo bee to *Germanie* (said *Luther*) that thus forsaketh the Schools, neglect contemn and suffer them to decaie and fall. Wo to the Bishop of *Mentz*, who suffereth the Universities at *Erfurt* and *Mentz* to bee devastated and scattered, whenas with one word hee is able to preserv them; Wo unto him in that hee suffereth so many head Churches and Foundations to fall and to bee spoiled. Hee will in time have leisure to build up the sheepfolds, when the Wolvs have devoured the sheep.

Wo over those
that suffer.
Schools to
decaie.

Of the Universitie at Paris.

Paris in *France* (said *Luther*) is the most famous and surpassing School, wherein are above twentie thousand Students. The Divines have the most pleasant place in the Citie, a particular street, at both ends strongly locked gates, called the *Sorbona*; named, (as I take it) of the *Sorbis* Apples that grow on the dead sea, which on the outside are very fair to behold, but when they are opened, within they are full of ashes. Even so is the Universitie at *Paris*, where a multitude of Scholars are, but shee is the mother of many Errors. When they dispute, then they crie confusedly among themselves like drunken countie clowns at a May-game, Latine, Italian, and French one through another. Afterwards they stamp and knock with feet, to the end silence may bee kept. No man may bee made Doctor in Divinitie except hee hath studied ten years in their unprofitable Sophistrie. The Respondent must sit a whole daie, from six in the morning until six at night, and attend the Disputation, must answer every one. When they publicly promoted Doctors of Divinitie at *Burgis* in *France*, they give to each of them a Fish-angle, therewith to catch people. I believ (said *Luther*) that Universities and Schools were first founded by the *Saracens*, as, at *Alkair* was a famous School; afterwards our Emperors, Potentates and Prince, followed them therein; the Monasteries are the old Antient Schools.

Touching the Deposition.

Anno 1542. Divers learned Divines beeing present at a Deposition, wher *Luther* absolved three boies, and made this speech unto them: This Ceremonie is observed and in this manner used, to the end yee bee humbled, not to bee proud and presumptuous, nor to accustom your selvs to that which is evil, for such blasphemies are monstrous Beasts that have horns which do not becom, nor are seemly for Students; therefore humble your selvs, learn to suffer and to have patience, for you must bee deponed all the daies of your lives. You shall one daie or other bee plagued and deponed in great offices, by Citizens, by countie Clowns, by the Nobilitie, yea your own wives and familie one daie will depone and plague you, therefore when hereafter such things happen unto you, then bee not dismaied, faint-hearted and impatient, suffer not the same to overcome you, but bee of good comfort, and endure such crosses with patience and without murmuring, as then remember, that yee were consecrated and invested to suffering at *Wittenberg*, so that when the time cometh, yee may bee able to saie, Well on, I began to bee plagued and deponed first at *Wittenberg*, the same must continue so long as I live. Thus our Deposition is meerly a figure and a Picture of all manner of mishapps; of corrections and plagues in this humane life. After this, they poured wine upon the boies heads, and in that manner absolved them from *Beau* and *Bachant*. When that was finished, then *Luther* said further unto them: I admonish you moreover to God's fear, to the true knowledg of God, to good manners and civilitie, to patience and suffering, and to diligent studie, yee ought to know, that your studying, and the state of students is subject to many misfortunes, disquietnesses and adversities, and to all manner of stops, lets and hindrances. It beginneth (as now yee see) with deponing and with mocking, and so remaineth also even unto the grave. Therefore prepare and arm your selvs with patience, for this deponing is nothing else, then a work of the Law, which teacheth us to know our selvs, who and what wee are and bee humbled both before God and mankinde, as beseemeth every one in their calling, that they bee not high-minded nor haughtie, as young Students, *Baccalauri*, *Magistri* and Doctors use to bee in and of their gifts and qualities, which notwithstanding of God are given and presented unto them meerly out of Grace. Therefore

World: Deposition.

God sendeth unto them many Depositions, to the end they bee well and thoroughly deponed and humbled.

Of the Universitie at Wittemberg.

AH, (said *Luther*) how bitter an enemy is the Devil to our Church and School here at *Wittemberg*, which above the rest in particular hee opposeth, Tyrannie and Heresie do encrease and get the upper hand by force, in that every member of the bodie in the Church are against one another, yea also wee (which are a piece of the heart) do vex and plague one another among our selves. I am verily perswaded, that many wicked wretches and spies are here, which do lie upon us, and are glad, when discord and offences among us do arise, therefore wee ought diligently to watch and pray, it is high time, pray, pray. This School (said *Luther*) is a foundation and ground of pure Religion, therefore shee ought justly to be preserved and maintained with *Lecturibus*, Lectures, and with stipends against the raging and swelling of Satan. Anno 1539, an *Italian* of *Senis* dined with *Luther*, discoursed much with him and remained there certain weeks, (hee came to *Wittemberg* of purpose, to inform himself, whether such filthy and wicked things were done and committed by us, as was divulged and reported about) *Luther* said unto him, Wee entertain you willingly, for wee deal openly and shun not the light.

Of Luther's earnest discours touching the autoritie of the Universitie at Wittemberg.

Who so after my death (said *Luther*) shall contemn the autoritie of this School here at *Wittemberg*, (if otherwise it remaineth as it is now, both Church and Schole) the same is an Heretick and a perverted humane creature, for in this Schole, God first revealed and purified his Word. This School and Citie (both in Doctrine and manner of life) may justly be compared with all others, howsoever wee are not altogether compleat, but still are faulty in our kinde of living. The highest and cheifest Divines in the whole Empire do hold and join with us, as *Amsdorf*, *Brentius* and *Rhegius*, they all desire our friendship, and salute us with their loving and learned Letters. Few years past (said *Luther*) nothing was of any value, but the Pope: *Ecclesia gemebant, clamabant, suspirabant*: i.e. The Churches mourned, cried, and sighed; these knocked and wakened up our Lord God in heaven, as in the *Psalms* God saith, *Propter miseriam inopum, & gemitum pauperum nunc exurgam*: i.e. For the trouble of the needie and the groans of the poor, I will now arise. *Gemitus pauperum* (said *Luther*) is a great matter before our Lord God; for when *Gemitus* goeth forth, then let the Devil and the world take heed. Our Nobilitie do now exhaust people and Countries with usurie, insomuch that many poor people are constrained to starve for want of food, and are not able to come *ad conjugium*, to wedlock, as already the cry goeth, I would willingly take a wife, if I but knew how to maintein her, so that a forced *Celibatus*, single life, will hereout ensue. This is not good (said *Luther*), these wicked courses will squeeze out the cries and sighs of the poor which will rowze up and awaken God and the heavenly Host, wherefore I saie, *Germanie* take heed. I make oftentimes (said *Luther*) my accompt, and alwaies I finde, that I come nearer and nearer to fortie years, then I think with my self, Now cometh an alteration, for *S^t Paul* preached not above fortie years; likewise also, *S^t Austin*; and alwaies, when fortie years were expired (wherein God's Word was purely preached) then it ceased and great calamitie ensued thereupon.

Psalms 12.

Luther's discours of good Arts, which are taught in Scholes and Universities.

OF DIALECTICA, i.e. Logick.

IF (said *Luther*) I should write touching *Dialecticam*, and should give every word in high Dutch, then I should abolish and reject these words, *Propositio*, *Syllogismus*, *Enthymema*, for no *German* understandeth them, in regard they sound strangely and *Greckish*, *propositio*, *id est*, *status*, the cause whereof one intendeth to speak and handle, *Syllogismus*, an apprehension, as wee use to saie, You are able to apprehend this of your self, it is not a screwed speech, *Enthymema*, is a brief considering.

What

What Dialectica is.

Dialectica is an high Art, it speaketh simply, upright and plainly, as when I saie, Give mee to drink. But *Rhetorica* adorneth it, and saith, Give mee of the acceptable juice in the Celler which finely frotheth and maketh people merrie. *Dialectica* is, when one declareth a thing distinctly and significantly with short words. But *Rhetorica* consisteth in counselling and advising, perswading and disswading, shee hath her *locos* *Dialectica*, *Rhetorica*. and head fountain from whence a thing is taken, as this is good, honest, profitable, easie, necessarie, &c. These two Arts, St Paul fastned briefly and taught, where hee saith, *Tit. 1. That hee may bee able by sound Doctrine, both to exhort and to convince the gainsayers.* Therefore (said *Luther*) when I should teach a Farmer concerning the Tilling of his Land, then I define and describe brief and plainly his kinde of life, his hous-keeping, fruits, profits, and what belongeth to the beeing of his life, *Dialecticè*; but if I intended to admonish him according to *Rhetorica*, then I must counsel and advise him, and must begin to extol and praise his kinde of life in this manner; namely, that it is the most quiet, the richest, securest and most delightful kinde of life, &c. Again, if I intend to chide or to finde fault, then I must shew and highly blame misfortune, evil, impediments, failings, gross ignorance and such like defects which are in the state of farmers. *Philip Melancthon* hath illustrated and declared good Arts, hee teacheth them in such sort, that the Arts teach not him, but hee the Arts, I (said *Luther*) bring my Arts into books, I take them not out of books. *Dialectica* is a profitable and necessarie Art, which justly ought to bee studied and learned, it sheweth how wee ought to speak orderly and uprightly in causes, what wee should acknowledg, judg and censure to bee right or wrong; as if I intended to maintein this proposition, Faith onely justifieth and saveth, herein I must proceed *Dialecticè*, according as that Art teacheth and sheweth; namely, That no man is justified before God through the Law or good works, for no man keepeth nor accomplisheth the Law; therefore faith justifieth which dependeth on God's promise, and taketh hold thereof, and which God giveth and offereth for nothing, but meerly out of Grace without all merits and deserts for Christ's sake His loving Son, this faith (which the holie Ghost alone worketh through the Word and Sacraments) justifieth and saveth, and maketh a joiful conscience. This justification is most sure and certain.

Dialectica is not onely necessarie in Schools, but also in Consistories, in Courts of Justice, and in Churches, and there shee is most necessarie. For often-times a plain and simple argument maketh a kinde of spriting, or casteth a mist before the eies; but when it is rightly looked into, punctually and in particular, then errors and deceits are easily seen and prevented. As that argument which *Demosthenes*, the most eloquent *Grecian* alleadged against *Philip* of *Macedonia* father to *Alexander* the great, and although the same had a great luster and painted color, yet it was hurtful to those of *Athens*, and to all *Grecia*, namely this, Whoso hath an evil caus, the same hath no good fortune. *Philip* King of *Macedonia* hath an evil cause, therefore hee shall have no good fortune. This argument made them of *Athens* secure and presumptuous, for they knew not, that the ungodly wretches commonly are most fortunate and happie in this world, according to the common proverb, *The greater knave, the better luck*. Therefore wee cannot want *Dialecticam*, for it produceth great profit to the youth, when they are well practised therein.

Argument of
Demosthenes,
against Mac-
donia.



CHAP. LXVIII.

OF MUSICK.

Luther's discours of Musick.

The strength
of Musick.

Dutie of Ru-
lers.

Musick (said *Luther*) is one of the fairest and most glorious gifts of God, to which Satan is a bitter enemy, therewith many tribulations and evil cogitations are hunted away. It is one of the best Arts, the Notes give life to the text, it expelleth melancholic, as wee see on King *Saul*. Kings and Princes ought to preserv and mainrein Musick, for great Potentates and Rulers ought to protect good and liberal Arts and Laws, and although private people have lust thereunto and love the same, yet their abilitie cannot preserv and mainrein it. Wee read in the Bible, that the good and godly Kings mainteined and paid fingers. Musick (said *Luther*) is the best Solace for a sad and sorrowful minde, through which the heart is refreshed and settled again in peace, as is said by *Virgil*, *Tu calamos inflare leues, ego dicere versus*: Sing thou the Notes, I will sing the Text. Musick is an half Discipline and Schol-mistris, that maketh people more gentle and meek-minded, more modest and understanding. The base and evil fiddlers and minstrels serv thereto, that wee see and hear, how fine an Art Musick is, for white can never bee better known, then when black is held against it. Anno 1538, the 17. of December, *Luther* invited the fingers and musitians to a supper, where they sung faire and sweet *muteta*, then hee said with admiration, Seeing our Lord God in this life (which is but a meer *Cloaca*) shaketh out and presenteth unto us such precious gifts, what then will bee don in the life everlasting, when every thing shall bee made in the most compleat and delightfulest manner, here is onely *materia prima*, the beginning. I alwaies loved Musick (said *Luther*) who-so hath skill in this Art, the same is of good kinde, fitted for all things, wee must of necessitie mainrein Musick in Schools, a School-master ought to have skill in Musick, otherwise I would not regard him, neither should wee ordain young fellows to the office of preaching, except before they have been well exercised and practised in the School of Musick. Musick is a fair gift of God, and near allied to Divinitie, I would not for a great matter (said *Luther*) bee destitute of the small skill in Musick which I have. The youth ought to bee brought up and accustomed to this Art, for it maketh fine and expert people.

Of Singing.

Singing (said *Luther*) is the best Art and practise, it hath nothing to do with the affairs of this world, it is not for the Law, neither are fingers full of cares, but merrie, they drive away sorrow and cares with singing. I am glad (said *Luther*) that God hath bereaved the Countrey Clowns of such a great gift and comfort, in that they neither hear nor regard Musick.

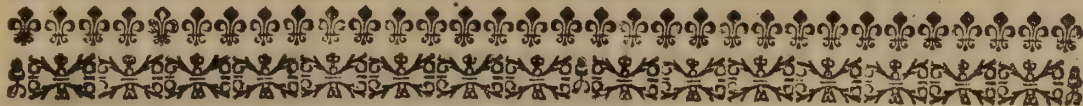
Of David's Musick.

Luther bade his Harper (at that time) plaie such a Lesson as *David* plaid, I am perswaded (said hee) if *David* now arose from the dead, so would hee much admire, how this Art of Musick is com to so great and an excellling height. Shee neuer came higher then now shee is. How is it (said *Luther*) that in *Carnalibus*, in carnal things, wee have so many fine *Poëmata & Carmina*, Poëms and Verses, but in *Spiritualibus*, in Spiritual things, wee have such cold and rotten things, (*& recitabat aliquas Germanicas cantilenas*) and hee rehearled som German songs. I hold this to bee the caus, as *S^t Paul* saith, *Videō aliam Legem repugnantem in membris meis*, i. e. I see another Law resisting

resisting in my members. It will not flow nor fadge in such sort, *In Ecclesiasticis commendabat præcipue illud: vita in Ligno moritur: & dicebat, tempore Gregorii illud & similia esse composita, ante ejus tempora non fuisse. i. e.* In Ecclesiastical matters hee chiefly commended that, Life died on the tree: and said, that in the time of *Gregorie* that and the like were composed, and were not before his time. They were fine ministers and School-masters that made such *Carmina & poemata* Verses and Poëms, and afterwards also preserved them. *Marie* the loving Mother of God, hath more and fairer songs presented unto her in Popedom, then her childe *Jesus*, they use in the *Advent* to sing a fair sequence, *Mittitur ad Virginem, &c.* *S^t Maria* was more celebrated in *Grammatica, Musica, & Rhetorica*, then her childe *Jesus*.

That wee ought not to contemn Musick.

VHoso contemneth musick, (as all Seducers do) with them (said *Luther*) I am not content, next unto *Theologia*, I give the place and highest honor to *Musica*. For thereby all anger is forgotten, the Diuel is driven away, Inchaſtitie, Pride and other blasphemies by musick are expelled. Wee see also, how *David* and all the Saints brought their Divine cogitations, contemplations, their Rimes and Songs into vers, *Quia pacis tempore regnat Musica, i. e.* In the time of peace Musick reign's.



CHAP. LXIX.

OF LANGUAGES.

Luther's discours of Languages.

THe wisdom of the *Grecians*, in comparison of the wisdom of the *Jews*, is altogether Beastial, for without God, no wisdom nor true understanding can bee, the wisdom of the *Grecians* consisteth in an external virtuous and civil conversation, but the end of the wisdom of the *Jews* (such as are upright good and Godly) is to fear God and to trust in him. The wisdom of the world is the wisdom of the *Grecians*, from whence *Daniel* nameth all the Kingdoms of the world (according to their kindes) Beasts and ignorant Cattle, the *Grecians* have good and pleasing words, but not sentences, their language is amiable and of a courteous kinde, but not rich of sentences. The Hebrew tongue above other languages is very plain, but therewith it is majestical and glorious, it containeth much in simple and few words, and therein surpasseth all other languages. The Hebrew tongue is the best and richest in words, it is a pure language, which neither beggeth nor borroweth of others, shee hath her own proper color, Greek, Latin and the *German* tongue do beg of others, they have many *Composita*, that is, words set together or compounded words, as for example, where the *Germans* have one single or simple word, so have they at the least twentie compounded words issuing thereout, as *Laffen* (in English, to run) they have, *belassen, inlassen, ablassen, wegkassen, umlassen, emlassen, &c.* But the Hebrew hath no compounded but a proper word for the same, the Hebrew tongue (after the *Babylonian* captivitie) fell away in such sort, that never since it could again bee brought to perfection, but for the most part they speak the *Caldean* language, yet corrupted, mingled and unpure, as the *Walloons* speak Latin. Languages of themselves (said *Luther*) make not a Divine, they are onely helps unto him, for when one intendeth to speak of a thing, so ought hee before to know and understand the business, for my part I use the common *German* tongue, to the end both high and low Countrie people may understand mee, I speak according to the *Saxonian* Chancerie, which is imitated in the Courts of all *German* Princes, insomuch that it is the general *German* lan-

guage. *Maximilian* the Emperor, and *Frederick* Prince Elector of *Saxon*, drew the *German* tongue into the *Roman* Empire. I learned more *Hebrew* (said *Luther*) when in reading I compared one place and sentence with another, then when I directed the same upon and towards the Grammar. If I were young, so would I contrive a waie and means for the perfect learning of the *Hebrew* tongue, which is both glorious and profitable, and without which the *Holie Scriptures* cannot rightly bee understood, for although the new Testament bee written in *Greek*, yet it is full of the *Hebrew* kinde of speaking, from whence it is truly said, *The Hebrews drink out of the Fountain, but the Grecians out of the Springs that flow from the Fountain, the Latins out of the Pits*. I am no *Hebrew* according to the Grammar rules, for I permit not my self to bee tied, but go freely thorough, when although one have the gift of languages and understandeth them, yet hee cannot so soon bring one into another well to translate them. To translate, is a special gift and Grace of God. The severitie *Grecian* Interpreters that translated the *Hebrew* Bible into *Greek*, were unexperienced and unpractised in the *Hebrew* language, their translations are very doubtful and impertinent, for they contemned the Letters, the words and manner of speaking, insomuch that the translation and Interpretation of *Hieronimus* is to bee preferred before them, yet nevertheless whoso nick-nameth *Hieronimus* and calleth him an *Hebrew*, the same doth him much wrong. I am perswaded (said *Luther*) that if *Moses* and the Prophets should now arise again, so would they not understand their own words and language, as now the same are screwed. Even so, the *Latin* tongue was spoiled by the *Goth's*, insomuch that *Cicero*, and others who lived in their times, would not understand their own mother tongue, if now they were again alive. *Lyra* (said *Luther*) above all others was the best *Hebrician* or *Hebrew*, and a diligent translator of the old and new Testaments. Hee that will studie in the *Hebrew* tongue, let him take the purest and best *Grammaticos*, as *David Kimchi* and *Moses Kunckey* which are the best and purest, afterwards let him read *Moses*, in regard hee speaketh altogether properly concerning things, then let him read also the *Psalter* and the *Proverbs* of *Solomon*, and at last, let him read the Prophets, who use many colored speeches and words.

That the tongue is the Instrument of speaking.

The tongue, is
a great gift of
God.

THe tongues of mankinde, are wonderful works and creations of God, which are able to shew the words significantly, distinct and apprehensivly, every Countrie hath his particular kinde of language and speaking; the *Grecians* pronounce the letter (*R*) onely in the Throat, with an (*H*), insomuch as it was a very difficult and hard matter, for *Demosthenes* (the most eloquent speaker in the *Greek* tongue) to pronounce this (*R*) without rattling in the Throat, yet at last practise overcame nature, so that hee was able plainly to pronounce it. For the superfluitie of the moistnes of the Brain hindereth the tongue, as wee see on the drunken bolts. Thus God gave to his creature (mankinde) a working Toole.

Hebrew
tongue.

No language (said *Luther*) hath so many colored and figured words, as the *Hebrew*. In *S^t Peters* Epistle is almost no proper word. *Moses* and *David* wrote plain and simply, *Solomon* doth quite contrarie. The *Grecians* have many *propria*, that is, own significant words.

Rules for
translating the
Bible into
High Dutch.

As I took in hand to translate the Bible into High Dutch, I gave and perscribed those rules which help mee (said *Luther*); *first*, the *Holie Scripture* speaketh of *Divine* works and things; *secondly*, when a sentence and meaning agreeth with the new Testament, then to accept thereof; *thirdly*, that the Grammar bee well regarded.

CHAP. LXX.

Of ASTRONOMIE and ASTROLOGIE.

Luther's discours of Astronomie and Astrologie.



*A*stronomia and to know the Heavens courses, is the most Antient ^{Heavens motion.} Art, specially it was very common among the Hebrews, for they diligently regarded and noted the cours of Heaven, as God said to *Abraham*, *Behold the Heavens, canst thou number the Stars, &c.* Heavens motions are threefold, the first is, *primi mobilis & raptus*, that the whole firmament moveth so swiftly, insomuch as even now in this moment it runneth certain thousands of Leagues, which (doubtless) is wrought by som Angel. It is wonderful that so great a Vault or Building should run and go about in so short a time. If the Sun and Stars were of Iron, Steel, Silver, or Gold composed, so must they needs soon and suddenly melt in so swift a cours, for one Star is greater then the whole earth, yet there are so many innumerable Stars. The second motion is, of the Planets, which have their perticular and proper motions. The third is, a quaking or a trembling motion (as they call it) ^{Motion of the Stars.} *Trepidantem*, which is lately thought of, the same is meerly uncertain. I applaud (said *Luther*) *Astronomiam & Mathematicam*, which consist in *demonstrations*, or in sure proofs, as touching Astrologie, I hold nothing at all thereof.

How far wee ought to allow of Astrologie.

*A*stronomia versatur circa materiam & genus, non circa formam & speciem, it dealeth with the matter and with what is general, not with the manner, nor what is particular, how it will weather, &c. God himself shall and will bee alone the Master and Creator, Hee will bee onely Lord and Governor, although Hee hath ordained the Stars to bee signs. And so long as Astronomie remaineth in her Circle whereunto God hath ordained her, so is shee a fair gift of God, but when shee will step out of her bounds, that is, when shee will Prophecie and speak of future things, how it will go with one, or what fortune and misfortune one shall have, (as the Astrologers use to saie) as then shee is not to bee justified. But *Chyromantiam* or Palmestrie, that is, to look in ones hands and to tell what shall happen, wee ought utterly to reject.

True it is, the Sooth-saiers and Star-peepers are able to make known to an ungodly person, what death the same shall die, for the Divil knoweth the cogitations and enterprises of the ungodly and hath them in his power, ruleth and driveth them as hee pleaseth, hee beeing a Prince of the world. Therefore the signs are twofold, of the time, and of the event, what weather shall happen, and how it shall fall out with one. I am now advertised (said *Luther*) that a new Astrologer is risen, who presumeth to prove that the earth moveth and goeth about, not the Firmament the Sun, Moon nor the Stars, like as when one sitteth in a Coach or in a Ship and is moved, thinketh hee sitteth still and resteth, but the earth and the trees go, run and movethemselvs. Therefore thus it goeth, when wee wean our selvs to our own foolish fancies and conceits. This foole will turn the whole Art of Astronomie upside-down, but the Scripture sheweth and teacheth him another Lesson, where *Josua* commanded the Sun to stand still, and not the earth. In the Stars (said *Luther*) is neither strength nor operation, they are but onely signs. Therefore they have just caul to complain of Astrologers and Star-peepers (the Sooth-saiers) who attribute unto them a particular strength and operation, and binde on them that which God hath not given and attributed unto them. The Astrologers commonly ascribe the worst to the Stars, which they ought
to

Declaration of
Star-peepers.

to attribute to the Planets that signifie onely evil events, except that Star which appeared to the wise men in the East, the same shewed, that the Revelation of the Gospel was at the door. In the year 1542, the 8. of *December*, one named *Minckwitz*, had a publick Declamation in the School, wherein hee extolled the Art of *Astronomie*, but therewithal hee opposed the sentence in the Prophet *Jeremiah* the 10. *Bee not dismayed at the signs of Heaven, &c.* As if that sentence were not against the *Astrologie*, but that it spake onely touching the Images or pictures of the Heathen. *Luther* having gotten notice thereof said, Sentences may well bee opposed and contradicted, but they are not so soon convinced and overthrown. This sentence in *Jeremiah* speaketh touching all the signs on heaven, on earth, and in the sea, and so doth *Moses* likewise; for the Heathen were not so sillie, as to bee affraid of the Sun and Moon, but they stood in fear of the miraculous signs and horrible visions, which they worshiped and honored out of fear. Moreover *Astrologie* is no Art, for it hath no principles nor demonstrations whereupon wee might ground and take sure footing, the *Astrologers* direct themselvs according as happs and chances fall out. They speak much of that which once or twice happeneth, and thereout conclude, that it must of necessitie alwaies happen so, but touching those things that fail, thereof they are silent and mute.

Philip Melan-
thon a Patron
of Astrologie.

Philip Melanthon holdeth strictly over *Astrologie*, but (said *Luther*) hee never was able to perswade mee thereunto. For hee confesseth himself and saith, The event indeed is extant and at hand, but no man hath obtained the same, for it hath neither experience nor sure grounds, except they intend to call *Eventum*, experience. But experience is this, when wee conclude out of particular and single points, and proceed to the general, *Ex singularibus ad universalia*, as when I saie, This fire burneth, that fire burneth, and so on, therefore every fire burneth; but *Astrologie* hath not this ground and experience, but it censureth onely according to casual events, and as now and then it happeneth. I am com so far into *Astrologie* (said *Luther*), that I believ it is nothing. For *Philip Melanthon* against his will confesseth unto mee, that the Art is extant or at hand, but there are none that understandeth it rightly. But they will bee sure in their Almanacks to teach and shew, that wee shall have no Snow in Sommer time, nor Thunder in Winter, and this the Countrie Clowns know as well as the *Astrologers*. *Philip Melanthon* saith, That such people as are born in *ascendente Libra*, (in the rising of the Scales towards the South) are unfortunate people; whereupon *Luther* said, The *Astrologers* are sillie unhappie creatures, who dream that their crosses and mishaps proceed not from God, but from the Stars, therefore they are dis-furnished of patience in their troubles and adversities. *Astrologie* is uncertain, and like as the *predicamenta* are faigned words in *Dialectica*, even so, *Astronomie* hath faigned *Astrologie*, and like as the antient and true Divines knew nothing of the fantasies and Divinitie of the School-teachers, even so the antient Astronomers knew nothing of *Astrologie*. The Nativities of *Luther*, of *Cicero*, and of others (Printed at *Nuremberg*) beeing brought before *Luther*, hee said, I hold nothing thereof, neither do I attribute any thing unto them, but I would willingly, that the *Astrologers* answered mee this argument, *Esau* and *Jacob* were born both together of one father and one mother at one time and under equal Planets, yet nevertheless, they were wholie of contrarie natures, kindes and mindes. Therefore what is don by God and is His Work, the same ought not to bee ascribed to the Stars. The upright and true Christian Religion, opposeth and convinceth all such riddles and fables. The world without Religion, is Lucianical and full of Epicurism, as *Erasmus Rotterodamus* hath been: hee disputed, whether a Philosopher and learned man profitablie might bee advised, to undergo the yoke of matrimonie and to take a wife? Well is hee (said *Luther*) that in faith hearkneth to God's Word. *Astrologie* hath need of good expositions and considerations, as now our Prebends at *Meysen* do, they will maintein and defend all their things with construing, expounding and with significations. When the Nativitie (as they call it) was shewed unto him hee said, It is a fine fantasie, and acceptable to natural sens and reason. The waie and manner to make Nativities and to cast these acc-ompts, is like rhe proceedings in popedom, where the outward Cerimonies and pompous

pompous Ordinances are pleasing to humane wit and wisdom, as the hallowed water, Torches, Organs, Cimbells, singing, ringing, &c. But there is no right nor certain knowledg in these their knacks. Likewise such do very sorely err, that endeavor out of these fantasies to frame a certain Art and an acknowledgment, when as there is none; for Astrologie (as they call it) proceedeth not out of the nature of Astronomie which is an Art, but it is meerly a humane tradition. Neither *Philip Melancthon* nor no man living (said *Luther*) shall make mee believ, that Astrologie is a sure acknowledgment and an Art, the whole busines concerning Astrologie, is opposite to Philosophie: I oftentimes have discoursed with *Philip Melancthon*, and in order have related unto him the course and manner of my whole life, and how I have lived. I am the son of a Farmer, my father, my grandfather and great-grandfather were Farmers, but my father left his farm, and went towards *Mansfield*, and there hee became a Miner in the Silver Mines, one mile from which place (at *Eisleven*) I was born and bred. But inasmuch as I became a *Baccalaureus* a Batcheler in Arts, a *Magister* a Master, a Frier, &c. the same was not written in the Planets. Did not I (said *Luther*) purchase a great shame, in that I laid aside the brown beard and became a nastie Frier, which much vexed my father, and it was very grievous unto him, yet nevertheless, I fell to buffets with the Pope, and hee again with mee, I took a wife (a fled Nun) and on her I beg te certain children; now I demand, who saw these things in the Stars? who told mee before, that thus and thus it should happen with mee. An Astrologer or a Star-peeper, is to bee likened to one that selleth dice, and saith, Behold here I have dice that alwaies run upon twelve, the rest of the fiftie casts, they run upon 2, 3, 4, 5, 6, 7, 8, 9, 10, 11. Even thus is it with the Astrologers, when once or twice their conceits and fantasies do hit and happen, then they cannot sufficiently extol and praise the Art, but touching the other so oftentimes failing, of the same they are altogether still and silent. I accept of Astronomie (said *Luther*) it pleaseth mee well for the sake of her manifold profits, *David* in the 19. *Psalme* remembreth the wonderful works and creatures of God, on the firmament of heaven, hee taketh thereon his delight, *Job* also remembreth *Orion* which they call the *Jacob's* staff, the seven Stars, &c. To conclude, the example of *Esau* and *Jacob* maketh Astrologie meerly a juggling and confounded work, therewith the Astrologers alwaies have enough to do to plaster themselves.

Concluding arguments against Astrologie.

First, that Doctrine which dealeth and handleth a matter is uncertain; for *materia est informis*, it is without shape and form, without any qualitie and fitness; the Doctrine of the Astrologers and Star-peepers dealeth and handleth touching matters, therefore Astrologie is uncertain. Secondly, general prophecies and declarations, (when they will declare a thing generally before what in future shall happen) neither do accord nor draw themselves upon singular and particular things or persons, *non competunt specialibus & individuis*, they agree not to specials, and individuals; but the Astrologers and Star-peepers do teach general predictions and presages which cannot bee directed to and upon particular things and persons, therefore the Astrologers and Star-peepers do wrong, in drawing and directing their predictions to and upon particular and certain persons and things. Thirdly, when at one time many are slain together in a Battail, are shot, struck dead, &c. No man can truly affirm, that they were all born under one Planet, yet they die altogether in one hour, yea oftentimes in one moment, specially before the mouths of great Canon and Ordnances.

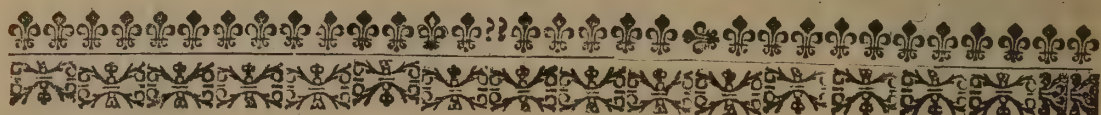
Against Astrologie.

FOR the first, Astrologie is valued at such a rate, as that of the Sophists, *de decem predicamentis realiter distinctis*, of the ten words which they call *predicamenta*, substantially to distinguish, when as notwithstanding all is false and feigned, howsoever, such fopperies in wonderful wise accord and consone with arguments, *solutionibus*, and with other cases, inasmuch that for the space of many hundred years among so many Sects, (as the *Thomists*, *Albertists*, *Scotists*, &c.) they held nothing so true as the same.

Secondly,

Gen. 1.

Secondly, they teach not, what chiefly wee ought to know, but they speak touching the time of ones life, how long hee shall live, yet nothing certain neither of time nor place, onely they point at the persons, and oftentimes also they fail thereon. *Thirdly* God hath set and appointed a certain and sure end, otherwise *Babylon* might have said, I will remain and steadfastly continue; *Rome* would saie, To mee is the Government and Rule given without ceasing and intermission, to *Alexander* and others were given Empires and Kingdoms, *Astrologie* taught nor shewed nothing of these things, namely that such great Kingdoms were to bee raised, nor how long they last and continue. *Fourthly*, *Astrologie* is found out and faigned by the Divil, to the end people might bee scared and affrighted from entring into the state of matrimonie and from every Divine and humane office and calling; for the Star-peepers presage nothing that is good out of the Planets, they affright and terrifie people's consciences in regard of misfortune to com, which notwithstanding is altogether uncertain, and standeth in God's hand, and through such mischievous and unprofitable cogitations they vex and torment the whole life. *Fifthly*, great wrong and force through the same is don to God's creatures, for God hath created and placed them on the firmament, to the end they may give light to the earths Kingdom, that is, to make people glad and joiful in the Lord, and to bee good signs of years and seasons, as is written, *And God saw that it was good*, &c. Also, and which the Lord thy God did ordain and appoint to all nations under the whole heaven. But these Star-peepers do falsly faign that those creatures of God created, do darken and trouble the earth and are hurtful, for all creatures of God are good, and by God created onely for good uses, but mankinde maketh them evil by abusing them. The Eclipses indeed (said *Luther*) are monsters and like to strange and untimely Births. To conclude, to believ the Stars, to trust thereon, or to bee affrighted thereat, is *Idollatrie*, against the first Commandement of God.



CHAP. LXXI.

OF SIGNS AND VVEATHERS.

Luther's discours concerning signs and weathers.

Celestial
signs.

Anno 1517, when the Gospel arose, there was seen at *Weymar* a fair and bright Crucifix in the Moon by the Prince Elector of *Saxon*, &c. *Anno 1516*, *John* Prince of *Saxon* saw at *Weymar*, a great red Star, which was changed first into a cleer and bright Star, afterwards into a Crucifix, thirdly into a yellow Star, at last it became again a common and an accustomed Star.

Luther's signi-
fication of this
Star.

This fell out the year before the Gospel went on, *Luther* signified the same upon the Gospel, the same at the first went up red, afterwards it burned and produced the cross, for it was eclipsed and darkened through Rebellion and Sects, but (said *Luther*) I hold nothing certain of such signs, for commonly they are divellish and deceitful signs. *Anno 1536*, the 16. of *September*, on *Saturday* evening between 6 and 7 of the Clock, it lightned very much, and thereupon came a fierce Thunder-clap, when as eight daies before it had been very cold; the *Mathematici* called it *Chasma*, and said, that it signified great drought in the aër, *Luther* heard and saw the same at home and said, It is wonderful, and not far from the seven Stars towards the North, it were enough, if it had been donin *Africa*, *Asia*, and in the hot Countries under the Tropick of Cancer. It is meerly divellish, I hold the Divels intended to prepare a Disputation, and that it was hindred by an Angel through *Chasma*, who toar a hole through the proposition. *Anno 1539*, the 18. of *April* towards evening about four of the Clock, was an eclips of the Sun, which *Luther* beheld to the end, sighed and praied, that God would give a better event then is feared, and that through these and other signs all people may bee stirred up to praie.

CHAP.

CHAP. LXXII.
OF STUDYING.

Luther's discours concerning Studying.

Luther advised all that intended to Studie in what Art soever, that they should betake themselves to the reading of some sure and certain sorts of Books oftentimes over and again, for to read many sorts of Books, produceth more and rather confusion, then to learn thereof any thing certainly and perfectly, like as those that dwell every where, and remain certainly in no place, such do dwell no where, nor are no where at home. And like as in companie wee use not daily the Communitie of all good friends, but of some few selected; Even so likewise, ought wee to accustom our selves to the best Books and to make the same familiar unto us, that is, to have them (as wee use to saie) at our fingers ends. Anno 1538, a fine expert Student fell into a frensie, labored and made himself faint, with continual watching and talking, the cause of his disease was, that hee laid himself too much and forely upon the Books, and was in love with a maid, Luther dealt very mildly and in most friendly manner with him, expected an amendment, and said, Love is the cause of his sickness, studying brought him but little into this effect and operation, in the beginning of the Gospel (said Luther) it went so likewise with my self.

Advantage to
studie.

Countrie
Rangers.

Of Comedies.

THe Acting of Comedies (said Luther) ought not to be debarred for the sakes of the boies in Schools: First, that they exercise themselves in the Latine tongue. Second, In Comedies, such persons are artificially feigned and presented, whereby people are instructed and admonished every waie concerning their Offices and Vocations. Likewise, what belongeth to a Master, to a servant, a young fellow, what well becometh him, and what hee ought to do; yea, therein is demonstrated all dignities, degrees, offices and duties; how every one ought to carrie himself in outward conversation, as in a looking glasse. Moreover, therein are also shewed and described the craftie exploits and deceits of evil whoring hides. In like manner, what the office of parents and young striplings is, how they ought to bring and train up their children and young people to the state of Matrimonie when time and opportunitie serveth: How children ought to be obedient to their parents, and how they ought to proceed in wooing, &c. These and the like are presented in Comedies, which are very fitting and profitable to be known; for no man can be fitted to rule and govern without such knowledg, neither may Government be preserved but onely through the state of Matrimonie. And indeed (said Luther) Christians ought not altogether to flie and abstain from Comedies, because now and then grosse tricks and dallying passages are acted therein; for then it will follow, that by reason thereof wee should also abstain from reading in the Bible. Therefore it is of no value that some allege such and the like things, and for those causes would forbid Christians to read or act Comedies.

Playing of
Comedies pro-
fitable.

The Romane Comedies like mee very well, whose chief intent (*finalis causa*) was, that thereby (as with a living picture and example) they endeavored to entice people to the state of Matrimonie, and to withdraw them from whoring; for Politie and temporal Government cannot subsist without Matrimonie. The Celibate, the unmarried state and whoring, are the plagues, the pestilences and poisons of the worldlie Government.

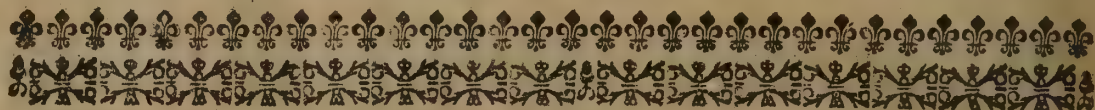
Matrimonie
necessarie to
politic.

of

To write with
Ciphers and
other strange
Letters.

AT Wittenberg certain hand-writings of the *Augustian* Fuggers (written with strange kinde of letters and ciphers which no man there could read) beeing shewed to *Luther*, hee said, These are invented by high, sharp-witted brains, they are signs of very evil times.

Wee read of *Julius Cesar* that hee wrote such kinde of letters. Likewise, Emperor *Charls* the Fifth used in important affairs to write two sorts of letters and writings, by reason of the infidelitie of his Clerks, with contrarie senses and meanings, the one sort to bee sealed unknown unto them.



CHAP. LXXIII.

OF LEARNED MEN.

Luther's Discours of Learned men.

BEfore few years bee expired, (said *Luther*) such want will bee of learned people, that they would willingly dig them nine ells deep out of the ground if they could but get them; but all is in vain, wee provoke God too sorely to anger.

That the world cannot bee governed without learned people.

WISdom, Understanding, Learning and the Pen, these do govern the world. If God were angrie, and took out of the world all the Learned, then all people would becom meerly like wilde and savage beasts; for without wisdom, understanding and Laws, neither the Turks nor Tartarians were able to live and subsist.

That there are few writers of Histories.

WHO could bee so mad (said *Luther*) in these evil times as to write Histories, and the truth? The brains of the Grecians were subtil and craftie: the Italians are ambitious and proud; the Germanes rude and deboist. *Livius* described the Histories and Acts of the Romans, not of the Carthaginian. *Blandus* and *Platina* onely flattereth the Popes. Before the Italians came to the Government they were more civil and modest; but after they came to bee Monarchs, they then altered their condition and nature; and they beeing now again humbled, they gaze again after the Empire: For the Pope not in vain permitteth *Charls* and *Ferdinand* to take possession of Spiritual Livings.

Of Cicero and Aristotle.

CICERO (said *Luther*) far excelleth *Aristotle* in Philosophie and Teaching. *Officia Ciceronis* are far better then *Ethica Aristotelis*. And howsoever that *Cicero* lived in great care, and had upon him great burthens, labor and pains in the Government, yet hee was far above *Aristotle*; who had monie, wealth, goods and easie daies enough.

Cicero handled the best and finest Questions in Philosophie; as, *Whether there bee a God? What God is? Whether hee dealeth with humane affairs? And that there must bee an everlasting minde, &c.* Indeed *Aristotle* was a good and craftie Logician, who handled touching the method and upright orderlie waie in Teaching; but hee taught not the businels, the case, nor the kernel so exquisitely as *Cicero* did. Whoso intendeth to learn upright Philosophie, let him read *Cicero*.

Cicero was a very wise man, hee wrote more then all the Philosophers, and read all the Grecian books through. I marvel that hee was able to read and write so much in
fo

so many great dealings and busineses. No man rightly understandeth *Cicero's* Epistles, except hee hath been exercised in chief Government twentie years. *Cicero*, a wise and diligent man, suffered and performed much ; I hope (said *Luther*) God will be merciful unto him and to such as hee was, howsoever it is not our dutie to speak certainly touching that point, but to remain by the Word revealed unto us ; namely, *Whoso believeth and is Baptized, the same shall be saved*. Yet nevertheless, God is able to dispence and to hold a difference among the nations and Heathen, but our dutie is not to know nor to search after time and measure. For there will be a new Heaven and a new earth, much larger and more broad then now they be : God can give to every one according to his pleasure.

Of the strength of God's pure Word.

EXperience sheweth (said *Luther*) how powerful God's Truth is, the more wee read the same, the more it worketh, yet *Cicero* with all his wisdom and eloquence was not able to comprehend this, who notwithstanding was a very high surpassing man in humane wisdom, but that will not ascend upwards, it must remain below.

Truths operation.

Of Strabo.

THe Histories and writings of *Strabo* are very good, for hee lived in the time of *Cesar Augustus*, and had seen all the actions and exploits in the Camps and Wars. But hee wrote touching *Moses* that hee was a Conjurer who invented much Idolatrie: Indeed (said *Luther*) the Land of Canaan lieth between Egypt and Syria, the inhabitants were superstitious people and full of Idolatrie, therefore Canaan (doubtless) was also fowled and stained with Witchcraft.

Of writers of Histories and Poëts.

How pitifully so many great, excellent Acts and deeds are sunck which are not described, onely the Grecians and Romans have writers of Histories. Of *Livius* is scarcely left a small parcel, the other are darkned, lost and destroyed. *Sabellicus* intended to imitate and follow *Livius*, but fulfilled nothing. *Ovid* was an excellent Poët, hee excelled all the rest with fair sentences which masterlike and sweetly hee fastened in verse, as.

Nox, amor, vinumque nihil moderabile suadent.

Virgil surpasseth all other in glorie and agilitie, *Heroica gravitate* in Heroick gravitie, hee is Prince-like and seriously important.

Of Lucanus.

L*uther* reading *Lucane*, said, I know not, whether hee be a Poët or a writer of Histories ? For they are thus distinguished, a writer of Histories saith what is true, an Orator and hee that is eloquent saith, what is like to truth ; but a Poët writeth neither what is true, nor what is like to the truth. Therefore *Aristotle* saith, The Poëts do lie much, for when they have a small reason and ground, then they make a thing very great and stretch it high and far, thereunto must needs belong much lying, like a painter who pictureth a person much fairer then shee is. *Julius Caesar* said, When I read the writings of *Brute*, then I take my self to be eloquent ; but when I read the Orations of *Cicero*, then I am uneloquent, I loll like a childe.

Excellencie of Learning.

Of Elopeus.

AS *Luther* read his Preface upon *Elope*, hee extolled that Book exceedingly, and said, It is full of good Doctrine, manners, nurture and experience. Who-so can speak well, the same is a man, for to speak well is wisdom, and wisdom is, to speak well: Speaking is derived of counseling; a *Consilio*, otherwise it is called prating and not speaking: So *Elope* spake, hee prated not, hee produced the truth of a thing under another shape and form, (as fables) yet hee was persecuted by reason of the same.

D. Mart. Lutheri Colloquia.

What Books ought to be rejected.

IT were very necessarie (said *Luther*) that the books of *Juvenal*, of *Martial*, of *Catullus* and *Priapeia Virgilii* were cashiered, banished and rejected out of the Land and Schools, for they write such gross and shameless things, that without great offence to the youth they may not be read.

Of certain particular speakers.

Licentiate *Amsdorff* (said *Luther*) teacheth upright and purely, hee delivereth his minde sincerely, at the Princely assembly at *Smalkalden* hee made a Sermon, and said, This Gospel belongeth to the sick, weak and poor sinners, but here are none, for great rich and powerful Princes and Potentates are not sensible of their sicknesses and weaknesses, &c. Even so hee proceedeth uprightly in his disputations, hee is a Divine by nature: Doctor *Crutziger*, and Doctor *Fastus Jonas* are made and conceived Divines. Anno 1536, *Luther* wrote upon his table these words following. *Res & verba Philippus; verba sine re Erasmus; res sine verbis Lutherus; nec res, nec verba Carolostadius*; that is, what *Philip Melancthon* writeth, the same hath hands and feet, the matter is good, and also the words are good; *Erasmus Roterodamus* maketh many words, but to no purpose; *Luther* hath good matter, but the words are not good; *Carlstad* hath neither good words nor good matter. *Philip Melancthon* unawares coming to *Luther* at that time, reading the same, hee smiled upon Doctor *Basil* and said, Touching *Erasmus* and *Carlstad* it was well judged and censured, but too much is attributed unto mee, also good words ought to be ascribed to *Luther*, for hee speaketh exceeding well, and hath substantial matter.

What and how wee ought to preach before the young and Milk-Christians:

Luther (reprooving Doctor *Maier*, in that hee was faint-hearted and discouraged by reason of his simple kinde of preaching in comparison of other Divines, as in himself hee conceived) admonished him and said, Loving Brother, when you preach, as then behold not the Doctors and high learned, but behold your self and the common people, have regard that you teach and instruct them uprightly. For in the Pulpit wee ought to draw out the Teats and feed the common people with Milk, for every daie a new Church encreaseth and groweth up, who stand in need of plain and simple sincere informations uprightly in the children's Doctrine; therefore wee ought to drive on the Catechism and distribute the Milk; but our high, subtle and neat cogitations (and the strong Wine) wee will keep and reserv for the wislings.

That simple and plain preachers are the best.

That famous Painter, *Albrecht Durer* used to saie, Hee took no delight in such Pictures which were painted with many colors, but in those that were made most plain: even so (said *Luther*) I likewise take delight in those Sermons, that enter fine and simply, so that they may well be understood and comprehended of the common man.

Of Brentius:

Doctor *John Brentius*.

NO Divine in this our time (said *Luther*) declareth and handleth the Holie Scripture in such sort, as *Brentius*, insomuch that oftentimes I very much admire his Spirit, and despair on my abilitie, I verily believ none among us were able to perform what hee did, in the Exposition of *John's Gospel*, howsoever now and then hee somewhat hangeth upon his cogitations, yet hee remaineth in the true and upright sens and meaning, and strideth not over the plain simplicitie of God's Word, therefore hee is well to be born withall touching the other, and the same in no wise to be upbraided.

Of Bucer.

TO translate my Books into Latin (said *Luther*) no man is better, more diligent and well qualified, then Doctor *Bucer*, hee giveth my meaning and understanding so properly, (if therewith hee mingled not his buzzing concerning the Sacrament) that I my self were not able to shew my heart and minde nearer nor better.

of

Of Ammerbach.

Our disputing with Doctor *Ammerbach* (said *Luther*) is like to that of our Saviour Christ's with *Nicodemus*, for *Ammerbach* saith, My meaning, yea my opinion is, that mankinde shall bee acceptable, justified and saved before God, for the sake of good works.

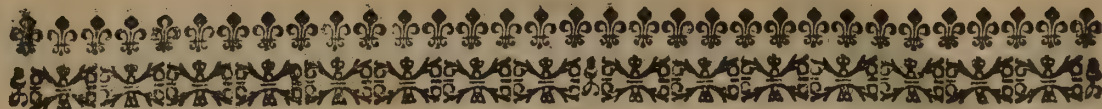
Of the differences of Gifts.

Discours was held how great differences were amongst the learned, whereupon *Luther* said, God very finely hath divided His Gifts, in that the learned serv the unlearned, again the unlearned must humble themselvs before the learned in what is needful for them. If all people were equal, then wee could not subsist, no bodie would serv another, neither would there bee any peace. The Peacock complaineth becauf hee wanteth the Nightingal's voice, therefore God with the inequality hath made the greatest equalitie; for wee see, when one is excellent and hath more and greater gifts then another, so is hee proud and haughtie, will rule and domineer over others, and contemn them. God therefore very finely and well by the members of the bodie hath shewed humane societie among one another, one member must reach out the hand to the other and help, none can bee without the other, in the face are the most honorable members, yet the Nose (the hous of office) notwithstanding is placed above the mouth and under the eies. If but onely two people in the world had Noses, they would bee held for Monsters, but forasmuch as wee are all Snottie and Sneevling, therefore the Nose humbleth us.

Let us also consider the gifts of the bellie and hinder parts, how necessarie they bee, without which wee are not able to live. A man or woman may live without eies, ears, hands, feet, &c. But (*salvâ reverentiâ*) without the tail no humane creature can live, so great and necessarie is the use and profit of this one member, as that it belongeth to the substance and preservation of humane corporal necessitie. Therefore *S^t Paul* saith well, *Those members of the bodie which seem to bee more feeble, are necessarie, and those which wee think to bee less honorable, upon these wee bestow more abundant honor.*

Of Aristotle and Cicero.

Aristotle (said *Luther*) is altogether an Epicure, hee holdeth that God careth nothing for humane creatures, neither regardeth what and how wee do and live, hee permitteth us to proceed according to our pleasures, hee medleth nothing at all therewith, hee alleadgeth, God ruleth the world, like as a sleepe maid rocketh a childe. But *Cicero* attained to a further scope, I believ (said *Luther*) that hee collected and brought together what hee found to bee good by all the Grecian writers and teachers in their Books. For this is a very good argument (which oftentimes moved mee much and went near my heart) that hee approveth, there is a God, in that the living creatures (beasts and mankinde) beget on one another that which is like and agreeable each one to himself. A Cow alwaies produceth a Cow, a Horse, a Horse, &c. Therefore it followeth undeniably, that something is, which ruleth every thing. Wee justly may acknowledg God to bee the unchangeable and certain motion, course, and going about of the Stars on heaven, wee finde the Sun every year to rise and set in his place, also by the certantie of time, that wee have Winter and Sommer so sure and certain, but seeing the same is don daily and continually, and is common, therefore wee neither admire nor regard it. But if a childe from its Infancie were brought up in a dark place, and at twentie years age were let out, so would it wonder at the Sun, what it were, and how sure and certain a course it held, but to us it is nothing; for what is common and daily don, the same is not regarded.



CHAP. LXXIII.
OF THE JEVS.

Luther's discours of the Jews.

All the Jews do boast that they are *Abraham's* children, and indeed (said *Luther*) it was a high and great honor and praise unto them, as the rich Glutton buried in hell said, *Father Abraham*, &c. and hee saith again to him, *My son*, &c. But our Lord God well and fitly can distinguish and separate these children, for to such as the Glutton was, hee giveth them their wages here in this life, but the rewards and wages for the other, hee reserveth until the life to come.

Of the trading and superstition of the Jews.

Jews the miserablest people on earth.

THe Jews are the poorest people among all nations on earth, they are plagued every where, scattered to and fro in all Countries, they have no certain place, they sit like as on a wheel-barrow, have no Countrey, people nor Government, yet they attend with great desire, they cheer up themselves and saie, It will be soon better with us. In such sort are they hardened, that in the highest shame they dare presume therewithall to brag and boast. But (said *Luther*) I advise them to know assuredly, that there is none other Lord nor God, but onely Hee that already sitteth at the right hand of God the Father. The Jews are not permitted to trade nor to keep cattel, they are onely usurers, maintein themselves with horse-coursing and Broakerie, they eat nothing what the Christians kill and touch, they drink no Wine, they have many innumerable superstitions, they wash the flesh most diligently, whenas they cannot be cleansed through the flesh, for flesh is nothing else but a piece of livered blood, how diligently soever they wash it, neither did God speak touching the same, but onely concerning bloodshed. And even under that color of worshipping, they neither eat milk nor flesh, for God said, *Thou shalt not boile the young Kid in his mothers milk*. Such innumerable superstitions proceed out of God's anger. For they that are without faith, have Laws without end, as wee now see by the Papists and Turks, but they are even just and rightly served, for seeing they refused to have Christ and his Gospel, therefore in stead of freedom they must have servitude.

Of the stiffnecked boasting of the Jews.

Rom. 1.

IT must needs be a great wrath of God (said *Luther*) that the Jews in such sort go scattered to and again in Countries, and are driven from one place to another, they lead a poor and miserable kinde of life, and they expect, attend and gape after Messias, they boast of their glorious prerogative wherewith God graced them above other nations. Against this *S^t Paul* striveth so fiercely with great labor and pains, where hee saith, *Behold thou art called a Jew, and retest in the Law, and makest thy boast of God, and knowest his will*, &c. and *Romans* the 9th hee saith, *To whom pertaineth the adoption, and the glorie, and the Covenants, and the giving of the Law, and the service of God, and the promises, whose are the Fathers, and of whom (as concerning the flesh) Christ came*.

S. Paul's irksome office.

This was truly a great boasting, honor and glorie, it was a sower task for *S^t Paul* to let fall and to reject the same. For wee see (said *Luther*) and now wee finde it by experience our selves, how heaveie and hard a matter it is to assault Popedom, and to thunder against the same (which is founded and faigned but onely by humane creatures, yea by the envious Divil in hell) out of God's Word, which notwithstanding is sure, and saith, *Hee is called to the Gentiles*. If I (said *Luther*) were a right Jew, the Pope should never perswade mee to his worshipping, rather would I suffer my self ten times

times to bee wheeled and racked. Popedom with their abominations and false worships have given to the Jews many innumerable offences; I am perswaded, if the Jews heard our preaching, how and in what manner wee handle the sentences in the old Testament, that many of them might bee won, but through disputing they are made but more stiffnecked and angrie, for they are too haughtie and presumptuous. If but one or two of the Rabbies and chief of them fell off, then wee should see a falling of one after another, for they are almost wearie of expecting.

That the Jews are poor people.

AT *Franckfurt* on the *Main* are very many Jews, they have a whole street in possession, where every house is filled with them, they are compelled to wear little yellow rings on the outsides of their Coats and Garments, thereby to bee known, they have neither houses of their own nor grounds, onely they have moveable and sitting goods, they dare not to lend any thing upon houses or grounds, but onely at great hazard.

Touching sentences of Scripture against the Jews.

I Have the chiefeest sentences of Scripture, which are the grounds of the Jews against us, as where God said to *Abraham*, *I will make my Covenant between mee and thee, and with thy seed after thee, in their generations, for an everlasting Covenant, &c.* Here the Jews start up, boast and brag, like as the Papists do upon that sentence; *Thou art Peter, &c.* I would willingly (said *Luther*) bereave the Jews of this bragging, in rejecting the Law of *Moses*, inasmuch that they should not bee able to gain-saie it. Wee have already wrung from them *Moses's* Law, out of the Prophet *Jeremiah*, where hee saith, *Behold the time cometh saith the Lord, when I will make a new Covenant with the house of Israel, and with the house of Juda, not as the Covenant was which I made with their Fathers, &c. But this shall bee the Covenant which I will make with the house of Israel, after this time, saith the Lord, I will give my Laws into their hearts, and will write it in their mindes, &c.*

Trading of
Jews at *Franck-*
furt.

Sentences for
the Jews.
Gen. 17.

Here the Jews must needs yield themselves captives, and saie, The Law of *Moses* continued but for a while; therefore it must bee abolished. But in the Covenant of the Circumcision (which was given before *Moses* time, and was made between God and *Abraham*, and his seed *Isaac* in his Generation) that must and shall bee an everlasting Covenant, the same they will not suffer to bee taken from them.

New Cove-
nant, taken
away the old.

And although *Moses* himself rejecteth their Circumcising of the flesh, and presseth upon the Circumcising of the heart, yet nevertheless, they brag and boast of that everlasting Covenant out of God's Word; and when although they yield, that the Circumcision justifieth not, yet nevertheless (saie they) it is an everlasting Covenant, as *S^t Paul* nameth it; therefore (said *Luther*) wee must leav unto them their Circumcision, and let us truly rejoyce and bee thankful to God, that hee hath delivered us from their Circumcising.

Circumcising
of the Jews.

I for my part (said *Luther*) as also all God-fearing Christians have this sure and strong comfort, namely that the Circumcision was but onely a Commandement which was to continue but for a while, until *Messias* came, but now seeing hee is come, so hath that Commandement also an end, and ceaseth. *Moses* was wise, hee kept himself within his bounds, for in all his four Books (after the first of *Genesis*) hee wrote nothing of Circumcision, hee onely and alone presseth upon the Circumcising of the heart in his fifth Book. In the first Book hee relateth onely the Histories, hee presseth not thereupon, as upon a Commandement, whenas hee presseth hard upon the Sacrifices, upon the Sabbath, and upon the Shew-bread, hee leaveth this Covenant of Circumcision quite out, maketh no mention thereof, as would hee saie, It is not much to bee regarded. If it had been of so great importance and weight as the Jews make it, hee would doubtless have pressed more fiercely thereupon. To conclude, *Christ* another Prophet will come, in his mouth will I laie my word, him shall yee hear.

End of Cir-
cumcision.

Afterwards in the Book of *Josua* mention is made again touching the circumcising of the heart. The Papists as blinded people (who know nothing at all of the Scriptures, which are very strange unto them) are not able to confute so much as one

Deu. 10.

argument of the Jews, it is in them an abominable and fearful blindness.

That the haughtie boasting of the Jews concerning God's Word, is cast down.

Against the
Jews and Pa-
pists.

THE vers in the 115. Psalm is uttered exceeding master like by the Holie Ghost, where hee saith, *Hee shall bless them that fear the Lord, both small and great.* For the holie Spirit is a fierce thunder-clap against the proud boasting Jews and Papists, who brag that they alone are God's people, will allow of none, but of those that are of their Church. As would the holie Ghost saie, The small and contemned heap are also God's people, for God made many of the Gentils to bee saved without the Law and Circumcision and also without Popedom; but these presumptuous people cease not to torment and plague the Christians, would force them to bee Circumcised, as the Jews in *Moravia*, the *Sabathees*.

Jews pride.

Gen. 15.

Ebonites.

I am angrie (said *Luther*) with *Ferdinand*, who will not suffer the Gospel to come into the Church, whereby hee utterly devasteth it. The pride of the Jews is great, who boast that they are justified onely and alone, because they bee Circumcised; they see not that *Abraham* was declared justified in the fore-skin onely through Faith, *Abraham* believed God, and that was imputed unto him for Righteousness. Moreover the Jews behold not the Circumcision according to God's Covenant, but they have ridiculous and childish cogitations and arguments, for they alleadge, a man is Circumcised on that part or member of the bodie, because on the whole bodie, there is no other member in overplus to bee spared; thus the sillie Asses measure the reason of the Divine wisdom, according to their carnal cogitations. But (said *Luther*) why do they not rather cut off the flaps of the ears, which on the bodie are nothing necessarie, or a finger? Fie on such madness. God with that sign intended to confirm his Covenant with this nation but onely for a certain time on the same part of the bodie; namely until *Messiah* should come. This word *Preputium*, I have Dutched, fore-skin, I could finde no better or more fit word; the Barbers (*Chirurgians*) call it, a little hood or a cap, the antient translated it, overgrown. True it is (said *Luther*) the Circumcision of the Jews before Christ's coming had a great majestie, but in that without the same they will have none other to bee God's people, the same wee utterly denie, for the Jews themselves in the Circumcision were of God rejected and no more his people. If fifteen hundred years ago the Jews had not been of God rejected and *Jerusalem* not destroyed, then no man had been able to bereave the Jews of such their ridiculous boasting, they have meerly a painted or a seeming color to uphold the same, therefore the *Ebonites* (who were the poor Jews, after *Jerusalem* was devastated, and they scattered and hooted into all Countries) held used and observed both Testaments, the Old and New, the Circumcision, the Baptism, and what else therein is written.

By what autoritie Christ drove the buyers and sellers out of the Temple.

CHRIST drove the buyers and sellers out of the Temple, not by any temporal autoritie, but by the jurisdiction and power of the Church, which autoritie every high Priest in the Temple had, as to whom it was appropriated. The shine and color is great, that the whole world must worship this Temple. But God out of wonderful and special Counsel caused this Temple to bee destroyed, to the end the Jews might bee put to confusion; and no more should bee able to brag and boast.

Concerning the destruction of Jerusalem, and of the securenests and presumption of the Jews.

Destroying of
Jerusalem.

THIS fair and glorious Citie, by *Titus Vespasian* was besieged with a powerful armie, and taken by an assault, laid in the dust and destroyed. This vexed the Jews very sorely; for thereby they would needs make God a liar. The Jews understood all the promises of God in a carnal manner, as this sentence in the Prophet *Jeremiah*, *The holie Relick of the Lord shall never bee rooted out.* Upon this and many more sentences the Jews bragged, and depending thereon they stoutly slaughtered the Prophets, at last they saw, yea found by experience, that their securenests and presumption was turned to confusion.

That

That Germanie and Italie in former times were full of Jews.

Cicero the eloquent Gentile, complained of the superstition and multitude of the Jews in *Italie*, wee see likewise their foot-steps through whole *Germanie*, there is not a Citie nor Village, but it hath names and streets of the Jews. The Jews (said *Luther*) inhabited at *Regenspurg* a long time before the birth of Christ. It was a mightie nation.

That the Jews are blasphemers.

THe Jews (said *Luther*) at this time do read our Books, and thereout do strive against us, it is a nation that diligently do endeavor to scorn and blaspheme, even like as the Lawyers, the Papists and other adversaries do, in taking out of our writings the knowledge of the caus, and of the same weapons and arms they make use against us. But (God bee praised) our caus hath a sure, a good and stedfast ground, namely God and His Word. *Luther's book abused.*

That the Jews cannot endure to hear the name of (Jesus crucified).

TWo Rabbies of the Jews (said *Luther*) named *Schamaria* and *Jacob*, came to mee at *Wittemberg*, desiring of mee Letters of safe conduct, which I granted and gave unto them. With the same they were well pleased, onely they earnestly befought mee, that I would leav out the word *Tola*, that is, Jesus crucified, for they cannot forbear, but needs must blaspheme the name, Jesus; they hate exceedingly that Song which wee use to sing in the Church, *Christ is risen from the dead*. They said, It is most wonderful that so many thousands of innocent people have been slaughtered, touching whom, now there is no mention made, onely Jesus the crucified, must alwaies bee remembred, his death cannot bee forgotten. *Told.*

Of powerful arguments against the Jews.

THe Jews (said *Luther*) must bee encountred with strong Arguments, as where *Jeremiah* speaketh touching Christ, *Behold the daies com, saith the Lord, that I will raise unto David a Righteous branch, and a King shall raige and prosper, and shall execute judgment and justice in the earth, in his daies Juda shall bee saved, and Israel shall dwell safely, and this is his name whereby hee shall bee called, THE LORD OUR RIGHTEOUSNESS.* This argument the Jews are not able to solv, and forasmuch as they refuse to grant, that this sentence is not spoken of Christ, therefore of necessitie they must give and shew unto us another King descended from *David*, who should govern so long as the Sun and Moon endure, as the promises of the Prophets do sound. *Repelling the Jews, Jer. 23.*

Another argument against the Jews.

Either (said *Luther*) God must deal unjustly, and bee an unrighteous God, or else the Jews must bee wicked and ungodly, for wee have been thrust into miserie, hunted and scared longer then yee were in the Land of Promise, where hee continued not above three hundred years as the Temple of *Solomon* yet stood, but yee have been hunted into miserie above fifteen hundred years. The example of the *Babylonian* captivitie can yield no comfort unto you, for during the appointed time of seventie years, yee had both Prophets and Government, yea more by you was accomplished and performed at *Babel*, then at *Ierusalem*. For *Daniel* was a greater and more powerful Prince at *Babel* then either *David* or *Solomon* were at *Ierusalem*. Therefore the *Babylonian* captivitie was unto you but onely a fatherly rod, but this last punishment was the upshot, it was your utter extermination. The foresaid two Rabbies, (*Schamaria* and *Jacob*) harkning with attentive ears to this discours of *Luther*, and therewith struck to the heart, put to silence and convinced, they forsook thereupon their woful errors, instantly were converted, and the next daie following in the presence of the whole Universitie at *Wittemberg* were Baptised and so became Christians.

The Jews (said *Luther*) do hope, that wee intend to joine with them in their opinions, in regard wee go in hand, teach and learn the Hebrew language, but their hope is meerly *Jews hope.*

meerly vain, they must bee constrained to accept of our Religion and of the crucified Christ, and overcome all manner of offences, specially in that the Sabbath is removed, which sorely startleth and knocketh them hard on the brows: And the same by the Apostles was ordered to the honor of the Lord's Resurrection.

That the Jews imagine they do observe the Law.

Jews confidence.

THE poor blind and hardened Jews do boast of the righteousness of the Law, when as notwithstanding they are not able to fulfil the same, yea, thorough such their zeal over the Law, they meerly blaspheme God, for out of the Land of Promise they were not to observe the Law. To conclude, inasmuch as the Jews have been forsaken now above fifteen hundred years; a Nation without Government, without Laws, without Prophets and without Temple. The same Argument (said Luther) they are not able to save, it striketh them to ground like a Thunder-clap; they are able to shew none other reason nor cause for the same then their sins.

That the destruction of Jerusalem was the greatest and most fearful wrath.

THE destruction of Jerusalem was altogether horrible, most lamentable and fearful; inasmuch as the plagues and punishments of all other Monarchies, Empires and Kingdoms (as the Deluge, that of Sodom, of Pharaoh, &c.) was nothing in comparison of that desolation: For this Citie was God's habitation, his Garden and Bed, as the Psalm saith, *Here will I dwell, for I have chosen her, &c.* There was the Law, the Priesthood, the Temple, that is, David, Solomon, Esay, &c. many innumerable Prophets were there interred, inasmuch that the Jews had just cause to boast and brag of such privileges. What are wee poor miserable Gentiles and Rome, in comparison of Jerusalem? Did God give over and forsake that glorious Jerusalem (which in such sort was adorned with his Word, with his Laws, with his blood, friends and consanguinitie? &c.) Truly, Let us make that reckoning, it will also light upon us. This destruction of Jerusalem was more horrible and fearful then all the plagues that ever happened on Earth or that shall happen. And indeed (said Luther) it was too much that God's own Nation should lead out of the Citie his onely Son and crucifie him.

The Jews hardened.

A man's heart might break in sunder (said Luther) to see the Jews scattered and dispersed up and down the whole Empire, inasmuch that almost all the blood-kindred of Christ burn in Hell, they are served rightly and even according to their own words which they spake to Pilate, *We have no King but Caesar, &c.* The Jews have haughtie prayers, wherein they praise and call upon God, as were they his people alone, they maledict all other Nations, whereunto they use the 23^d Psalm, *The Lord is my shepherd, I shall lack nothing, &c.* As if that Psalm were written chiefly and properly concerning them. The poor people are not to be holpen, they refuse to hear God's Word, but onely follow their own cogitations and conceits: They flatter themselves that they are holy by nature and kinde, like as the Gentiles, out of the will of the flesh. But the Papists dream of a middle way, they are neither Jews nor Christians, they will be justified neither out of the will of the flesh, nor by nature and kinde, but by reason of the name and title, *Catholick*. But all this is rejected and damned, as St John saith, *They are God's children and justified, which are born of God.*

That the Jews know no more their Descent.

Uncertainty of the Records of their descents.

IT is meerly a vain boasting which the Jews drive, in regard they have been bereaved of their privileges above fifteen hundred years: For during the time of the seventie years when they were captives at Babel, they were in such sort devastated, confused and mingled together, that at the same time they hardly knew out of what Tribe one were descended, what then should now be in so long a time hitherto, when so oftentimes they have been hunted and captivated by the Gentiles? When the Souldiers spared neither their Wives nor Daughters? Inasmuch that now they are in manner all Bastards, none of them knowing out of what Tribe hee is. Anno 1537. I being at Franckfurt (said Luther) a great Rabbie said unto mee, My Father (said hee) was

was a chief Rabbie, hee read verie much, and waited for the coming of the Messiah; but at last hee fainted, was out of hope, and said, If Messiah came not, when they write fifteen hundred and certain years more, (which now are expired) then (said hee) most certainly, Christ Jesus must bee the Messiah.

That the Jews had great privileges.

THE Jews above all other Nations had great privileges, they had the chiefest promises, the highest worshipping of God, the same was and is more pleasing to humane and natural sens, reason, and understanding, then God's service of Faith in the New Testament. The Jews sād and agree well and better with the Turks then with the Christians, for both Jews and Turks confesse and agree in one, that there is but onely one God; they believ not, that three persons are in one divine substance, they also are at an union touching bathing and washing, circumcising and other external worshippings and ceremonies.

Truly (said *Luther*) the Nation of the Jews had excelling men, as *Abraham, Isaac, Jacob, Moses, David, Daniel, Samuel, Paul, &c.* who (said *Luther*) would not grieve that so great and glorious a Nation, so lamentably should bee destroyed and lost? The Latine Churches had no excellent men and Teachers, but onely *Austin*; neither the Churches towards the East, but alone *Athanasius*; howsoever, hee was nothing in particular, therefore wee are twigs grafted into the right tree; The Prophets call the Jews (specially those of the line of *Abraham*) a fair Switch or a little Twig out of which Christ himself came. Wee Gentiles are no more *Orthodox*, upright believers, wee are onely talkers.

Admirable people among the Jews.

No stronger Argument is against the Jews then *David's Seat*, nothing dazleth them more then the same, for during the space of fifteen hundred thirtie five years hitherto, they have had neither Government nor Priesthood.

Strong Argument against the Jews.

Of a baptized Jew, who in former time was Deane at Coln.

IN the Cathedral Church at *Coln* standeth a Dean cut out in stone-work, who in the one hand holdeth a Cat, in the other hand, a Mous; this Dean had been a Jew and caused himself to bee baptized, and gave himself to Christendom; hee would shew by this Picture, that so little as a Cat could bee good to a Mous, even as little could a Jew bee good to a Christian.

Jews conversion.

That the Jews boast they are God's people, and yet have slain their Messiah.

THE Jews knew well that Messiah should com, and that they were to hear him, but they could not bee perswaded that this Jesus was the Messiah; indeed, they desired the presence of the Lord Christ their Messiah, they knew hee was at hand, but they thought that all their things should so remain as formerly they had them in possession. And forasmuch as they saw, that Christ took another course contrarie to their expectation, therefore they crucified him; yet nevertheless they boast of themselves and dare presume to say, They are God's people.

Jewish reverence.

The greater part of the Jews have blasphemed God and murdered the righteous Prophets: Also the loving Arch-fathers had blasphemers in their houses, *Abraham* had *Ishmael*, *Isaac* had *Esau*, &c.

Jews blasphemers of God.

Of this sentence, to marrie the wife of a deceased brother.

CONCERNING the Law of *Moses*, That a brother must raise up seed to the brother deceased; I hold (said *Luther*) that our Lord God thereby intended to maintain women-kinde, for the greater part of the men were slain in the wars and elsewhere; but the generation of women kinde remained over: Therefore our Lord God (doubtless) would give them this advantage, and in such sort cared and provided for them. But if in case one refused to dwell and lie with his deceased brother's wife, yet nevertheless hee was constrained to maintain her; And I hold also, from hence it came, that *Solomon* had so many wives and women.

Women considered.

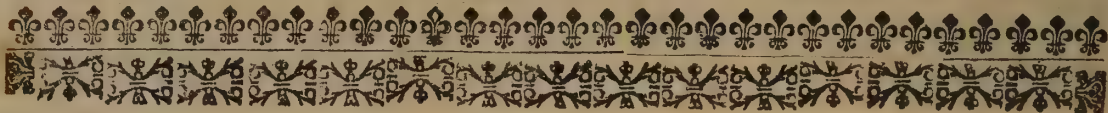
Of a Jew who desired to bee baptized, but first would go to Rome.

Villanies, fins
and wicked-
ness at Rome.

ANother Jew repaired unto mee at *Wittenberg* (said *Luther*) and told mee, Hee was verie desirous to bee baptized and made a Christian, and said, Hee would first go to *Rome* to see the chiefeest head of Christendom; This his intention, my self, *Philip Melancton* and other Divines labored to frustrate and hinder in the strongest measure; for wee feared, when hee should behold the offences and knaveries at *Rome*, that hee might thereby bee scared from Christendom. But the Jew went to *Rome*, and when sufficiently hee had seen abominable things, hee returned unto us again, desiring to bee baptized, and said, Now I will willingly worship the God of the Christians, for hee is a patient God; Can hee endure and suffer such wickedness and villanie at *Rome*, so can hee suffer and endure all the vices and knaveries in the world.

Of the Jews Arguments.

THe Jews and Turks hold one onely Argument, namely, Cursed are all those that worship more then one God, The Christians worship more then one God, therefore they are Cursed; the Minor (say they) is proved herewith, for they believ in God the Father, Son, and holy Ghost, &c. Let us say what wee will (said *Luther*) yet cannot they believ that three are one.



CHAP. LXXV.

OF THE TURKS.

Luther's discours of the Turks.

Turks and
Saracens.



He Turks (said *Luther*) have not been much above two hundred years; the Saracens ruled near eight hundred years according to *Daniel's* Prophecie. I should bee verie glad to see the great Turk marching towards *Rome*, for the Prophet *Daniel* writeth thus, *Hee shall bear his bow and shall encamp between two Seas, upon the holy Mount*: Now *Rome* by reason that many Saints lie buried there, is called holy; the same hitteth right, for the abomination of desolation (the Pope) must place himself upon the holie Mount; therefore when the Turk marcheth towards *Rome*, then the last day is not far.

Luther's Pro-
phetic con-
cerning the
Turk.

Christ delivered at the first our souls, hee will also deliver our bodies; for the Turks must give *Germanie* a clap, mee thinketh I see him marching thorough and thorough: Whoso liveth one hundred and fourscore years hence, will see the same accomplished, I oftentimes meditate thereupon, and thinking on the great miserie which will happen, I sweat thereat. Nevertheless, *Germanie* goeth on in sin, it refuseth to bee holpen: No humane creature beateth the Turk, but onely that man who is named Christ, the Lords Prayer and the Creed; as for the Emperor King *Ferdinand* and the Princes they will accomplish nothing. I received lately news (said *Luther*) that the Turk caused four of his sons to bee circumcised, and held a great and pompous Feast, to which hee invited the great *Elias*, *Prestor John*, the King of *Persia*, and the *Venetians*; hee is held of his people in great reverence, for whoso hath the Turks Sign or Letters of safe conduct, (which they call *VIE T*,) written with letters of gold, the same may safely pass thorough all his Territories.

What the Turk
holdeth of
Christ.

Hee holdeth Christ for a great Prophet, yet that his *Mahomet* is greater and higher, for (hee saith) Christ committed a sin against God, when hee said, *I am the Life, the Way, and the Truth*.

Turkish Em-
perors speech
concerning
Luth.

A man named *Smalts*, a Citizen of *Hagenaro* (who by the Emperor had been sent to the Turk in a Legation) said, The great Turk demanded of mee what manner of man

man *Luther* was, and of what years? I answered him, *Luther* was about the age of eight and fortie years, The Turk said, I would wish hee were yonger, for hee shall have of mee a gracious Lord; This beeing signified to *Luther* (by the Prince Elector of *Saxon*) he said, God preserv and blees mee from that gracious Lord. The Turk (said *Luther*) is a craftie and subtile Enemie, who warreth not onely with great power and boldness, but also, and much more with craft and deceit, hee maketh his Enemies faint and wearie, hee keepeth them waking with often skirmishing, hee seldom fighteth a compleat Battel except hee have assured hope of the victorie, hee giveth himself out of advantage, hee hath a muscal and singing brain, when a battel is offered unto him, then hee trottereth away, hee laieth himself onely upon deceitful stratagems; therefore hee is named a Fox, who sneaketh and swipeth out of the hole *Caucaso*. The power of the Turk is great, who is able to maintain and pay yearly and continually two hundred thousands of Souldiers, which requireth at the least fifteen Millions of *Rex* dollers yearly.

The Turks are verie haughtie and proud, they alwaies boast of their fortune and victorie in overcoming *Constantinople*, thirtie years past they swallowed up the Saracens, the Soldan being slain. They have cogitations like the Papists, namely, they think they are only & alone God's people; they say, *Abraham* offered *Ishmaël* not *Isaac*, they are the seed of *Isaac*, to them belongeth Earth's Kingdom, as to whom it was promised, they call us Idolaters, by reason of the Article of the holy Trinitie; they also say, there is but one God, at whose left hand Christ sitteth, but *Mahomet* at his right hand; Christ's Doctrine and Laws were too heavie & impossible, therefore *Mahomet* gave other more milde and tolerable, as not utterly to condemn the evil lust and desire: They have strickt and stern worshippings, they esteem much of Christ, they honor the Mountain *Horeb*, but they will not re-edifie *Jerusalem*. Anno 1536. the 21 of Decemb. Marquess *George* of *Brandenburg* came to *Wittenberg*, made report to *Luther* of the lamentable defeat and horrible slaughter which the Turks had given and made against our Armies in *Hungaria*, wherein the best number and kernel of selected Souldiers were betrayed and slain, threescore brave Captains taken Prisoners and with great joy and triumph carried away, the poor Christians pitifully plagued, their noses slit and used in most scornful and base manner; whereupon *Luther* said, This concerneth us *Germanes*, God's anger is before the door, wee may hasten to repentance while the time of saving health is at hand, wee ring after mischief and it will also happen unto us. The Turk (said *Luther*) hath mightily encreased within the space of one hundred years, by degrees hee suppressed the Saracens, who before were Lords in *Syria*, in *Asia*, *Jerusalem*, in the Land of Promise, in *Africa* and *Grecia*.

In this manner God plaieth with Kingdoms, as in *Esay* it is said, *I the Lord am a strong God over Kingdoms, who so sinneth I destroy*. This (said *Luther*) God hath well made good and approved; For first, hee destroyed *Ninive* and *Assur*, the Kingdom of the *Caldeans*, afterwards *Ninive* devoured *Babylon*, *Assur* swallowed it up: Likewise, when the *Persians* thought that they were *fac totum*, then came *Alexander* the Great, and conquered them. And afterwards *Alexander* was brought to nothing by the Romanes. The Romane Empire, (which was most powerful) thorough intestine war was devoured by the *Saracens*, *Gothes*, the *Vandals* and *Hunns*; Thus our Lord God can pay great Monarchs, Emperors, Kings and Princes. I hope (said *Luther*) the world draweth towards an end, for *Charls* and *Soliman* are the dregs of the Empire which cannot stand many hundred years longer. The Turk never yet brought it so far and high as the Romane Empire, which in the space of fiftie years arose and encreased exceedingly; Christ approacheth, for wee have no Scripture more, also the Signs are at hand. The great Turk boasteth that hee is descended from the stock and blood of *Ottoman*, the Romane Emperors never had any such Line and Descent, for Emperor *Julius* left no heir Male; *Augustus*, *Tiberias*, *Caligula* and *Claudius* following after him, were descended but onely of women, and yet had the Empire in possession; but the Turk hath his Male stock from *Ottoman*. The *Germanes* now are *Romane* Emperors and Kings *per Synecdochen* but onely in Title, in the mean time, the Pope taketh possession of *Italy* and other parts. The great Turk *Selimus* murdered his brethen to th'end hee might

Pride of the
Turks.

God punish-
eth Kingdoms.

might rule alone, it is fearful, up even to the brim, that one brother destroyeth another, because he is a brother, it is too Tyrannical; I hope that Government of the Turk which riseth so powerfully by Tyrannie, must fall ere long.

Religion of
the Turks.

The Turks deride and scorn our Christian Religion, they use this sentence of Scripture, where Christ saith, *I am come in my Father's name, if another shall come in his own name, him yee will receive, &c.* upon this word (*Alius*) they rest and depend.

Luther receiving Letters from Vienna (advertizing him, that the Emperors General in Hungaria had received fourscore thousand Duccats of a Jew, to betray the Christian Armie to the Turk, and promised to deliver the King into the Enemies hands) sighed deeply, and said, Ah! whereunto will covetousness of monie not drive the heart of an humane creature? this Traitor everlastingly must burn in Hell, I would not betray a dog. I stand much in fear of Ferdinand's proceedings, who so lamentably hath caused a great multitude to be led and thrust into the throat of the Turk, thorough a perjured Malmaluck, who heretofore fell from the Turk to the Christians, and doubtless will fall again from the Christians (when hee findeth opportunitie) and will become a Turk.

How wee
might fortu-
nately fight
against the
Turks.

Ah! (said hee) Princes and Rulers ought otherwise to be qualified and armed against so powerful an Enemy, and march themselves in person into the Fields, and not to encounter him with so small a heap, for the Turk ought not to be slighted and contemned, Daniel saith, *It is given unto him to go against the Saints of God*: Therefore his fortune and victories are so great, and hath an Aspect, as were hee God and saved; Hee maketh three Thrones and Seats of God, hee placeth Christ at God's left hand, and Mahomet at the right, who followed upon Christ's Kingdom, and now is come: Therefore the Turks take their Oaths by God who created Heaven and Earth, by Mahomet his servant, and by the fourscore and four Prophets sent from Heaven. The Turk in the space of thirtie years, hath encreased so powerfully, that hee is become a Lord in Egypt, in Arabia, Persia, Asia, and in whole Grecia. I fear, it will go with Germanie (which alwaies hitherto hath been held and esteemed for the best Countrie and Nation) as it went with Troy, insomuch as it will be said, *It is out, fuimus Troes, jacet ilium ingens*. Let us pray to God that hee would preserv our consciences by the pure Doctrine in such calamities, necessities and mishaps.

Daniel's Pro-
phetic, Chap.
11. concerning
the Turk.

The Turkish Kingdom was long heretofore shewed in the Prophet Daniel, and in the Revelation of St John, to th' end, godly and upright Christians should not be affrighted at his great power and Tyrannie. Daniel's Prophecie is an excellling Chronicle continuing to the worlds end, hee cleerly describeth the Kingdoms of Antichrist and of the Turk. In the Revelation of John is written, *And it was given unto him to make war with the Saints, and to overcome them, (Apo. 13)*. Which directly soundeth of the Turk not of the Pope; for the Saints overcome not thorough their sanctitie but by patience, and in overcoming thorough faith, their bodies are murdered. Daniel saith further, *It shall be for a time, times, and half a time*. If time signifieth a year, (as needs it must) then it maketh three years and an half, and hitteth just upon Antiochus, who raged and Tyrannized three years and an half in the Nation of Israel.

Antiochus's the
Pope's picture.

This wicked wretch Antiochus was left and given for a pledg at Rome, but hee fled away from thence and took the Kingdom of Israel in possession, but hee Tyrannized over the Jews onely three years and an half, at last hee miserably rotted and died in stinck of his disease, insomuch that no bodie was able to remain about him: Thus hee was struck and slain without hands. Even so (said Luther) shall it go likewise with the Pope, hee shall also be destroyed without hands or blow of sword, hee shall famish himself, for hee hath not used great and powerful Armies, but hee hath thus long subsisted by lyings and superstition, cloaked and trimmed with Scripture, as, *Thou art Peter; Feed my Lambs, &c.* Upon such deceitful grounds hee encreased, and so shall fall again; therefore this Prophecie, *Hee shall fall without power*, belongeth chiefly and properly to the Pope; For all other Potentates and Tyrants proceed with power and force: howsoever, this Prophecie comprehendeth both Pope and Turk, for they began both together and almost at one time under Emperor Phocas, which now is about nine hundred years since, and then the Pope began to rule spiritually, and Mahomet began

began to encrease, but the Pope's temporal Kingdom hath continued scarcely three hundred years, since hee began to rule over Emperors and Kings.

The Turks saie, True it is, *Isaac* was the right Son of the promise, but when hee should have been sacrificed, hee fled out of his fathers obedience, (as would hee go and fetch a slaughter knife) in the mean time *Ishmael* came and freewillingly suffered himself to bee sacrificed, from whence hee became a childe of the promise. This (said *Luther*) is as grosse a lie, as that of the Papists concerning one kinde in the Sacrament of the Altar. *Luther* in his discours greatly complained of Emperor *Charls* his negligence, in suffering the Turk alwaies to overcome and take in one place after another, whenas an Emperor neither should nor ought to have peace, as in the Histories wee see, that the Romans continually kept and maintained a certain and an heritable force and armie which alwaies laie in the field, like as at this daie the great Turk hath his Janizaries the best and triedst souldiers. But wee assemble and gather together a heap of base, despairing insolent wretches, that mischief and destroy those whom they ought to defend and protect. Anno, 630. Mahomet arose, therefore this year (wherein wee write, 1553) maketh nine hundred twentie three years since hee stood up.

Luther's admonition, how wee ought to war against the Turk.

Luther at that time wrote a letter to the Emperor's great General in *Hungaria*, diligently admonished him to consider, that hee had against him four powerful enemies, hee had not to do onely with flesh and blood, but with the Divil, who was the first: secondly, with the Turk; and thirdly, with God's wrath: fourthly, with our own sins; therefore hee should remember to humble himself and to call upon God for help. *Luther* got news, that Emperor *Charls* sent into *Austria* eighteen thousand *Spaniards* to defend the same against the Turk. Whereupon hee sighed and said, These are horrible designs, when that abominable nation (the *Spaniards*) shall com to defend us *Germans*, I would rather have the Turks for enemies, then the *Spaniards* for protectors, who tyrannize in the highest measure, the greater part of the *Spaniards* are *Moranes*, baptised Jews, that believ nothing at all. The greatest hope I have (said *Luther*) is, that the Turkish Empire will bee brought to confusion and fall *per intestinas dissensiones* by homebred dissentions, for in that manner, all the Kingdoms of the world have fallen and been destroyed, as the *Persian*, the *Chaldean*, the Kingdoms of *Alexander* and of the *Romans*, all these thereby went to ground, discord and dissention have been their poison, and so it will go likewise with *Germanie*, for our Princes of the Empire will not agree among themselves. Whoso climeth high, is in danger to fall, cunning swimmers may lightly bee drowned, and although the Turk is climed very high, yet when his time cometh, so is it don in a moment, that our Lord God laieth his Kingdom in the Ashes.



CHAP. LXXVI.

OF COUNTRIES AND CITIES.

Luther's discours of Countries and Cities.



Cornelius Tacitus (said *Luther*) described *Germanie* very well and finely, hee highly extolled the *Germans*, by reason of their constancie in keeping promise, specially in the state of matrimonie, touching which particular they excelled all other nations. By the antient in former time it stood well with *Germanie*, but now (alas) those and the like fine good people are much decreased, are fallen from the kinde and becom rude, proud and insolent. The best time and daies were before the Deluge, when the people lived long, caried themselves moderately in

The constancie of the antient *Germans*, and their delicie.

eating and drinking, they beheld God's creatures with diligence both Celestial and Terrestrial without wasting, without warring and debate, then a fresh cool spring of water was more sweet, acceptable and well relished, then now all costly wines. *Germania* in time past was a fair Countrie and Nation, I hold the *H*, is turned into *G*, for heretofore they were called *Hermani*. Anno 1539, the 8. of *Januarie*, in the evening about six of the Clock, a Comet was seen here at *Wittemberg* which was eclipsed, but very long in twentie degrees, it stretched the tail after the sign of the fish from the West towards the North and the rising of the Sun when it standeth at the highest. This Comet was beheld of *Luther*, of *Philip Melancthon*, *Justus Jonas*, and of *Erasmus* the Mathematician with great admiration. Then *Luther* said, I will prophecie over *Germanie*, not out of the Planets, but I will declare unto her God's anger out of the Divine Word, for it is impossible that *Germanie* should scape thus unpunished, shee must receiv a great scourge, there is no remedie, for God is daily provoked to destroe us, the Godly with the ungodly must bee visited and taste of the rod. But let us praie without ceasing, for the Lord doth the will of those that fear him, and heareth their praiers, &c. This hee hath thoroughly approved, how long hath peace hung as it were, even upon a filken thred against so many great practises and bloudie consultations of our adversaries, and against all hope hath been preserved? God hath resisted and hindred them, hee hath broken their power and frustrated their designs.

Psalms 145.

That Germanie wanteth a good Governor.

Germanie (said *Luther*) is like unto a brave and gallant hors that hath provender the fill, but wanteth a good rider; now like as strong hors runneth here and there astraie, except hee hath a rider to rule him; even so *Germanie* is also a powerful, a rich and a brave Countrie, strengthened sufficiently with able people, but it wanteth a good head and Governor.

What alteration of apparel signifieth.

These often altering of apparel (said *Luther*) and these new fangled fashions, will produce also an alteration of government and manners, wee strive too much thereafter. Emperor *Charls* frequently saith, The *Germans* learn of the *Spaniards* to steal, and the *Spaniards*, learn of the *Germans* to feed and swill.

Of Jerusalem.

ON *S^t Laurence* daie, the 10. of *August*, the Temple at *Jerusalem* was burned, afterwards on the Nativitie of *Marie*, the 8. of *September* the other inward, best fortified and strongest part of the Citie was devastated and taken in. And forasmuch as *Jerusalem* was the most glorious Citie, from whence the holie Scripture and the original of the Christian Church proceedeth, therefore the devastation thereof is placed before our eies, as a picture, to shew how it will fare with the Christian Church, for the Christian Church is that Spiritual *Jerusalem* wherein God still daily walketh.

Jerusalem, a picture of the Christian Church.

Of England.

I Believ (said *Luther*) *England* is a piece of *Germanie*, I hold the *Germans* in former time were transfered and set thereinto, for to this daie, the Bishop of *Coln* stileth himself, Prince of *Angaria*, or *Engern*, where now *Breme* and *Hamborough* lie, sometime it was named *Britania*, afterwards *Angaria*, of the nation which were carried thither.

England a piece of Germanie.

Of Swisserland, or Helvetia.

Swissia, is a drie and mountainous Countrie, from whence many of them are constrained to seek their maintenance elsewhere. Doctor *Jonas* read the *Swissers* complaint at *Lurich*, against the forcible intentions of the other Papists, wherein at last they concluded, that they no longer would endure the same, but intended to bee revenged, as God should help them. Whereupon *Luther* said, I like not their argument and ground on which they boast and depend, namely they who have a good caus, may justly raif a war; they the *Swissers* have a good caus, therefore they may begin a war.

Both

Both the precedent sentences (said *Luther*) *maior & minor* are false and doubtful, for the first permitteth not every man to begin a war, but onely the necessitie or constrained defence. The other proposition, *minor* is uncertain and doubtful, namely whether they have a good cause or not; therefore followeth thereout also an uncertain and doubtful conclusion.

Touching differences of Languages.

THe High *Germans* are simple and do more affect the truth, then the *French*, the *Italians*, *Spaniards*, *English*, &c. which their languages do also shew, in that they pronounce and utter their speech in a hissing and lolling kinde of manner, therefore it is said, The *French* write otherwise then they speak, and speak otherwise then they mean. But the high German tongue is the most compleat, and hath much Communitie with the Greek tongue, Latin is small and thin enough, not regulated, for shee hath not double Letters, as *xxvz*. next after Greek, high Dutch followeth.

Of Walloons and Italians.

THe *Italians* (said *Luther*) are very craftie and subtil people, they ought justly to bee made ashamed, dulled, and to have their filthiness discovered, to the end they might bee made to blush for shame, they contemn all other nations, as were they onely wise. My advice is, and alwaies hath been, that young fellows (when they throughly have learned their Catechism, and are well instructed in God's Word) should visite and see *Italie*, should know their tricks and knaveries, to the end afterwards they may take heed of them. Italians proud and deceitful.

Italie is a very good and fruitful pleasant Countrey, specially *Lombardia*, a Vallie of Lombardie. twentieth miles in breadth, through the midst of which the *Eridanus* floweth, an exceeding pleasant water, so broad, as from *Wittemberg* to *Breta*, on both sides are the *Alpes*, and the *Apeninus* mountains.

Of the Roman Empire.

THe Roman Empire (said *Luther*) began to bee rich and to encrease in the Apostles time, it came to the *Germans* under *Charls* the great, seven hundred and fiftie years since, for *Charls* had three Sons, to the first born hee gave *Germanie*, to the second, *France*, to the third *Italie*, but *Germanicus* the Dutchman remained Emperor. At what time the Romane Empire came to the Germans. If (said *Luther*) this now Emperor had *France* in possession, then hee were able to anger the Turk. The Romane Empire florished not long, the Romans had it not two hundred years, afterwards it came to the *French*, at last the *Germans* wholie possessed it, who have had it continually above eight hundred years together, so much as concerneth the title. The greatest, the richest, and most powerful Cities, (as *Antioch*, *Nineve*, and *Babilon*, &c.) are now nothing but little Cottages, like to old decayed walls and heaps of stons. Thus the Kingdoms of the world do vanish. Our Lord God (said *Luther*) dealeth with Countries and Cities, as I deal with an old hedge-stake, when it displeaseth mee, I saie, I will pluck thee up and burn thee, and will stick another in thy stead. The *English* have had whole *France* in possession, so far as *Burges*, and built many Cities and houses therein, but at last, they were driven out again by *Monheri* between *Paris* and *Orleans*. But notwithstanding, they have still in possession the best Port in *France*, *Callis*, where all the inhabitants must bee *English* people, and at certain hours, must speak *English*, and not *French*, under pain of a nominated punishment. English.

Of the Venetians.

Venice (said *Luther*) is the richest Citie, above all others, shee hath two Kingdoms, *Cyprus* and *Candie*, but *Candia* or *Creta* sometimes was full of robbers. For six hundred spoiled or Bankerout merchants fled thither. But insomuch as this Island is very hillie, they were not able by force to keep it clean from robbers and purssers: therefore the *Venetians* caused a publick Proclamation to go out, that they would secure and receiv all the robbers again to favor, upon condition that each robber should

Robbers in
Creta.

Neutrals.

bring and deliver unto them the head of another robber. By which means one wretch being snapp'd by another, the Island was well rid and cleansed of those vipers, which was a good and wise Council. *Venice* the richest Citie, regardeth neither modestie nor civilitie, they seek onely after their own profit. They alwaies are Neutrals, they carrie on both shoulders, they hang the cloake according to the winde, they are no Souldiers but pepperfacks. Now they hold with the Turke, ere long they will bee for the Emperor, what partie hath victorie, therewith do they hold. They regard nothing more, then great costly and stately houses, apparel and covetousness.



CHAP. LXXVII.

OF ROME.

Luther's discours of the Citie of Rome.



Bembus.

Orasmuch (said Luther) as God hath brought mee into this evil-favored business and game, I would not take an hundred thousand Duckats, that I had not seen *Rome*, otherwise I should alwaies stand in fear, that I much wronged and abused the Pope, but what wee see and know, the same wee speak. *Bembus* an excellling learned man (as hee well and thoroughly had beheld *Rome* and considered her) said, *Rome* is a filthie stincking puddle, full of the wicked'st wretches in the universal world, and wrote as followeth.

Vivere qui sancte vultis, discedite Româ:

Omnia hic ecce licent, non licet esse probum.

Hee that would Godly live, from *Rome* must haſt and flie:

All things are ſet to ſale; no room for honeſtie.

Fearful mur-
thers in Rome.

In this time of the Gospel, ſom have been at *Rome*, who ſet their wickedneſſes and vilanie a broach, and reproved the ſame. As *Lodowick* a Capuchin Frier, and *Egidius* an Auſtin-Frier, alſo two other preaching Friers, which found fault with the errors of Popedom openly in their Sermons. But the next daie following, they were all found dead, their tongues cut out and ſtuck in their tails. Whoſo in *Rome* is heard to ſpeak one word againſt the Pope, receiveth either a *Strappecorde*, or is puniſhed with death, for his name is *noli me tangere*. Before the birth of Chriſt, there were numbred in *Rome*, fourtie hundred thouſands of Citizens, but not long after, were numbred above fourſcore and ten hundred thouſands.

Columnesers,
and Urſiners.

Old Rome.

At *Rome* are two Families, which alwaies are at enmitie and debate the one againſt the other, the *Columnesers*, and the *Urſiners*. The *Columnesers* are of the Imperial Faction and moſt powerful, the other are leſs in eſteem and ſtrength: Pope *Paul* is an *Urſiner*. No man well knoweth where old *Rome* ſtood, the *Theatre* is yet ſeen, and the *Thermes* of *Diocleſian* which is convaidd twentie five Dutch miles from *Naples* into a fair glorious building; there have been the Treſure and Riches of the World; therefore they did what they pleaſed.

Hiftorie of an
old miniſter
that had been
four times at
Rome.

An ancient Miniſter ſupped with *Luther*, who ſpake much of *Rome*; hee had been there four ſeveral times, *Luther* asked him, Why hee went thither ſo often? Hee ſaid, Firſt, I ſought a Knave there; ſecondly, I found him; thirdly, I brought him from thence; fourthly, I carried him thither again, and ſet him behind *St Peter's* Altar.

Pope com-
mandeth the
Angels.

St Peter's Church in *Rome* hath ſtood above thirteen hundred years, a great ſum of monie hath been ſpent thereupon: For the Pope commanded the Angels that they ſhould immediately carrie into Heaven the Soules of all thoſe which died on the way going towards *Rome* to viſit *St Peter's* Church. This gave *John Huſs* ample occaſion to write againſt the Pope, ſhewing that hee had no Autoritie to command the Angels. Anno 1511. A Capuchine Frier (in the preſence of Doctor *Staupits* and divers others at *Rome*)

Rome) related a dream which at that time hee dreamed; namely, That a Hermit should arise under Pope Leo the tenth, and should fall upon Popedom: Whereupon Philip Melancthon said, This Hermit is Luther, for the Austine Friars are called Hermits. When I was at Rome, (said Luther) they shewed mee for a precious holie Relick, the halter wherewith Judas hanged himself, which ought not by us to bee forgotten, to th'end wee consider, *in quibus tenebris versati sint maiores nostri*, that is, *in what ignorance our Fore-fathers were.*

Rome, somtimes was a holie Citie, but now shee is the spous of the Diuel and Christ's Enemy.

Rome a sink of all wickedness.



CHAP. LXXVIII.
OF VOCATION AND CALLING.

Luther's discours of the Vocation and Calling.



When those that are in the Office of Teaching, have not joy and comfort from hence; namely, that they have not regard to him that called and sent them: so is it with such an irksom work. Truly (said Luther) I would not take the wealth of the whole world, that I should now begin the work against the Pope, which thus far I have wrought by reason of the exceeding heaue care and anguish wherewith I have been burthened. Again, when I look upon him that called mee thereunto, so would I not for the world's wealth but that I had begun it.

It is a case much to bee lamented, (said Luther) that no man is content and satisfied with that which God giveth him in his Vocation and Calling: *Aliena semper nobis plus placent*, that is, *other men's things pleas us more then our own*: As the Heathen said touching the same:

*Fertilior seges est alienis semper in agris,
Viciniq; pecus grandius uber habet.*

That is,

*My neighbors corn more fertile is then mine;
None yield more milk then do my neighbors kine.*

Even so do wee poor humane creatures in our Vocations and callings: *Nemo est sua sorte contentus*, no man is content with his condition. *Optat Ephippia bos piger, optat arare caballus*, that is, *the slow Ox would have a saddle, and the hors would go to plough*: The more wee have, the more wee desire. To serv God (said Luther) is, that everie one should remain in his Vocation and Calling, bee it never so mean or simple; for first, it toucheth the hearing of God's Word in the Church: Afterwards also, it dependeth upon the word of the Magistrate and of the Parents, and to bee obedient thereunto, this is to serv God aright.

That wee ought not to neglect occasions or opportunities.

It is said, *Fronte capillata, post est occasio calva*, that is, *occasion hath hold before, but is bald behinde*. Our Lord in the whole nature hath given plainly to understand the same in this manner. A countrie Farmer or Husbandman must sow out his Barly and Oates about Easter, if he deferred it unto Michaelmas, then it would be too late. When Apples are ripe, then they should bee plucked from the tree, if it bee neglected, O then they bee spoiled and lost, *Procrastinatio est properantia contrarium vitium*, that is, *Procrastination is a contrarie vice to overmuch hastines*. Like as my servant Wolfe doth, when four or five Birds fall upon the Bird-hearth, hee will not then draw the Net, but saith, O, I will stay until more com, then they flie all away and hee getteth nothing. Therefore

Seed-time.

Procrastinatio.

(said Luther) *Occasio*, i.e. *occasion*; is a great matter: Terence saith well and rightly, *In tempore ad eam veni, quod est omnium primum*, that is, *I came to her in time, which is the chiefest thing of all*: This the yong Boies in Schools understand not, *Sunt seniles & imperatoria voces*, that is, *They are staied and imperial words*: *Julius Caesar* was a man, hee understood *occasionem*, that is, *occasion*: But neither were *Pompeus* nor *Hannibal* such men; wee are not able to expresse (said Luther) what *occasio* is, therefore wee understand it not: in high Dutch it is not to bee uttered, for this word, *Gelegenheit*, *opportunitie*, *est magis alligatum loco & personis quam tempori*, that is, *is rather tied to place and persons then time*; *occasio*, requireth *plus temporis*, i.e. *more time*; neither have the Latines any word wherewith they could rightly expresse it, for the word *tempus*, i.e. *time*, is general, I hold the *etymologia est à cadendo*, that is, *the derivation is of cadendo, falling out so*; as when wee say, an accident. The Grecians have but onely one word, that is, *καιρός*, wee may utter it in this manner, and say, make use of the hour and of what the hour bringeth or yieldeth.

Students cō-
tentimes neg-
lect the occa-
sion.

It is a mervellous thing, *rem tam praeclaram & quae est rerum omnium prima, ita negligere tempus*, that is, *that wee should neglect such an excellent thing, which was the first of all, viz. time*; that wee are not able to utter the same, and verie few understand it, especially the youth, therefore they must have *Patres ac Praeceptores*, i.e. *Fathers and Masters*, who ought with the rod to hold them thereunto, that they neglect not the time, otherwise it is lost. Many a yong fellow hath a stipend during six or seven years, then ought hee diligently to studie, then he hath his Tutors and other furthering means, but hee thinketh, O thou hast yet time enough and maist well attain thereunto: But I say no, fellow, it is said, *Fronte capellata, &c.* What little Jack learneth not, the same neither learneth great John: Now the occasion saluteth thee and reacheth the hair unto thee, as would shee say, Behold, here I am, take hold of mee, but thou thinkest shee will com again: Then saith shee, well, seeing thou wilt not take hold of my fore-top, take hold therefore (*salvâ reverentia*, i.e. *surreverence*) on my tail, and therewith shee flingeth away.

Bonaventura,
his speech of
Occasion.

Bonaventura (said Luther) was but a poor fillie Sophist, yet hee could saie, *Qui negligit occasionem, negligitur ab ipsa*, Hee that neglects occasion, is neglected of it, and wee use to saie, take hold while it is time, *nunc, nunc*, now, now, while this *nunc*, is present. The Germans have very fair proverbs touching the same, and saie, *When one offereth thee a Pig, then open quickly the mouth of the poak*. Also, when our Lord God saluteth one, then hee ought to thank him. This is very Divinely spoken, that our Lord God giveth or sendeth the occasion and opportunitie, but who understandeth it to bee *donum Dei, &c. the gift of God*: Neither understood the occasion, our Emperor *Charls* when hee took the French King Prisoner before *Pavia* in the year 1525. Afterwards also, when hee got into his hands Pope *Clement*, and had taken *Rome*, Anno 1527. and Anno 1529. when almost hee got the great Turk into his hands before *Vien-na*; Then was *occasio*, occasion. But Emperor *Charls* refused to thank God, who saluted him, therefore hee is justly bereaved of all good fortunes. It was too much and great a negligence, that a Monarch should have in his hands the three most powerful heads, and so negligently to let them go, therefore I say justly unto him, *post hac occasio calva*, i.e. *occasion hereafter is bald behinde*. Luther, reciting a Fable concerning this Vers, (*Crede parum, tua serva, & quae periere relinque*, i.e. *Give but little belief, keep thine own, and what is lost let it go.*) said, There was one that had caught a Bird, the Bird willing to bee set at libertie, said, Let mee loof and I will shew thee a verie fair and precious Jewel worth many thousands; Yea, (saith the man) thou intendest to deceive me, No truly, (said the Bird) thou shalt go with mee and see the precious stone: The man let go the Bird, which flew upon a tree, sate on the the top thereof, and threw him down this Jewel, *Crede parum, tua serva, & quae periere relinque*: As would the Bird say, when thou hadst mee, thou shouldest not have believed mee, *Tua serva*, that is, what thou hast, the same keep; *Et quae periere relinque*, hast thou lost it, so have thou patience.

CHAP. LXXIX.

OF DRUNKENNESS.

Luther's discours concerning drunkenness.

Germanie (said Luther) were much richer then it is, if such store of Velvets and Silks were not worn among us, nor so much Spice used; Wee might well also bee without Barlie, and in stead of bear drink water. But yong Fellows without their liquor have no mirth at all, for Gaming maketh not merrie, neither lecherous sports do make joiful people, therefore they apply themselves to drinking. At the Princely Copulation lately held at *Torga*, they drank at one draught a whole pottle of Wine at each draught, which they called a good drink. *Sic inventa lege, inventa est & fraus legis*, that is, the Law beeing invented, the deceit of the Law is invented. *Cornelius Tacitus* wrote that by the ancient *Germanes* it was held for no shame at all to drink and swill four and twentie hours together. A Gentleman in the Court demanded, How long ago it was, that *Cornelius* wrote concerning drinking? Answer was made, about fifteen hundred years; then the Gentleman said, Forasmuch as Drunkenness hath been so ancient a Custom and of so long descent; therefore let not us break nor bring down the same.

CHAP. LXXX.

OF THE COURT LIFE.

Luther's discours of the Court life.

Inno 1538. the 15th of Novemb. Luther about important business was sent for to Court by the Prince Elector of *Saxon*, at his return from thence with *Philip Melancthon*, *Francis Burckhard* of *Weymor* (Vice-Chancellor to the Prince Elector) in person gave him a Convey, and with three fair horses (which *Henrie King of England* had given him) rode by his Coach. Whereupon, Luther began to laugh, and said to *Philip Melancthon*, This man's fortune will raise unto him great hate and envie at Court, for the roaring Courtiers with their eies must behold, that this man is made a living Cavalier of *St George*: (for so they say, when Scribes or Learned men are made Knights.) The King of *England* would willingly have kept *Francis Burckhard* in *England*, and have made him a Cavalier of the Kingdom, but hee refused it; at his departure, the King graced him with roial presents, and so dismissed him from thence.

De Aulicorum calumniis, i. e. Of the slanders of the Court.

How went it (said Luther) with *Daniel* at Court? There the Courtiers sought occasion, and willingly would have set on his skirts. *Daniel* was a wise man, therefore the King intended to place him Governor over the whole Kingdom. This the Princes in *Persia* could not endure, for whoso serveth well and uprightly at Court, the same very soon getteth haters and enviers.

of

Of Court-verses oftentimes recited by Luther, profitable for Courtiers to know.

DA, capias, queras, plurima, pauca, nihil.
 Si te fucosis invitat honoribus aula,
 Semper erunt comites cura dolorque tibi.
 Seu foribus subito mutata excluderis aula,
 Solliciti tangunt anxia corda metus.
 Sed si pertuleris animo fastidia magno,
 Non poterit longi temporis esse dolor.
 Et musis posthac tranquillâ mente vacabis,
 Barbara quas nunquam non vetat aula coli.

Of the Court-life.

Philip Melancthon discoursed with Luther touching the Court-life, and said, *Aulica vita similis est libris Tragediarum, qui foris ornati essent auro & purpurâ, intus autem pleni essent miseriis & mille miseriis pro una continerent, i.e.* The Court-life is like books of Tragedies, which without are adorned with gold and purple, but within are full of miseries, and contain a thousand miseries for one purple. Whereupon Luther said, Yet nevertheless every man striveth to bee at Court, they would all bee made rich, powerful and great, and many an one hath the luck to hit it; for *in magno capiuntur flumine pisces*, A great Prince can soon make a poor fellow rich.

A Court-vers.

*Intus quis? Tu quis? Aperi; Quid quæris? Ut intrem:
 Fers aliquid? Non. Esto foras. Fero: Quid? Satis: Intra*
 That is,

Who's within? Who are you? Open: What wouldst thou have? I would enter:
 Dost thou bring any thing? No: Stand without. I bring: What? Enough: Enter.

Other Discourses of Luther, which partly do belong to the places before mentioned, touching all manner of Causes collected together out of his VVritten Books.

Septimus Annus Climactericus.

IN the daie of Boniface (said Luther) my son John will bee six years old, and goeth in the seventh year. *Ego celebrabo ejus Natales, quia jam ingreditur septimum annum, qui est Climactericus, id est variatus, i.e.* I will keep his Birth-daie, becauf now hee goe's on his seventh year, which is Climacterical; that is, Variable; for the seventh year alwaies changeth humane creatures. *Prima est infantia, deinde pueritia, in qua assuefaciendi sunt ad literarum studia & artes, i.e.* The first is Infancie, then childehood, in which they are to bee accustomed to studie and Arts. In the fourteenth year they begin to look into the world. *Ibi tunc docendi sunt in majoribus,* Then they must bee instructed in greater matters. *In anno vigesimo, appetunt majora & conjugium. Anno vigesimo octavo sunt Oeconomi & patres-familias. Anno 35 sunt Politici aut Ecclesiastici. Anno 42 ibi sunt reges, & mox diem sensu deficiunt. Sic septimus annus cujuslibet hominis est Climactericus, adferens novam vitam mores & aliam conditionem, i.e.* In the twentieth year they look after greater things, and marriage. In the eight and twentieth year they are hous-keepers and fathers of families. In the 35 year they are employed either in the Common-wealth or Church. In the 42 year they are Governors; and afterward their senses fail. So the seventh year of a man's life is Climacterical, bringing a new kinde of life, manners, and another condition.

That

That wee ought not to drive and use jesting and sporting in administering the Lord's Supper.

Letters were written to *Luther* from *Nuremberg*, that a Minister in a Village near thereabouts in their Jurisdiction, administred the Sacrament to a woman, and wanting a Cup hee took a Spoon, and said, Take and drink, this is the Spoon of the New Testament. *Luther* beeing thereat much moved to Anger, hee said, Surely that fellow is a very knave: Hee wrote also to the Major and Aldermen of *Nuremberg*, desiring that hee might bee cast into the Dungeon, and there to remain one whole year, for the same is a fit spoon-case for such a spoon.

Regula Lutheri de Cœna Domini, i.e. Luther's rule concerning the Lord's Supper.

IN *Articulis de Trinitate, de Incarnatione Filii Dei, de Sacramentis non est nobis speculandum secundum rationem humanam. Judicium enim Dei & hominum sunt diversissima, sed nobis est cogitandum de illius verbo, quod illius potentiam & bonitatem præscribit, i.e. In the Articles concerning the Trinitie, the Incarnation of the Son of God, the Sacraments, wee must not look according to humane reason: for the judgment of God and man are divers things: but wee must think of his Word, which doth declare his Power and goodness; wee ought to commit the same unto God, hee will direct it well. Christus est spiritualiter in Sacramentis, Christ is spiritually in the Sacraments. But how, and after what manner Hoc non est nostrum percutari, wee ought not search. Nemo potest rationem reddere, quare Deus Ninivitis pepercerit, in qua civitate ultra 200000 fuerunt, & Sodomitis non item, i.e. No man can give a reason, why God spared the Ninivites, in which Citie were above 200000 men, and not likewise the Sodomits.*

Concerning the acknowledgment of Christ.

WEe ought (said *Luther*) alwaies to studie on the Humanitie of the Son of God, like as the Prophet continually studied in their *Moses*: But wee studie not much in our Evangelists, as oftentimes I have said, and thereover I am angrie with my self, for wee never can bee able to studie and learn them out. It will bee the state and condition of the everlasting life; yea also, of the Angels, that alwaies wee shall desire to know more and more; wee shall continually behold something that is new, and which before wee did not see; and howsoever wee are almost *ad substantiam, com to the substance*, yet notwithstanding wee are not able to know, *Quod Deus & Homo sit hic filius Mariae, i.e. That God and Man is the son of Marie*: Wee cannot com *ad quantitatem, i.e. to the quantitie*, how great a matter *Filius Dei, the Son of God* is. Wee are able neither to know or acknowledg *qualitatem, qualis sit, i.e. the qualitie, what an one hee is*; nor to attein *ad Relationem qualis ergo nos sit, i.e. to Relation, what hee is to us*.

That the Flies are the picture of the Divil, and of Hereticks.

IAm a bitter enimie to flies (said *Luther*) *Quia sunt imago Diaboli & Hereticorum, i.e. Because they are the image of the Divil and of Hereticks*; for when I open a fair book, then the flies are presently upon it with ther tails running about, as would they say, Here will wee sit and greaz this book with our balsom, or excrement. Even so doth the Divil likewise, when our hearts are most pure, then cometh hee and fowleth therein. When I am best lusted and fitted to praie, then the Divil approacheth and carrieth my cogitations (it may bee) as far as *Babylon*, or els I am building Castles in theaër.

Of the world's ingratitude.

ORemus & pergamus grati, i.e. Let us praie and bee thankful (said *Luther*) it will not bee otherwise, for as Christ saith, *Alius laborat, & alius metet, i.e. One labor's, and another reap's*. I comfort my self with *Moses's* example. *Ille seminat gratis in tota educatione populi Israëliti ex Egypto, i.e. Hee sow's freely in the bringing the people of Israel out*

out of Egypt. Afterwards, nevertheless they exclaim and crie over him, *Tu vis domi-
nari nobis*, i.e. *Thou would'st rule over us*, insomuch that hee was constrained to com-
plain, *Domine! si accepi Tauros de manibus eorum*, &c. i.e. *Lord! if I have received Bulls
from their hands*. In like manner Samuel and St Paul complained touching the same.

Luther discoursed further, and said, *Qui non vult pendere beneficia, ille moriatur ante
beneficium*, i.e. *Hee that will not bee thankful for a favor, let him die before the favor*. Wee
must not expect to have better then Christ our Master had; What thanks got hee of
the world? Wee must here serv, take pains and labor for nothing; yea, and must
have no thanks for the same. *Mundus est collectio hominum qua recepit in se omnia paterna
beneficia, atque pro eis rependit blasphemias & omnem ingratitudinem*; that is, *The world is
a collection of men, which receiveth all fatherly mercies, and for them repaie's all manner of
blasphemies and ingratitude*.

Of Praier and the strength thereof.

Like as a Shoemaker's trade is to make shoo's, and a Tailor's to make a coat, even
so it is the trade of a true Christian continually to praie.

That worldlie pride hath been punished.

Pride (said Luther) must have a fall, the same is seen on them at *Bruck* in *Flanders*,
who without any just caus or lawful reason took Emperor *Maximilian* prisoner in
their Citie, intending to cut off his head: touching which their resolution, they wrote
for advice to the Venetians, who returned them this answer, *Homo mortuus non facit
guerram*, meaning, *bellum*; *A dead man make's no War*. But (said Luther) they of *Bruck*
afterwards found the same to their cost. *Solomon* saith, *Superbia pracedit casum, & exal-
tatio casum*, i.e. *Pride goeth before a fall, and haughtines before a fall*: when one begin-
neth to bee haughtie, then *casus*, a fall, is at the door. I never thought that *Venice* in
such sort should have been humbled. Likewise the Citie of *Florence*, but pride over-
threw them.

The Venetians in a Shrovetide game caused (in derision of Emperor *Maximilian*)
this to bee acted; First, the Duke of *Venice* came; after him followed the French
King, had a dagger at his side, and laid hold on the Crown, insomuch that the dagger
pierced through the top of the Crown; behinde him came Emperor *Maximilian*, pain-
ted in a graie coat, and with a hunter's horn about his neck; hee had also a dagger,
but when hee laid hold thereon, it went through his fingers. The Florentines likewise
(said Luther) prepared also such an Act; namely, a hollow chair was carried about,
wherein the French King was set, who (surreverence) fouled monie through the
chair, then came Emperor *Maximilian* after him, and gathered it up. But since (said
Luther) they have been soundly taught better manners by the said Emperors Nephew,
now Emperor *Charls*; for God delighteth to make use of this vers (against the proud)
which *Marie* in her *Magnificat* singeth, *Deposuit potentes de sede*, i.e. *Hee hath put the
mightie from their seat*. A great Prince without understanding (said Luther) is like un-
to a Diall, for as the same is set and directed, so it goeth accordingly, hee suffereth his
Nobilitie to govern all things.

Luther's Vers concerning Friers.

Encomium Monachorum. The Monk's commendation.

O *Monachi, ventres pigri estis, amphora Bacchi,
Vos estis, Deus est testis, turpissima pestis.*

That is,

You Monks flow-bellies are, most drunken fots;
You are, God know's, of men the foulest blots.

Of the clogs of the Capuchines.

THe clogs which the Capuchine Friers do wear (said Luther) are made of the wood
of that cursed Fig-tree, touching which, Christ in the Gospel said, *Cursed art thou,
and henceforth never bear more fruit.*

Of a Prince who became a begging Frier.

IN the time of my living at *Magdeburg* (said *Luther*) a Prince of *Anhalt* became a Begging Frier, went about the Citie with a sack, and begged bread; and although another strong lazie lout went with him, yet the Prince himself alwaies carried the sack; in that sort hee intended to bee esteemed humble. Thus were wee fooled in Popedom. This example ought to bee noted, *quia est notabile*, becaus it is remarkable. *Charls* the great (said *Luther*) founded and erected so many Bishopricks and Cathedral Churches, as letters are in the A B C.

Lutherus de vero usu Psalterii. Luther concerning the true use of the Psalter.

1. *Redens tentatur & tribulatur*, that is, A believer is tempted and afflicted.
2. *Tribulatus invocat & orat*, i. e. The afflicted call's on God and praie's.
3. *Invocans auditur & consolatur*, i. e. Hee that call's on God is heard and comforted.
4. *Consolatus gratias agit & laudat*, i. e. Hee that is comforted give's God thanks and praises.
5. *Laudans instruit & docet*, i. e. Hee that praifeth, doth instruct and teach.
6. *Docens hortatur & promittit*, i. e. Hee that teacheth, doth exhort and promise.
7. *Promittens minatur & terret*, i. e. Hee that promiseth, threatneth and terrifieth.
8. *Qui vero promittenti & minanti credit, is ingreditur eundem circulum, & exercetur per eadem*, i. e. Hee that believ's him that promiseth and threatneth, hee goe's into the same circle, and is exercised by the same.

That our Lord God's Government is esteemed ridiculous by the wise of the world.

THE Divil (said *Luther*) was much offended at the slight and foolish actions of our Lord God, in sending down from Heaven his onely begotten Son into the world, and laid him in the Virgin *Marie's* bosom. The Divil thought, that hee far better and wiser could have contrived such a business; for the Divil is squint-eied, hee cannot look downwards; hee gazeth at high and pompous things; hee goeth on looking upwards: Then our Lord God casteth in his waie a poor Preacher, whereover the Divil stumbleth, and falleth down to the ground: then the Divil riseth again, and still gapeth upwards, and stumbleth at somthing or other which our Lord God casteth in his waie; so that at last it fareth with him as it went with *Thales Milesius*, who gazed after the stars, and thereover fell into a pit. Even so likewise all Hereticks are squint-eied, like their Captain the Divil. But I (God bee thanked) have learned this Art, *Luther's Divi-* that I believ and know, God is wiser then I am. All my Divinie consisteth onely in *nie.* this, that I believ Christ onely is the Lord, touching whom the Holie Scriptures speak: neither my Grammar nor my Hebrew tongue taught it mee, but it is the work of the Holie Spirit.

To suffer an injurie at ones hands.

IF (said *Luther*) a man bee resolved to take an injurie at one's hands, then let him but onely saie, It is a common and stale thing, as then it will bee contemned. Even so did *Frederick* the Prince Elector of *Saxon* at the Imperial Diet at *Worms*, Anno 1521, when a fierce Writing in contradiction of *Luther's* Doctrine was sent from *Rome* to the Diet, and every Bishop carried the same about him; the Bishop of *Mentz* shewing the Writing to the Prince Elector, his Highness answered the Bishop, and said, I saw this Book three years ago: When the Bishops heard that, they all left that Pamphlet and contemned it.

Omnis spiritus laudat Dominum, Psal. 150. Everie spirit praifeth the Lord.

Ergo omni Lingua & sermone est laudandus, Therefore hee is to bee praised in every speech and language.

THIS the Bishop of *Mentz* will not endure; but hee will have them sing, praie, and celebrate Mafs throughout the whole Christian world, onely in the Latine tongue.

This

This Bishop (said Luther) will teach our Saviour Christ to speak; or at least hee must speak in Latine, or hold his tongue: *Qui tamen omnes linguas callet*, i. e. Hee that know's all languages; as in the 19 Psalm is written, *Non sunt loquela nec sermones, quorum non audiantur voces eorum*, i. e. There is neither speech nor language where their voice is not heard: But the Bishop of Mentz saith to Christ, *Tu non debes loqui*, i. e. Thou ought not to speak: Whereupon Christ saith to him again, I praie give mee leav to speak; *Sed videbimus quis tandem victoriam sit habiturus*: i. e. But wee shall see at length who shall have the victorie.

Quomodo apparuit Deus Solomoni, i. e. How God appeared to Solomon.

First, (said Luther) *in somniis*, in dreams; for there are *triplices apparitiones*, three sorts of apparitions: *Una per somnia*, one by dreams. 2. *In visibile specie*, in a visible shape, which wee call Visions, that one seeth something before him, *ut apparitiones Abraha*, as in the apparitions of Abraham. 3. *Interna revelatio*, internal revelation. Those are the best, when our Lord God giveth som good thing into one's heart. Herein David is a Master, where the Holie Ghost saith, *Hoc, vel hoc facies*, this or that thou shalt do. Thus hee saith to Moses, *Si fuerit Propheta inter vos, apparebo in visione, aut somnio*, i. e. If there bee a Prophet among you, I will appear in a vision or dream.

Of the profit of Esop's Fables.

The Fables of Esop (said Luther) ought to bee translated into High Dutch, and brought finely into order; for one man made not that book, but many great people at all times in the world made a part thereof. It is a special Grace of God, that Cato's little book and the Fables of Esop have been preserved in Scholes; for they are both natural and excellent books. Cato hath good words and fine precepts which are very profitable in this life. But Esop hath excellling sweet *res & picturas*, i. e. matter and the pictures or representations of things. *Ac si meliora adhibeantur adolescentibus, tum multum adifcant*, i. e. and if better things bee read to young men, then they much edifie. So far as I am able to understand, next unto the Bible, wee have no better books then *Catonis scripta, & fabulas Aesopi*, the Works of Cato, and the Fables of Esop; *Meliora sunt enim scripta ista, quam omnium Philosophorum & Juristarum lacerata sententia*, for their writings are better then all the tattered sentences of the Philosophers and Lawyers. *Ita Donatus est optimus Grammaticus*, So Donatus is an excellent Grammarian. At that time Luther related the fable concerning the Wolf and the Sheep: hee related also this pleasant fable (*cujus morale est, non omnia ubique dicenda esse*, i. e. whose moral is, that all things are not every where to bee spoken). A Lion called unto him into his den (wherein was a very evil favor and stink) many beasts: Now hee asked the Wolf how hee liked his Roial Palace? The Wolf answered, and said, O! it stinketh evil herein; then the Lion flew upon the Wolf, and tore him in pieces. Afterwards hee asked also the As how hee liked it? The poor As beeing much affrighted at the Wolf's death and murther, intending therefore to flatter, hee said, O my Lord and King! it smelleth here exceeding well. But the Lion laid hold on the As, and tore him also in pieces. After this hee asked the Fox how it liked him? The Fox said, I have gotten such a cold, that I can smell nothing at all: as would hee saie, It is not good to make true report of every thing. Thus hee became wise by other men's hurts, in keeping his tongue. Hee related at that time another Fable *contra presumptionem & temeritatem*, against presumption and rashness, and said, One bought a Bear's skin, and paid for it before the Bear was killed or taken; whereupon hee said, Let no man cast away an old coat until hee have a new.

Verses made by Luther in his last sickness.

*Quaesitus toties, toties tibi Roma petitus,
En ego per Christum vivo Lutherus adhuc:
Una mihi spes est, qua non fraudabor, Iesus,
Hunc mihi dum teneam, perfida Roma cave.*

That

That is,
Behold ! through Christ I *Luther* yet do live
By *Rome* so often fought : but I believ
That *Jesus* is my onely hope, by whom
Whil'st that I live, take heed perfidious *Rome*.

How God preserved Luther against the raging of the world.

LUTHER, (said *Philip Melancthon*) beeing cited by the Emperor to appear at the Imperial Diet at *Worms*, hee was earnestly dissuaded by the Prince Elector of *Saxon* (his Master) from repairing thither; for (said the Prince Elector) you know (loving *Martin*) that wee shall have at *Worms* the whole Christian world against us. And although in this divine caus I am and will bee ready and most willing to defend you, yea not onely with all the temporal power and temporal means which God on earth hath given mee, but also thereby would set up my Rest, that is, my life and blood; yet notwithstanding you and I being but two single men, I shall not be able to defend you against so an innumerable a multitude. Moreover (loving *Martin*) you may collect to your memorie how they dealt with that good and godlie man *John Huss* at *Costnitz*, who (although hee had the Emperor's Letters of safe conduct to preserv him) was taken and burned to ashes. Wherefore to avoid the like danger, I earnestly advise you to stais at home, making no doubt but that I will excuse you in not appearing.

Luther having heard the Prince Elector speak, hee answered his Highness and said, I know full well (most gracious Prince) that you are far too weak to defend mee, much less the Caus wee have in hand; but may it pleas your Highness to set your heart at rest, and you shall finde, that (through God's Grace and assistance) I will defend you. And although there were in *Worms* as many Divels as there are tiles on all the houses, yet nevertheless I will go thither, and maintein what I have don and taken in hand.

Luther's Prophecie touching his own death.

ANNO 1546, the 16 of Februarie *Luther*, beeing at *Eisleven*, said, when I com again to *Wuttemberg*, I will lie in a coffin, and will give unto the wormes a fat *Luther* to eat. And so it fell out; for two daies after this hee died at *Eisleven*, and three hours before his death hee called for pen, ink, and paper, and wrote these words following. *Pestis eram vivens, moriens ero mors tua, Papa.*

i.e. Living I was a plague to thee;

Dying, O Pope! thy death I'll bee.

Philip Melancthon gave the same thus:

Qui, dum vixit, erat tua pestis (Papa!) Lutherus,

Hic tibi causa suo funere mortis erit.

Luther, who was thy plague, while living, shall

Caus by his death (O Pope!) thy utter fall.

De Exordio Renascentis Evangelii i.e. Of the beginning of the Gospel.

OUr Lord God (said *Luther*) proceedeth in this manner: *In Creatione procedere ab infirmis ad virtutem, primo creat cælum & terram, id est, rudem materiam, deinde paulatim eam ornat & absolvit*, i.e. In the Creation to proceed from weakness to strength: at the first hee createth heaven and earth, i.e. a rude matter: afterward hee doth adorn and finish it: Out of a kernel or root hee raiseth up a tree. Even so is it with the Gospel; at first it went weakly forward; *John Huss* was the kernel, or the seed; hee must die and bee rooted in the earth: Afterward it grew up by force, and powerfully. God's first proceeding is altogether *infirmitas*, infirmities: Hee revealeth his Gospel to poor Fishers that could speak no Hebrew; they must preach it who were able to do nothing. *Et tamen ista summa infirmitas est firmior omni humano robore: Ejus nullitas plus est quam omnis multitudo humana; & quò plures interficiuntur Confessores Evangelii, eò plures quotidie oriuntur*, i.e. And yet notwithstanding all that great weakness is stronger then all humane strength: his nothingness is more then all humane multitude; and the more Confessors of the Gospel are slain, the more daily arise in their stead. The Divel is not able to drive Christ away, hee must and will rule in the whole world. *Sic Constantinopoli in Turcia nbiq; sunt Christiani; Roma sunt Christiani,*

habent enim Germani ibi peculiare templum, in quo docetur Evangelium Germanicè, i.e. So in Constantinople in Turkie there bee every where Christians : at Rome there bee Christians ; For the Germans have there a peculiar Temple, in which the Gospel is taught in High Dutch.

Of Printing.

Printing (said Luther) *est summum & postremum donum*, it is the chiefeft and last gift, through which God driveth on the caus of the Gospel. It is the last flame before the extinguishing of the world. It is (God bee praised) almost at an end. *Sancti Patres dormientes desiderarunt videre hunc diem revelati Evangelii, i. e.* The holie Fathers now a sleep did desire to see this daie of the Gospel revealed.

Luther's Prophecies, for the stirring up to Christian repentance, orderly and diligently collected together and published by George Walther, Doctor in Divinitie and Super-intendent at Hall in Saxonia.

Luke the 13.

Except yee repent, yee shall all likewise perish.

TO the end wee may take well to heart these prophecies of Luther, and thereby take occasion to mend our lives, wee ought therefore to meditate upon these points following, and well consider the same, and therewithall earnestly to call upon God for help and Grace. *First*, it is apparent that Luther was an excelling, a precious and a holie man, as his Acts, Books and Sermons do shew, touching whose approach and coming, the most holie and famous people many years past through God's Revelation have joied themselvs, and prophecied concerning the same. As first a learned Frier at Eisenach, named John Hilten, prophecied touching Luther's time, namely that about the year 1516. Popedom would greatly decline, as God bee praised, is through Luther fulfilled. And specially (concerning Luther, and touching his powerful teaching and preaching) John Hufs prophecied in the year 1415. (as hee was to bee burne at Costniz) and said, This daie yee rost a Goof, but one hundred years hence, yee shall hear a Swan sing, (Hufs is called a Goof, and Luther a Swan) him yee shall not bee able to rost nor overcom; which gloriously was made true on Luther, for in the year 1515. hee began to sing and so powerfully preached, wrote and fought, as since the Apostles time none hath done the like, yet notwithstanding in despite of the Papists (whom valiantly in open sight hee encountred) hee lived and remained many years afterwards, and in the year 1546. departed in peace on his bed, to the utter shame and derision of the Pop: and of all Popedom. Now forasmuch as the Prophecies of such surpassing people (touching Luther) compleatly have been fulfilled on him, and that through God's Spirit they highly joied themselvs of him. Therefore truly ought wee also to have good regard to his Doctrine and Prophecies, and to direct and carrie our selvs according to his faithful Paternal admonitions and warnings. *Secondly* let us also consider, what a wonderful man and powerful Champion Luther was, for onely through the strength of his Spear, namely the Almighty Divine Word, hee overthrew the great Goliah, the Antichrist, the Pope together with his Bishops, Priests and Friars, hath delivered and freed us poor Germans, who horribly were affrighted at those Popish Philistians, and of their Bulls. Luther also (as a valiant Champion) fought with great Victorie against the Sectaries, as specially against those Seducers the Anabaptists, the Antinomians, and against the Jews. This may rightly bee said, to remove mountains, (touching which Christ spake) therefore wee ought high and preciously to esteem of that man Luther, his Doctrine and Prophecies, and thereby to acknowledg, that hee was a man of God. *Thirdly*, experience it self teacheth, that Luther was no les then a Prophet. For how many of his Prophecies came to pass and were fulfilled in his life time, and also soon after his death? And let us bee assured, that all the rest of his Prophecies likewise will

will bee accomplished, if wee neglect his fatherly warnings and admonitions. Hee was wont to saie oftentimes in my hearing, I am angrie with my self (saide hee) because I Prophecie so truly, specially to the hurt of *Germanie* and the *Germans*, to whom I rather would Prophecie good, if it might bee. *Fourthly*, wee ought in special manner to take to heart *Luther's* Prophecies, and in no wise to contemn them, as were they uttered out of a bare opinion, out of melancholie or choler (as some secure Spirits do construe) or according to the Stars inducements, but that they all flowed out of God's Word, according to the example of Christ's prophesying, *Luke* the 13, *Except yee repent, yee shall all likewise perish*. Now forasmuch as the world daily encreaseth in security, in contempt of the Divine Word and of the Sacraments, in all manner of sins and shame throughout in all states and callings, therefore *Luther* concludeth, according to the example of Christ's prophesying, that it will not go better with us *Germans*, then it went with the Jews. *Fifthly*, wee ought to have a heedie and careful eie to *Luther's* Prophecies, in regard they not onely tell us of temporal hurts (as the Astrologers do) but they forewarn us also of the everlasting spoil and damnation, which much more concerneth Christian people, then temporal misfortunes. For what availed it a Citie, when although by vain Astrologie they were put in minde to furnish themselves with great provision to preserve them in time of dearth, and yet afterwards everlastingly must bee damned, from which (happily) they might have freed themselves, if in case they had taken warning thereof. Therefore *Luther* in his Prophecies looketh not onely upon the temporal, but much more upon the eternal hurt. For Christian people do know how to comfort themselves, and that God (in the time of such swift and dangerous events) will keep and preserve them, according to the promise, that hee will bee with them to the end, and that no man shall pluck them out of his hands, and although a temporal punishment proceedeth against them as well as against the ungodly (as pestilence, war, dearth, &c. yet that the same tendereth to their good, and that their mourning shall bee turned into joye. *Sixthly*, wee ought with all thankful acceptance and in special measure to embrace *Luther's* Prophecies, in that hee not onely warneth us of the eternal mischief, but also hee therewithall continually sheweth the reasons of such calamities, and also the means and waies, how wee may avoid the same, namely when wee love and honor God's Word, help to preserve Churches and Schools, and keep our selves from sins and blaspheming of God, as from cursing, from swearing, devouring, swilling, from covetousness, pride, usurie, hate, envie, &c. *Seventhly*, and to conclude, let us well consider, how God alwaies hath punished those that have contemned the prophesying and warnings of His Servants, as is to bee seen on the people before the Deluge, to whom God caused His anger to bee declared through Noah by reason of their sins, but seeing they refused to bee reproved by God's Spirit, therefore they were drowned and destroyed. So likewise *Sodom* and *Gomorrah* were consumed, because they did cast in the winde the prophesying and warnings of *Lot*. And specially wee finde, that God rejected the Nation of the Jews, because they neither hearkned to *Moses* and the Prophets, nor received them, insomuch that the same was verified upon them which the Prophet *Isaiah* Prophecied, the 9th Chap. *For the people turneth not unto him that smiteth them, neither do they seek the Lord of hosts. Therefore the Lord will cut off from Israel head and tail, branch and rush in one daie*. Even thus it went also with the inhabitants towards the East, towards the West, and towards the South, (as all Histories do shew) that by God they were expelled, and now do live without Christ and comfort, because they regarded so little the Prophecies and Teaching of the Loving Apostles and of the true Doctrine. Even so will it go with us *Germans* likewise, who now at last are called and invited by *Luther* to the wedding and supper of the all-saving Gospel, in regard wee acknowledg not the time of our visitation. God of his infinit mercie preserve us from the same, Amen.

Of *Luther's* Prophecie concerning God's Word, upon the Gospel, *Matth.* the 8:
touching the Captain or Centurion of *Capernaum*.

What was the cause (saide *Luther*) that the Jews so little believed and nothing at all regarded God's Word? *Answ.* Nothing else was the cause, but onely that
Bbb 2 hate-

hateful vice which is called, overcloied, *Akedia*, for they were even from their forefathers so accustomed to the great, manifold and wonderful signs, and were so over-heaped with God's Word, that the same became stale unto them, that is they were therewith overcloied. But it was not so with this Captain, God's Word to him was pleasing and acceptable news, for hitherto, hee had lived the life of a raw and rude heathen who knew nor had heard nothing of God. Therefore hee was very joyful and glad of such good news, and was desirous to bee somewhat experienced of God and His Word, ycerning to hear the same and to bee therein instructed, insomuch that there met jump together, both a good Cook, and an hungrie stomach, a fresh and pleasant cool drink, and a thirstie tongue. On the contrarie, the Jevvs therewith were over-cloied, yea they surfted thereon, insomuch that their Gorges belched and spewed it out. Even thus fareth it also with us, for wee likewise are fallen into the same censure. Other people which are separated from us, and as yet are constrained to bee and remain in Popedom, they feel the want of God's Word, they crie *Ah and wo*, thereafter greedily do snap at it, and with infinit joie do gather up the fragments which wee cast away, the same to them is altogether sugar, but wee that have it in such plentie, long since are overcloied therewith and do loath it. Well on (said *Luther*), I have often enough given warning thereof, and I am assured, that God will hold us poor beggars (us preachers) excused; no man can justly laie the blame upon us, wee have not onely spoken thereof, but wee have also preached the same, wee have proclaimed it, wee have sung it out, painted it and driven it on all manner of waies, whoso lusteth to entertain it, let them do so, whoso refuseth, let them leav it. Hee that receiveth it, for him will I answer, but hee that will not, let him answer for himself. No man (said *Luther*) for my sake shall need to do or to leav any thing undon, if many people receiv it, the more lieth upon my neck which I must bear, insomuch that for my part I might endure, that no bodie received it; for then I should not need to make answer for any humane creature. Yet nevertheless, I truly warn every one to take heed, for wee see, that aswell wee, as the Jews were, with God's Word are overcloied, insomuch as the meal or flower (like as to the mice) tasteth bitter unto us, but wee shall finde, it will not pass without punishment, for Christ therewith threatneth us, even as well as hee threatned the Jews. Wherefore, whoso will permit himself truly to bee advised and counselled, let him look that hee bee found with this Captain or Centurion, and not among the children of the Kingdom, who think they have it sure enough and cannot fail them. It is a thing soon don, that the Divel seduceth thee from the Gospel of Christ, if that bee don, then art thou already fallen out of the Kingdom into darkness, and no more knowest neither thy God, thy preacher, Brother nor thy neighbor, like as the Jews, who both savv and heard Christ, yea they had him among them, and yet they neither savv nor knevv him, vvell on, I have don vvhath laie in mee to do, God give his Grace thereunto, Amen.

That wee shall lose the Gospel, in regard wee crie and complain, it produceth discord.

LET us make no reckoning or hope of any peace and quietness, so long as Christ vvith his Gospel encampeth himself in the Divel's Kingdom. Wo (said *Luther*) bee to that peace, to that quietness, and to those good and easie daies which formerly wee have had, and also to such as now do wish and desire the same, for a certain and sure sign it is, that the Divel with all power governeth there where Christ is not, and alas I fear the Gospel too too soon will bee removed from us *Germanes*; for how should peace and quietness bee there where the Divel governeth, and is a mortal enemy to the Gospel? And truly not without caus, for it produceth hurt to his Kingdom which hee well feeleth, now if hee should suffer the Gospel to proceed without hinderance in a quiet and peaceable sort, then were his Kingdom soon at an end and utterly destroyed; but seeing that hee is constrained to hinder and resist the same, therefore of necessitie, hee must rais all his arts, his force and strength, and must awaken against Christ and his Gospel all that lieth in his power, there-fore

therefore wee ought neither to expect nor to desire such peace and quietness.

Of Luther's Prophecie touching fals Teachers and Preachers.

I Fear (said *Luther*) my Prophecie will prove true, that God will visite our unthankfulness, and will suffer the Truth to bee beaten down, (as *Daniel* saith) becaus wee reject and persecute the same, therefore wee must bee constrained to entertain fals Spirits, Prophets and Preachers, which near three years hitherto have been hard at hand, but through God's Grace have been resisted and hindred, otherwise they had crept in long since. Wee are all full of secureness, as were the Divil a sleep, who notwithstanding goeth about like a roaring lion, so long as I live (said *Luther*) I will resist and hinder, as God shall give mee Grace, let it help whom it may. But I know full well, that after my death, many will produce my Books, and thereout will confirm all manner of errors and Seducements:

*Luther's Books
will bee falsified.*

Of Luther's Prophecie touching Popedom. That after his death hee shall work the Pope more mischief then hee did in his life time.

Luther, in Glosa, upon the pretended Imperial Edict.

I *Martin Luther*, am called and constreined against my will to bee a preacher; when I received that office, I vowed and sware to my dearest beloved the sacred Scripture, purely and truly to preach and teach the same; upon teaching whereof, Popedom fell in my waie, intending to hinder mee; therefore it is com to that pass with the Pope, as now apparently doth appear, and it shall go still worf and worf with him; hee shall not bee able to resist mee. In the Name of God, and of my Vocation and Calling, I will go upon the Lion and Adder, and with feet will tread under the young Lion and the Dragon. And the same shall begin in my life time, and after my death it shall bee accomplished.

Of Luther's admonition given to the Popish spiritualitie at Augusta.

THE sum' of all is, (said *Luther*) wee Protestants and yee Papists do know, that yee live without God's Word, but wee and yee know that yee have God's Word; therefore my highest desire and most humble praier to God is, that yee would give God the honor, acknowledg your selvs, repent and amend; if not, then take mee out of the waie if yee can; for if I live, I am your pestilence; if I die, I will bee your death; for God hath set mee upon you, and (as *Hoseah* saith) I must bee unto you a Bear and a Lion in the waie *Assur*, yee shall have no rest for my name, until yee either better your selvs, or go to ground.

That Popedom the longer it endure's the more it will com into contempt.

Luther upon the 112 Psalm.

WHAT is held in this our time of less value and more contemptibly then even Popedom, specially by the upright and true Christians. And henceforward it shall com, the longer, the more into contempt, until at last it shall bee held and esteemed nothing at all.

That God will punish the ungodlie Popish Bishops and Priests.

Luther upon the first Chap. of Habbakkuk.

A Fearful and devasted end will bee made of the ungodlie Popish Bishops and Prelates; when they have sown out their honie, then sower mustard shall grow up; for seeing they fear not God in his Works and Judgments, nor humble themselves before him, therefore hee suffereth them with courage to run on their cours, insomuch, that they are filled with victorious fortunes.

In such sort God maketh them fools in their greatest wisdom and conceits, to the end they may fill up their sins, and bee hardned, until the hour cometh, that hee deal-erh with them as hee dealt with Babylonians and the Jews, and with all such tyrants: for where are they now that said to Christ, *Hee hoped in God, let him deliver him if hee will have him?* Where is their God to whom they gave the victorie? Christ (said *Luther*)

ther) remaineth still, but they all are flowen and dusted away, touching which wee now also may well comfort and cheer up our selvs; for the hour will com (and is not very far off) that touching those Popish Bishops, Tyrants and Prelates, it will bee said, Where are they? where is now their God? where is their pretious Just Cause? where is their Christian Church? where are they that said, Let Christ and his Gospel help thee? &c. But inasmuch as they now are victorious, they rage and swell, boast, brag, and attribute the victorie to their God, (as if God were with them against us) the same serveth thereunto, that with great jollitie they run on, are fooled, hardned, and made ripe for punishment. And although all this bee shewed and declared unto them, yet shall they not believ, but contemn the same, to the end they bee not converted and preserved.

That God will punish the Papists abominably:

Luther upon the third Chap. of the Prophet Joel.

THis also is one of the Papists sins; they rend and tear from their people, monie, wealth, and what els is costly, and therewith they trim and adorn their Idols, when-as with such goods, Schools, Pulpits and poor people ought to bee founded, furnished and preserved; But therewith lazie, nastie and filthie Swine are fed and fatted, and not onely that, but also the same is wasted and used to the trimming and adorning of abominable Idolatrie, and to destroie godliness, and the true service of God. They remain stiff-neckedly in their hardned hate against God's Word, and our true Christian Religion; therefore they have nothing els to expect, then the recompence of the Law which *Tyre* and *Zidon* found and had before the revealing of the Gospel. *Ezechiel* highly extolleth *Tyre*, in that shee was mightie, but could not divert the deserved punishment: for shee was lamentably devastated, insomuch that shee laie waste seventie whole years: But far a harder punishment and horrible misfortune will com upon the Papists.

That the Papists shall die without Sacrament, and without Christ.

Luther upon the 4 Chap. of the Prophet Hosea.

But what punishment will fall upon them? without doubt (said *Luther*) this, They shall go astraie and err, like a Lamb in the wilderness; that is they shall bee without the Word among the Gentiles, and without the true service of God. For inasmuch as they refused to bee admonished through God's Word, to abolish their abuses, to administer the Holie Sacrament compleatly, to live in the state of Matrimonie without offence to the Christian Church: therefore they must depart and die away in such their abuses and errors, without the Word, without the Sacrament, and without Christ.

Of the Papists greater punishment.

Luther upon the 11 Chap. of the first book of Moses.

WEe may bee assured (said *Luther*) that at length a most fearful sentence will proceed against the Turk and Pope, (who for a long time have had great fortunes) like to which never was heard from the world's beginning; for God never so long concealed ungodlie doings and blasphemies; therefore their punishment will bee greater then that of the Deluge, or of *Sodom*; for it will bee an everlasting wrath.

That God will ordein the Turk to com upon Germanie, if the Governors abolish not Idolatrie.

Luther upon the first Chap. of Hosea.

Sure it is (said *Luther*) that God will visit *Germanie* in regard of such sins of Idolatrie, although wee know not the time when it will bee don, yet it will com most certainly, as wee have examples before our eies, in that the Christian Churches in *Egypt*, in *Syria*, in *Asia*, in *Grecia*, and almost in whole *Hungaria* are taken in by the Turks and devastated. Therefore the greatest and chieft care of all good and godlie Kings and
Governors

Governors should bee, that the Christian Church might bee preserved pure, the abuses abolished, and the upright and true service of God instituted and erected, if otherwise they intend to resist the common enemy, to drive him away, and to preserve their paternal Countrey in an upright state and condition. But if they intend to proceed in an abominable wise, fuming and raging against the Christian Church where the Gospel is truly taught and preached, and on the contrary, endeavor to protect and defend the Pope's seducements and Idolatrie, then the Lord will visit their blood-guiltie actions, as hee visited *Jeſu*, who for a fearful example is placed before the eyes of all Kings and Governors: For inasmuch as hee caused the Idolatrie not to bee forbidden, but with his example also hee instigated all his subjects to such blaspheming of God; therefore the sins of that Nation were imputed onely unto him; for all the sins of a Nation which their Governor had been able to resist and prohibit, the same shall bee imputed to the Governor. And for the sakes of these sins of the fathers, the children must also bee punished to the fourth generation, according to the sentence declared in the first Commandement.

But (said *Luther*) few Kings are in the world, and very few Princes are in *Germanie*, that earnestly do meditate and consider, how it might go with their posteritie; for like as the house of *Israël* (in regard they had a fortunate King on *Jeroboam*) contemned all the reproofs and threatnings of the Prophet. Even so likewise our Kings and Princes do contemn also our admonition. But God's Wrath will not sleep, but soon flame up, and as then, every such sinner in a moment shall bee lost and destroyed. If the Princes in *Germanie* thus proceed, who will not bee able to see and saie, That at last (according to God's threatening) *Germanie* must bee destroyed.

That God will punish Governors, who (for the best) do not accept of the reproofs and admonitions of their Preachers.

Luther upon the 3 Chap. of Micah.

IT is in Princes Courts usual at this daie, when the vices and faults of temporal Governors without all fear are freely in sermons reprov'd, that as then such Preachers must bee styled *Rebellious*. But (said *Luther*) if hee bee called a Rebel, that reproveth the sins and vices of temporal Governors, I praie what shall wee then saie of the Prophet *Micah*, who not onely delivered such his sermons of reproof in words, but also wrote the same? And with clear words gave to understand that hee had not to do with plain and simple clownes; But with the Princes and cheif heads of the house of *Jacob*, and *Israel*. Now, it were truly a very wicked aspersion, speech, and accusation, if wee should call the Prophet *Micah*, and others that do as *Micah* did. *Rebellious* Preachers. Doth Truth give occasion to Rebellion, which is such a virtue as pleaseth God in his heart, and which in especial manner is given and commanded by God himself to all the servants of the Divine Word? The Holie Scripture, and also dailie experience richly do approve, that Rebellion is a punishment of God, which hee sendeth not for the Truthe's sake, which is commanded to bee delivered by the Preachers, but for the sake of the sins of Governors and Rulers, which by reason of certain important causes ought to bee reprov'd, and not with a colored paint to cloke them, or altogether through silence to hide and smother them; for if in such sort sins through hypocrisie should bee over-covered, then God will thereby bee occasioned in publick to reveal and revenge them.

That Governors will not remain unpunished, who connive with the Papists and court them, to the end they may live the more in safetie.

There are at this daie (said *Luther*) many Kings and Princes that do adore the Romish strumpet the Pope, do protect and maintein fals services and worshippings of God; they suffer nothing to bee altered, neither in Doctrine, nor in ceremonies, thinking thereby to live in safetie, and peaceably to preserve and enioie that which pertaineth unto them; but the contrary by experience will bee found, that thereby the same will bring both themselves and that which belongeth unto them into utter ruine and

and spoil. For sure it is, God will not suffer to go unpunished the contemning of his Word, and the Diabolical Idolatrie.

That God will punish Governors, that by reason of their Hunting do caus hurt and mischief to com to poor people.

Luther upon the 25 Chap. of the first book of Moses.

Our Princes (said *Luther*) do grievously sin with their hunting, they destroye the seeds and grounds of poor people; therefore in the end the Turk will com and carrie away both nets, toils and other hunting preparations.

That God will destroye the Turk and Pope, if wee repent and mend our selvs.

Luther upon the 38 Chap. of the Prophet Ezechiel.

It is not our presumption (said *Luther*) that will beat *Gog*; God's anger must be first stilled and don away through our Repentance and Praier, as in the text hee saith, My furie shall com up in my face. Hee shall bee beaten with thunder, lightning and hell-fire, like as was don to *Senacherib*: This is his censure and end, which censure must bee furthered and hastned through the sighs and Praiers of Christians: no humane power will do it; for, for this caus the Gospel appeared so bright and clear, to the end that Christ (as hee hath begun) will exterminate the Pope and the Turk, and at last will fully deliver us with his glorious coming.

That souldiers shall have no fortune nor victorie against the Turks, except they abstain from their lecherie and wilful blaspheming of God.

IUtterly despair on those (said *Luther*) that fight against the Turks, and yet are worse then the Turks themselvs with blaspheming, with swearing, lecherie and all manner of wilfulness. To whom (I know) God neither will nor can give fortune, if such insolent people bee sent to war for us. It dependeth on them that repent and amend themselvs, that honor God's Word and his Sacraments, that do humble themselvs before God, and heartily praie, whereby God may suffer himself to bee softened, and to keep his holie Angels by us in the field. Otherwise all labor is lost, and the punishment (in stead of victorie) must proceed.

Now if wee intend to have fortune and victorie against *Mahomet* the outward enemy of Christendom, then must wee first renounce and denie the inward enemy, the Antichrist with his Divil, by upright and true repentance, and with sincere and earnest harts, wee must turn our selvs to our Lord and Savior *Christ Jesus*, to the end that wee may bee able truly and uprightly to pray, and so may wee bee sure to bee heard: Otherwise our fortune will bee like the fortune of our fore-fathers, who so long time strove against that *Mahomet*, untill hee came out of that cave of murder, *Arabia*, and hath won land and Countreies in *Hungaria*, the space of fower hundred Germane miles, knocketh now at our dores, and dareth us upon our own dunghills.

That the great Turks shall win no more countries in the Roman Empire.

Luther in his sermon of Hostes against the Turks.

IAm confident (said *Luther*) that henceforward the Turk shall win no country more of Romane Empire: well may hee tug at *Hungaria*, and *Germanie*, but hee shall not peaceably possess any more countries of the Empire, then already hee hath won: hee shall not (I say) peaceably possess them, as hee posselseth *Asia* and *Egypt*, for *Daniel* giveth him three horns, and no more; twitcheth hee any thing away upon the Borders, the same shall bee his sleep, drink, and so adieu.

Of Luther's Prophecy touching usurie.

THE Heathen out of natural reason, and understanding, were able to render an account; that an Usurer is a threefold thief and murderer: But wee that are Christians do hold them in such honor and esteem, that in a manner (for their monies sake) wee adore and worship them: no regard is had, what scorn and derision thereby wee procure to the name of a Christian and to Christ himself. For although wee were not Christians, yet, naturall sence and reason telleth us, (as well as the Heathen) that an usurer, is a murtherer: for who so sucketh the maintenance of a nother, the same not onely robbeth and stealeth, but also (so much as in him lieth) hee commiteth even as great a murther, as hee that starveth and utterly destroiethe one. This doth an Usurer, and in the mean time sitteth in his chair, whenas hee justly ought to hang on the Gallows, and bee devoured of so many Ravens, as hee hath stolen shillings, if otherwise so much flesh were on him, that so many Ravens might bee able to piece and to part it out. *Cato* the Usurers enemy said, *Little Thievs lie stocked, ironed in Prisons, but great Thievs ride prancing in Silks, and chains of Gold*; but forasmuch as wee neither punish nor strive against them, therefore without all doubt, in the end wee together with the Usurers shall paie sweetly for it, wee have now truly great need of a *Nehemiah* to resist the Usurers, for if they thus proceed, then *Germanie* with Princes, great Lords and people must at last becom Slaves to the Usurers.

Of Luther's prophecie touching swilling, upon the 101 Psalm.

EVERY Countrie must have its own proper Divel; *Italie* hath its Divel, *France* its, &c. Our *Germane* Divel is a good lustie Wine-sucker, whose name is Swill, and Quaff. Hee is furnished with such a drie and thirstie Liver, that it cannot bee quenched nor cooled. This continual thirst in *Germanie* (I fear) will remain until the last daie of Judgment.

Luther's censure of Pride and Braverie.

THE trading into those Forrain parts (from whence are brought hither costly Silks, cloth of Gold and Spices which serv onely for pride and no profit, and exhausteth the monie and wealth of Countrie and people) ought not to bee permitted, if wee had good government, but I intend not now to write thereof, for I hold, that at last it will fall of it self, when wee have no more monie.

*Touching the last daie, that before the same, it will go yet worse.**Luther upon the 2. Chap. of the second Epistle of St Peter.*

THE case now standeth thus, the longer wee preach, the worse and more hardned the world is, neither admonition, reproof nor threatning helpeth any more, which to good and Godly Christian preachers is a great grief of heart, but so little can they now remedie it, as *Noah* and *Lot* could in their time, therefore the cause is no waie to bee holpen, but onely through the appearing of Christ with the last daie, who will make an end of the game, will deliver those that are his, will damn and throw down into the bottomless pit of hell, the wicked world. But (said *Luther*) I fear, before this blessed daie of our deliverance cometh, there will bee yet greater devastation and abomination. God of his mercie, first take awaie those that are his, to the end they may not behold such calamitie and miserie, *Amen*.

F I N I S.

Grace W. Fisher dedit

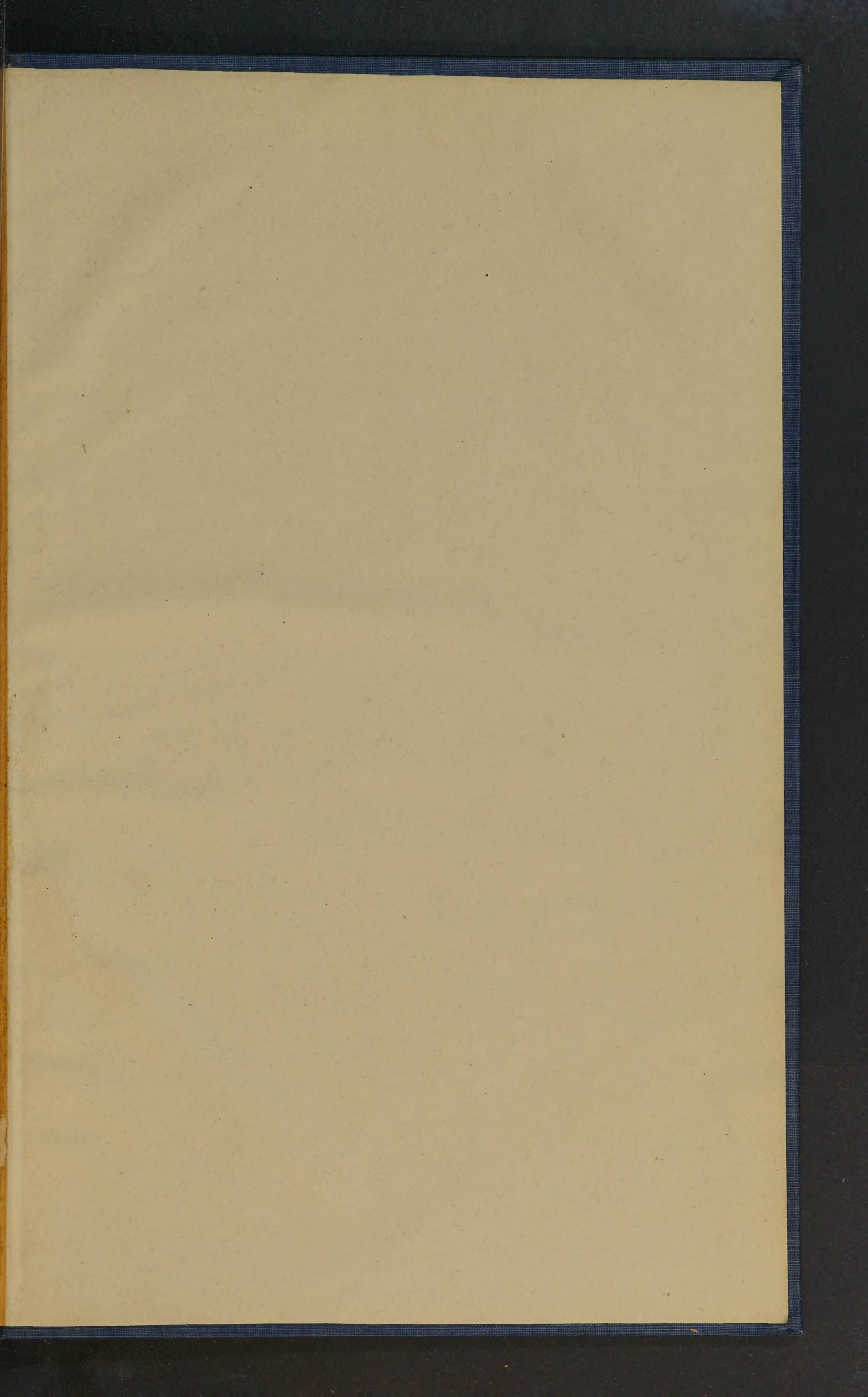
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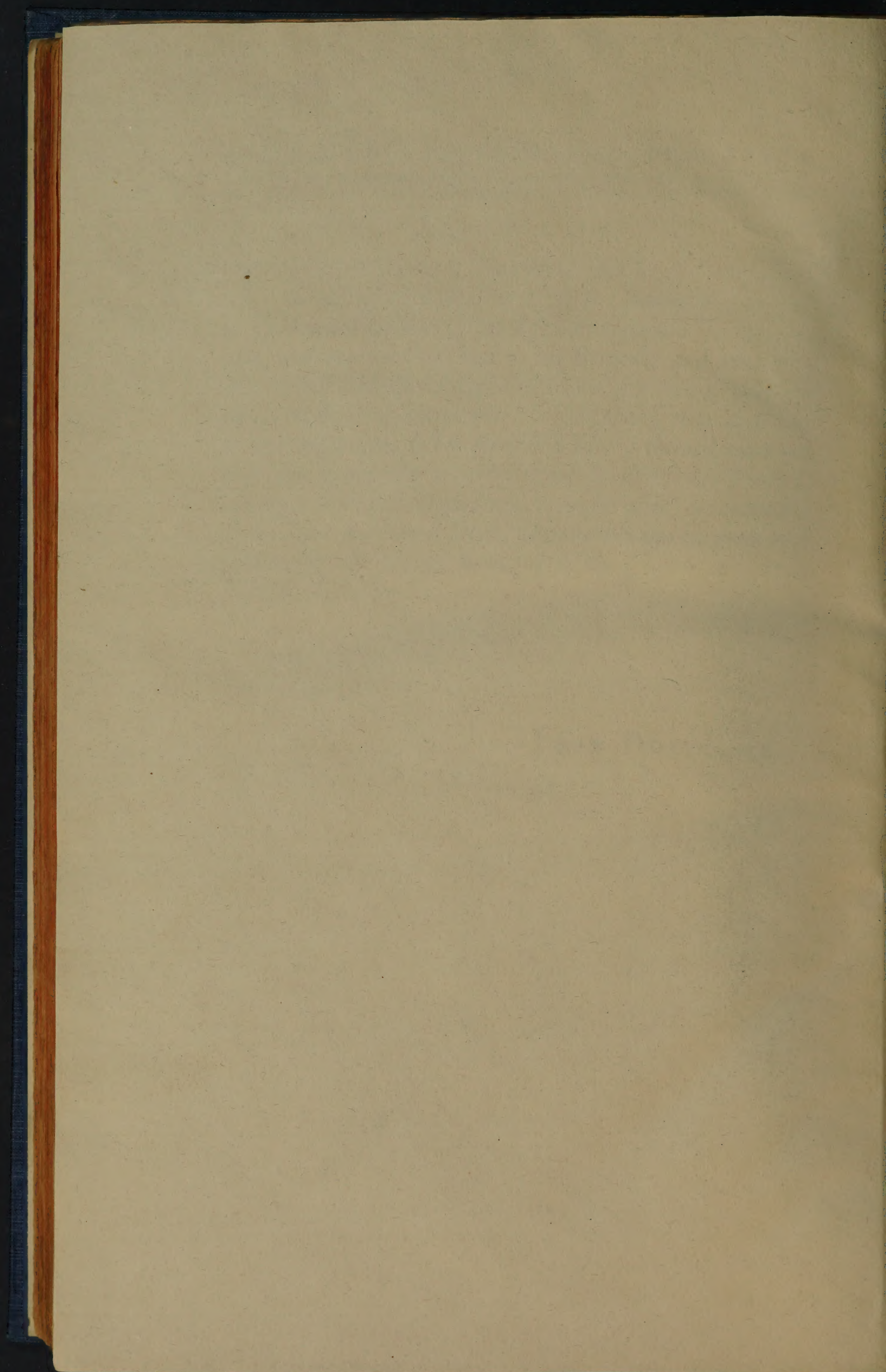


August the 22. 1650.

THese last Divine Discourses of that learned and famous servant of God Martin Luther, having been perused by two learned Divines of the Assembly appointed for that service, and approved by them to bee Orthodox and judicious; and my self likewise having perused som good part of them according to the time allotted unto mee, and finding them according to their testimonie, to bee sound and solid, learned, pious and profitable, I also approve them as well worthie to bee Printed, and much desire that all good means may bee used, as the wisdom of the State shall think fittest, whereby they may bee made most publick, for the singular benefit of Gods Church and people, living in these Kingdoms and Dominions.

JOHN DOVVNAME.





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